

श्रीसुबोधिनी Sri Subodhini

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto Three-Chapters 20 to 26



શ્રીમદ્બોધિનો Sri Subodhin:

24

**Sri Satguru
Publications**

This volume presents, for the first time in English language, the translation, based on devotion to our Lord Shri Krishna (bhakti), bringing out, from the original Sanskrit text, the "bhāvārtha" (meaning of the innerspirit and underlying loving sentiments, with which, this treatise has been written), of the monumental commentary, Sri Subodhini, on the Mahā Bhāgavata Purāna, by Mahāprabhu Sri Vallabhāchārya (c 1479 - c 1531)

Shri Vallabhacharya's Sri Subodhini is available only for the 1st, 2nd, 3rd; 10th and for 4 chapters and 2 verses of chapter 5 of 11th canto. Sri Subodhini is considered, as the most detailed commentary, among all the available commentaries of Sri Bhagavatam.

In this volume, 7 chapters of canto III, (Chapters 20 to 26) are dealt, with the original verse of Sri Bhagavatam, it's english meaning, the text of Sri Subodhini in Sanskrit and it's english meaning. Wherever necessary, the Commentaries / Explanations given by Shri Gosainji (Shri Vittalnātha), Shri Vallabhji, Shri Laloo Bhatji and Shri Purushotamji, have also have been added.

The 7 Chapters, respectively, deal with (1) Description of the many types of "Creation", done by Lord Brahma (2) The penance of sage Kardma and the "Boon" conferred by our Lord (3) The return of king Manu, to his capital, after offering his daughter Devahooti in marriage to sage Kardama (4) The conjugal happiness of sage Kardama and Devahooti (5) The "Incarnation" of Lord Kapiladeva and the return of sage Kardama to the forest (6) The yoga of "Bhakthi" (Devotion to our Lord) as enunciated by our Lord Kapiladeva to mother Devahooti and (7) The instructions, on the principles of "Saankhya Sastra," by Lord Kapiladeva"

ISBN : 81-7030-895-X

ISBN : 81-7030-771-6 (Set)

Born in a village, founded by Adi Shankracharya, as the son of very devout parents, the late T.K. Viswanatha Iyer and Ranganayaki Ammal, Ramanan was initiated into the study of the Vedas, the Upanishads, Puranas, the Gita, Sanskrit treatises and the Sacred Chantings from the age of 5.

His initiation into the path of Bhakti was blessed by his Acharya and Guru, Shri Ubhaya Vedanta Srirangam Sampath Kumara Swami, who attained Sri Vaikuntam recently, at the age of 80. He was a symbol of our Lord's Love and compassion. He was honoured and loved by everyone, as a noble Saint of Shri Ramanuja Sampradaya.

Ramanan says "if ever there is a faint and feeble remembrance of our Lord, in my mind, it is entirely due to the Grace of my Guru and his prayers to our Lord Shri Laxmi Narayana".

Arising out of a chance meeting with one of the greatest saints of our times, Shri Shyam Manohar Goswamijee, a direct descendant of Shri Mahaprabhu Vallabhacharya, becoming the recipient of His love, Grace and Compassion, Ramanan was inspired to attempt writing this translation into English of the monumental commentary of Shri Subodhini, by Mahaprabhu Shri Vallabhacharya, which in the words of Srimad Andavan of Srirangam, a noble and most loving Saint of the Ramanuja Sampradaya "cannot be fully and truly translated, into any other language, as Shri Vallabhacharya had the highest love for Lord Krishna".

Hence, at best, this translation, in the words of Ramanan "is a humble attempt to becoming deserving to get the Grace of our Lord Shri Krishna, through the Blessings and Grace of my Gurudeva Shri Ubhaya Vedanta Srirangam Sampath Kumara Swamin, Shri Shyam Manohar Goswamijee, Srimad Andavan of Srirangam and all Devotees and Bhaktas of our Lord"

श्रीसुबोधिनी *Sri Subodhini*

Commentary on Śrīmad Bhāgavata Purāṇa
by
Mahāprabhu Śrī Vallabhāchārya
Text and English Translation

Canto Three—Chapters 20 to 26

श्रीसुबोधिनी
SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto III-Chapters 20 to 26

Volume- XXIV

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna
by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto III-Chapters 20 to 26

Volume- XXIV

Sri Satguru Publications

A Division of
Indian Books Centre
Delhi, India

Collected works of Shri Vallabhacharya Series No. 24

॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीसुबोधिनी

SRI SUBODHINI

Commentary on Srimad Bhāgavata Purāna

by

Mahāprabhu Shri Vallabhāchārya

Text and English Translation

Canto III- Chapters 20 to 26

Volume- XXIV

Sri Satguru Publications

A Division of

Indian Books Centre

Delhi, India

Published by
Sri Satguru Publications,

Published by
Sri Satguru Publications

A Division of

Indian Books Centre

24/4, Shakti Nagar, Near Dena Bank, Delhi-110007

Email: ibcindia@vsnl.com

Website: <http://www.indianbookscentre.com>

© All rights reserved.

First Edition; Delhi, 2008

ISBN 81-7030-895-X (Vol.XXIV)

ISBN 81-7030-771-6 (Set)

Printed at Sachin Printers, Delhi

॥ श्री हरिः ॥
॥ श्री कृष्णाय नमः ॥
॥ श्री गोपीजनवल्लभाय नमः ॥
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

CHAPTER 20

CHAPTER 21

CHAPTER 22

CHAPTER 23

CHAPTER 24

CHAPTER 25

CHAPTER 26

INDEX

To
Our Beloved Bhagawān

SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA

Beloved of the Gōpis
of
Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)

(2-18)

CONTENTS

CHAPTER 20	12697
CHAPTER 21	12778
CHAPTER 22	12863
CHAPTER 23	12922
CHAPTER 24	12992
CHAPTER 25	13057
CHAPTER 26	13152
INDEX	

गोस्वामी स्वामी भवन

॥ श्रीहरिः ॥

गोस्वामी श्याम मनोहर

स्वस्तिक सोसायटी,
४था रस्ता, जहुस्कीम,
पारले (पश्चिम), मुंबई.

४०० ०५६.

मई २६, २००८.

श्रीभागवतसुबोधिनीके आंग्लभाषामें अनुवादकी शृंखलाके अन्तर्गत तृतीय स्कन्धके २० से २६ अध्यायों तकका अनुवाद प्रकाशित होने जा रहा है तदर्थ अनुवादक और प्रकाशक दोनोंको हमारे भूरिशः हार्दिक अभिनन्दन !

अनुवादक तथा प्रकाशक दोनों ही, इस तरहका श्लाघ्यतम सांस्कृतिक अनुष्ठान करते हुवे एक भागीरथ पुरुषार्थको कितनी अल्प अवधिके भीतर उसकी सम्पूर्ण सफलता-सुफलता तक पहुंचाने जा रहे हैं! तदर्थ इनका न केवल आभार अपितु भारतीय संस्कृतिकी ऐसी महती सेवाके हेतु परमात्मा इन्हें आयुः आरोग्य सर्वविध आनुकूल्य तथा ऐसा ही अदम्य उत्साह भी, सदा-सर्वदा प्रदान करता रहे, ऐसी शुभकामना ! सभी भारतीय संस्कृतिके प्रेमी जनोंकी ओरसे इनके प्रति अपनी हार्दिक कृतज्ञता ज्ञापित करते हुवे...

गोस्वामी श्याम मनोहर

गोस्वामी श्याम मनोहर

पुस्तक संग्रहालय में लाया गया है दस्तावेज
का आधारणीय श्री ए. रामानुज ने कलिय न नमः
पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज

महापुरुष ने कलिय न नमः श्री ए. रामानुज
पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज
के पुस्तक संग्रहालय में लाया गया है दस्तावेज

६३, स्वतंत्र सेवापट्टी, चौक रस्त, नुतु स्तम्भ,
कलकत्ता ४०० ०५६, फोन ६१४३२६

"अटेल"

महापुरुष श्री वल्लभाचार्य मूर्ति, नयागढ़, कलकत्ता, ३०५८०२

॥ परमपूज्य गोस्वामी श्याम मनोहर जी का आशीर्वाद ॥

॥ श्री हरिः ॥

श्रीमद् भागवत महापुराण शांकर रामानुज माध्व निम्बार्क वाल्मि-
आदि सम्प्रदायों में औपनिषदिक ब्रम्हतत्व के मनन-निदिध्यासनार्थ अथवा
पौराणिक भगवतत्व के श्रवण कीर्तन-स्मरणार्थ एक अतीव महत्वपूर्ण
ग्रन्थराज है।

उपनिषदों का उत्पत्ति-स्थिति-लय मोक्षकर्ता परब्रह्म श्रीमद्भागवतपुराण
में सर्ग-विसर्ग स्थान-पोषण उति-मन्वन्तर-ईशानुकथा-निरोध और मुक्ति
तथा आश्रयरूपी दिव्य लीलाकर्ता भगवान के रूप में निरूपित हुआ है।

महाप्रभु श्रीवल्लभाचार्य चरण, अतएव श्रुति-स्मृति-सूत्रादि सर्वशास्त्रों
के सन्देहवारक चरमप्रमाण के रूप में श्रीमद् भागवतमहापुराण को
स्वीकारते हैं, और आग्रह रखते हैं कि श्रुत्यर्थ श्रीमद्भगवद्गीता के
अनुसार करना चाहिए। गीतार्थ ब्रह्मसूत्रों के अनुसार तथा सूत्रार्थ भागवतानुसारी
करना चाहिए।

महाप्रभु ने एक और दृष्टिकोणवश श्रुत्यर्थनिर्णायक ब्रह्मसूत्रों तथा
जैमिनिसूत्रों पर भाष्य लिखा था, जो अब खण्डितांश में उपलब्ध होते हैं।
इसी तरह गीतार्थनिर्णायक श्रीमद्भागवतपर भी व्याख्यान प्रकट किया जो
भागवतार्थनिबन्ध तथा सुबोधिनी के रूप में खण्डितांशों में उपलब्ध
होते हैं।

एक शास्त्र के रूप में समग्र भागवत का, उनके प्रत्येक स्कन्धों
स्कन्धान्तर्गत प्रकरणों का, प्रकरणान्तर्गत अध्यायों के तात्पर्यकी विवेचना
भागवतार्थ निबन्ध में की गई है।

श्रीमद्भागवत के वाक्यार्थ, पदार्थ तथा अक्षरार्थों की विवेचना संक्षेप
में सूक्ष्मटीका में, जिसके कुछ त्रुटित अंश ही अब केवल उपलब्ध होते
हैं, तथा विस्तार में सुबोधिनी में सम्पूर्ण करनी चाही थी, परन्तु प्रथम,
द्वितीय, तृतीय, दशमस्कन्धों का, तथा एकादश स्कन्ध के दो-चार
अध्यायों तक लिखी जा सकी।

प्रस्तुत आंग्लभाषामें भाषानुवाद दशम स्कन्ध का आदरणीय श्री टी. रमणन ने, अतीव न केवल परिश्रम, अपितु श्रीकृष्ण भावना की स्पृहणीय तन्मयता से प्रकट किया है। यह इनके भावानुवाद के कतिपय अंशों को सुनने पर मुझे सुखद विस्मयजनक अनुभूति जो हुई - उसके आधारपर कह देने का लोभ में संवृत नहीं कर सकता।

महाप्रभु के समय से ही श्रीरामानुज सम्प्रदाय के साथ वाल्लभसंप्रदाय की घनिष्टता का प्रमाण श्रीवेंकटनाथ वेदान्तदेशिक के न्यासविंशति में से "न्यासादेशेषु धर्मत्यजनवचनतो" श्लोक अपने निजहस्ताक्षर में लिखकर महाप्रभुने प्रकट किया था। उसपर पुष्टिमार्गीयसंप्रदायानुसारिणी व्याख्या, महाप्रभुके द्वितीयात्मज श्रीविठ्ठलनाथ प्रभुचरण ने प्रकट की; उससे वह परिपुष्ट हुआ। श्रीविठ्ठलनाथ प्रभुचरण शतदूषणी भी सम्पूर्ण अपने हस्ताक्षरों से लिखी थी, जो संभवतः अभी सम्प्रदाय की प्रधानपीठके ग्रन्थागारमें सुरक्षित है। परवर्तीकाल में श्रीवल्लभजी द्वारा भगवद्गीता पर तत्त्वदीपिका भी बहुलांश में रामानुजभाष्यानुसारिणी ही लिखी गयी है।

मेरे पितृचरण गो. श्री दीक्षितजी महाराज कपित्थलं देशिकाचार्य तथा यदुगिरि यतिराज सम्पत्कुमाराचार्य तथा नावलपाकं श्री नृसिंहाचार्यका स्मरण अतिशय श्रद्धापूर्वक अपने विद्यागुरु के रूप में करते थे।

यह सुदीर्घकालीन साम्प्रदायिक सौहार्दपरम्परा रामानुजसम्प्रदायके निष्ठाशील अनुगामी श्री टी. रमणन के प्रस्तुत आंग्लभाषानुवाद को एक क्रोशस्तंभ रूप में हमारे सामने लाती है।

इनके इस श्रीकृष्णभक्तिभावना से ओतप्रोत दिव्य-मधुर अनुष्ठान को अभिनन्दित करने को प्रस्तुत लेखनी अपने आपको समर्थ नहीं पाती। किमधिकम्.....

दिसम्बर ५, २००२

गोस्वामी श्याम मनोहर

मुंबई

Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons, times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha"

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1st, 2nd, 3rd, 10th Cantos and very few chapters of the 11th Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēśika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.

Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,

Sri



Srimathe Rangaramanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabhyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

Camp : Madras
Date : 23/12/2008

॥ श्रीगुरुवन्द्य ॥

राधारमणवृत्तान्तं कृष्णवल्गुभयोषितम् ।
अक्षैरिन्नरमणाख्येन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पणभूतस्य भागवतस्य
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभान्तर्येण मधुरया
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाज-
नेन विदुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सहृदय
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतोऽङ्गः
भगवदनुग्रहसाहितपाठकप्रमोददावेति नारायणस्मृतिपूर्व
निरमासि ।

नारायण! नारायण!! नारायण!!!

ॐ नमो आशास्यते
श्रीरङ्गरामानुजयतिना ।

With blessings and best wishes

Sri Ranga Ramanuja Yati

R SRI HARI II

Blessings From Shri Ubhaya Vedānta
Srirangam Sri Ranganatha Swami



Sri



Srimathe Ranganamanuja Mahadesikaya Namaha
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha
Srimathe Vedantha Ramanuja Mahadesikaya Namaha
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha
Srimathe Nigamantha Mahadesikaya Namaha
Srimathe Baghawathe Bashyakaraya Mahadesikaya Namaha
Sri Ranganatha Divyamani Padukabyam Namaha

SRIRANGAM
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006
Phone : 0431- 432379

॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna
Vallabha beautifully portrayed by Ramana in a different
language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandha's chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystallly spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

Goswamy Shyam Manohari
and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra
Swami, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswamy Shri Shyam Manohari and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

Preface

-SRI HARI-

Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavāta Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periaashramam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunīlji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him

(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life. This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhatta and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhatta, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhatta, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11th year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yati, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth now. He is said to have met sage Vyasa at this time. Vyāsa also asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMASAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri

Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.

Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; **"It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things"**. He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through one's own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūradūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābhaktas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgavatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tika" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one

week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

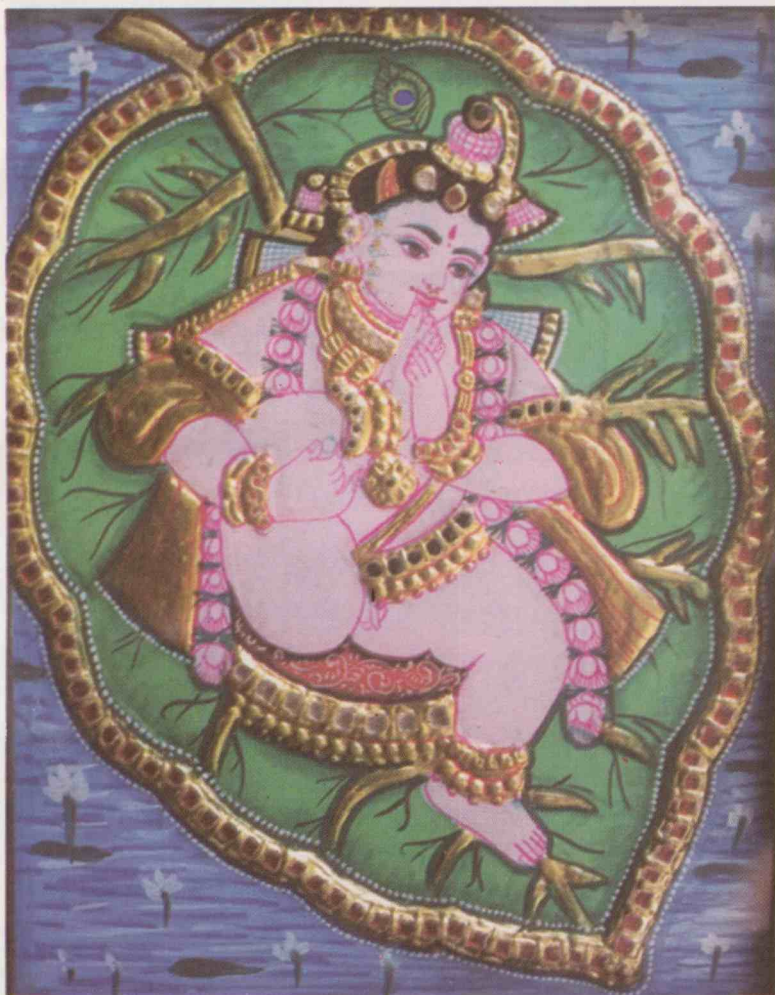
He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).

The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, **"to have absolute faith in our Lord alone"**. "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit"**.

N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek; whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.



MUKUNDA KRISHNA

Photo Courtesy - Ms. Pushpa Raju and Shiela Arts Gallery, Chennai

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धं - विंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III, CHAPTER 20

भगवत्कृतसर्गस्तु सोपोद्धातो निरूपितः(?)।

चतुर्दशभिरध्यायैरुच्यते हरये परः॥१॥

KAARIKA 1 Meaning: "Through the previous 19 chapters, the creation of the Universe, made by our Lord (for the sake of "others") has been explained. Now, through 14 chapters, the creation made for "the sake of our Lord" (Bhagawadārtha) is being described." (ie for "Himself").

[NOTES BY "PRAKASH": In this "Kaarika", it is said, that "creation" is of 2 kinds, (1) for the sake of others, (2) for the sake of our Lord. In the first 19 chapters, the "creation" done for other's sake, has been described. Now, through the following 14 chapters (20th to 33rd chapters).], the "creation" done for our Lord Himself, is being described.

गुणवैषम्यभावेन सर्गाः पूर्वं निरूपिताः।

गुणवैषम्यभावोऽत्र द्विविधो वर्ण्यते स्फुटः॥२॥

KAARIKA 2 Meaning: "The first "creation" is explained, as having been caused. through the "divisions" (disturbances) in the "qualities", which are spoken, as of two types."

आधिदैविकभावोऽत्र नाऽस्तीति द्वैधवर्णनम्।

आधिभौतिकमेकेन चतुर्भिश्च तथा परम्॥३॥

KAARIKA 3 Meaning: "Due to the absence of the "celestial" attitude, the remaining "two types" are spoken i.e. through this chapter, the "physical" type of creation is spoken. Through 4 chapters the "other" (that "creation" which is done for our Lord Sri Hari) is spoken." (All this, will be explained clearly later).

भूतमात्रेन्द्रियधियां हरौ ज्ञानोपयोगिनाम्।

गुणाः स्वभावतः केऽत्र पुष्टिमार्गोपयोगिनः॥४॥

निरूप्यन्ते हरेरुक्ताः प्रत्येकं त्रिविधा तथा।

आधिदैविकमाध्यात्ममाधिभौतिकमेव च॥५॥

चतुर्भिश्च चतुर्भिश्च तथैकेनोच्यते क्रमात्।

KAARIKAS 4, 5 and 5 ½ Meaning: "The birth and origination of "Jnana" (knowledge), which is required for the manifestation of our Lord Sri Hari, as also the origin of the great elements, (Mahaa Bhoota), the qualities of senses (Tanmaatra), senses and intellect, which will be useful for the above "Jnana", are also spoken. The qualities, which will be useful for this path of "Pushti" (grace) are also described, as explained by our Lord Sri Hari. They are of 3 types each (4 ½).

"Through 4 chapters each, and 1 chapter, respectively the factors of celestial, mental and physical natures are told (5 ½)."

भक्तिसाङ्ख्यात्मविज्ञानयोगैश्चत्वार आद्यके॥६॥

आध्यात्मिकः काल एव माहात्म्यकरणे तथा।

तदधीनं जगत्सर्वमित्यथाऽस्तु द्वितीयके॥७॥

KAARIKA 6 and 7 Meaning: “Through 4 chapters (i.e. celestial) the subjects of Bhakthi, Saankhya, Aatma (the “Vijnana” thereof) and Yoga are explained. In the same way, in the “mental” chapters (mental = “Adhyaatmik”) the subjects of Time (Kaala), and the glory of “action” (Karanam) are dealt with. The entire Universe is under the control of these factors. Hence, the Universe is seen, as ‘different’.

मुक्त एव हरेरर्थे भूतत्वेनोपयुज्यते।

अतो मुक्तिः स्त्रियाश्चैव पूर्वेषु द्विविधेष्वपि॥८॥

KAARIKA 8 Meaning: “For the sake of our Lord Sri Hari only all these “great elements” become useful! Those who are “liberated” (Muktha), are of two types and in the first instance, the “liberation” of the “lady” (mother Devahooti) is also spoken.”

धर्मादयोऽपि द्विविधास्तत्रोच्यन्ते क्रमादिमे।

सर्गे तेषामनुत्पत्तौ मार्गस्तेषां न वै भवेत्॥९॥

KAARIKA 9 Meaning: “In those chapters (8 in number), the human goals of Dharma etc. have been explained, as of two types. If these were not originated, during the “creation” itself, then, their “ways and means” (of attaining them) also will not be known.”

यादृशः भगवन्मार्गे जीवचिन्तनचिन्तिताः।

एकविंशतिभिस्तेऽत्र निरूप्यन्ते क्रमात् स्फुटाः॥१०॥

KAARIKA 10 Meaning: “In this path of our Lord, the “Jeeva’s” way of thinking, on the human goals of

“Dharma” etc. is explained clearly, in the 21st chapter, step by step.”

भगवच्चिन्तिता ये वै पञ्चविंशतिभिस्तु ते।

अन्यत्सर्वं कालकृतं चत्वारस्तेऽपि वर्णिताः॥११॥

KAARIKA 11 Meaning: “The “human goals” like “Dharma” etc. as contemplated by our Lord, however, are described, only from the 25th chapter. All others, are caused by the factor of “time” (Kaala), (which are 4 in number) and these are also described.” (i.e. explained in 4 chapters).

त्रिविधा अपि तेऽप्युक्ता मुख्यो मोक्षस्तथाऽन्तिमः।

मूलम्, सर्गस्त्रयाणां तु मुख्यो मोक्षः फलं तथा॥१२॥

KAARIKA 12 Meaning: “In the last, 33rd chapter, “liberation” has been described as the most ‘important’ goal! In this particular chapter (20th), the importance of “Dharma Artha and Kaama” has been specified. But, it is also told, that “liberation” is the most important result for all these three too.”

चतुर्दशभिरध्यायैरतः सर्गो निरूपितः।

तद्विंशतितमेऽध्याये सङ्कीर्णः सर्ग उच्यते॥१३॥

KAARIKA 13 Meaning: “Due to this reason, the “creation” (for the sake of our Lord) has been told in 14 chapters. Among these, the “6 types of creations are not clearly explained. The creation, being done for the sake of our Lord Sri Hari, has always remained “united” with our Lord Sri Hari only.”

षड्विधौ हरिकार्यार्थमत्रोक्ताः सकला हरौ।

सर्गमेकविधं ज्ञात्वा विसर्गे प्रश्न ईदृशः॥१४॥

तथापि शास्त्रमेवाऽत्र वक्तव्यमिति निश्चयः।

अभिप्रेतं न तस्याऽपि तथैवेत्यन्यथोच्यते॥१५॥

KAARIKAS 14 and 15 Meaning: “After understanding this type of “creation”, question has been asked on the multiple manifestations of this creation! Even then, on this matter, only the basis of the scriptures should be told. Hence, the “explanation” is given in another way.”

प्रश्नद्वयं तु कुरुते शौनकः प्रकृतौ महान्।

विसर्गविषयं त्वाद्यं भक्तानां तु तथा परम्॥१६॥

एकेन पञ्चभिश्चैव मूलारम्भो हि भेदकः।

KAARIKAS 16 and 16 ½ Meaning: “Sage Sounaka, who is a noble sage (greater by birth) asks two questions regarding ‘nature’ (Prakruti). Through the first question, he had asked for explanation, on the endless manifestations of creation. In the same way, through 5 verses, questions were asked on the nature of a true devotee (Bhaktha) of our Lord! This is due to the nature of “authority” of Sri Soota, being “different”.”

परीक्षिच्छुक्रयोरत्र विरामो नैव दृश्यते।

सूत एव ततो वक्ता तुल्यार्थत्वाद् दूषणम्॥१७॥

तत्र शौनकः, सर्गः सविशेषः श्रुत इति, विसर्गं पृच्छति—

KAARIKAS 17 and 17 ½ Meaning: “We do not see, that either King Parikshit or Sri Sukadeva had taken “rest” from recanting the “Leelas” of our Lord! Hence, Sri Soota is seen telling these “Leelas” only with the “same” meaning and purport. Hence, there is nothing blemishful!

Sage Sounaka and others had listened, that this “creation” was done, in an extraordinary way with supernatural qualities! Now, the multiple manifestations (progress) of “creation” and it’s nature, are being asked for, as per the following verse.

शौनक उवाच।

महीं प्रतिष्ठामध्यस्य सौते! स्वायम्भुवो मनुः।

कान्यन्वतिष्ठद् द्वाराणि मार्गायाऽवरजन्मनाम्॥१॥

VERSE 1 Meaning: “Sage Sounaka asked, “Oh Sri Soota! On attaining the place of this mother earth, what did the glorious Swaayambhoo Manu do, to create the “ways” for the origination of the coming generations?”(ie, in which “way”, the progress of “creation” took place?).

श्रीसुबोधिनी : महीं प्रतिष्ठामिति। पूर्वानुवादपूर्वकं हि प्रष्टव्यम्। हिरण्याक्षवध उपोद्धात इति न स पूर्वोक्तत्वेन गृह्यते। भूमिश्च मनोरर्थे समाहतेति मनोरेव चरित्रं पृच्छति। प्रकर्षेण स्थिता प्रतिष्ठा; सर्वेषां वा जीवानामियमेव प्रतिष्ठेति, देहस्य तन्मूलकत्वात्। तदर्थमेवोद्धतेति स एव तामधिष्ठाय स्थितः। प्रतिष्ठा प्राप्तः सर्वं करोतीति कृतिप्रश्नावसरः। शुकादिभिरिदं नोक्तमिति त्वया वक्तव्यमिति ज्ञापनार्थं सौत इति संबोधनम्; हे सूतपुत्र! कथाकथनं तस्य कुलपरम्परागतो धर्मः। मनोःसृष्ट्यावश्यकत्वाय स्वायम्भुवेतिपदम्। मनुरिति धर्मप्रवर्तकत्वात् नाऽन्यथाकरणम्। ब्रह्मणा तु द्वारद्वयमेव कृतम्, मनः शरीरं च। यद्यन्येऽपि शरीरान्मनसश्च जाताज्ञस्तथैव जनकाः स्युः, तदा जगत्स्रैविध्यं न स्यादिति विशेषप्रश्नः—कान्यन्वतिष्ठद् द्वाराणीति। अवरजन्मनां मनोः सकाशादर्वाचीनजन्मयुक्तानाम्॥१॥

एवं मनोर्धर्मात्मनः कार्यं पृष्ट्वा, स्वापेक्षया विदुरं भक्तं ज्ञात्वा, तत्पृष्टमेव त्वया वक्तव्यमित्यभिप्रायेण तेन सर्वथा पृष्टं भविष्यतीत्यर्थे प्रमाणमाह त्रिभिः—

SRI SUBODHINI: “It is necessary to ask, in continuation of the previous context/situation only viz. the killing of demon Hiranyaaksha by our Lord Sri Aadi Varaaha. But, the important factor of our Lord’s “Leela” was, that our Lord had brought back, after saving her, mother earth for the sake of Manu only.

Hence, the question now asked pertains to Manu only. Mother earth was established by our Lord in the “best way” possible (Pratishta) — as being the residing place for all the “Jeevas”. This earth is the basis for the “bodies” to be created and hence, our Lord secured mother earth for the sake of Manu. Manu began to reside on this earth, as his residence. Only a person, who has a fixed place to stay, can undertake to do further actions. Hence, a question pertaining to Manu was asked.

“Oh, son of Sri Soota!” — this addressal is made specially to say, that Sri Suka has not told this. Hence, “you only have to explain this to us”. — especially when, this is your “traditional duty” (Dharma) to tell us, about this!

As “creation” will get progressed through Manu, his name has been given as “Swaayambhuva”. By giving this “name”, it is made clear, that Manu will progress “Dharma”, and will not do anything against “Dharma”. Lord Brahma had provided only two “doors” (ways) for the purpose of creation viz. the mind and body! Hence, this specific question was asked, “Which are the specific doors, which Manu created, for the furtherance of creation?”

In this way, the “task” of the noble and virtuous Manu was asked. Knowing Sri Vidurji, as a great devotee, Sage Maitreya decided, that he should answer Sri Vidurji, those questions, which have been asked for. — as he had realized, that Sri Vidurji would have asked only appropriate questions. Hence, through the following three verses, the “proof”, about the greatness of Sri Vidurji is spoken.

क्षत्ता महाभागवतः कृष्णस्यैकान्तिकः सुहृत्।

यस्तत्याजाऽग्रजं कृष्णो सापत्यमघवानिति॥२॥

VERSE 2 Meaning: “Sri Vidurji had the highest control over his senses! He belonged to our Lord, at all times! He was an “exclusive” good friend of our Lord Sri Krishna. Due to this, he had given up his own brother, along with his sons, as they had offended our Lord Sri Krishna!”

क्षत्ता महाभागवत इति।

सोपपत्तिकभक्तत्वं तस्य मूलं निरूप्यते।

उत्कृष्टप्रश्नकर्तृत्वं सोपपत्तिकमाह हि ।१।

KAARIKA 1 Meaning: “Sri Vidurji is a great “Bhaktha” of our Lord! This is being explained with enough “reasoning”! (proof and evidence). Whatever questions are asked for by him will be always, the “highest and best”, (UTKRUSHTA) and they are always based on sound reasoning and thinking.”

श्रीसुबोधिनी : प्रथमं विदुरस्य भागवतत्वं निरूपयति। यस्त्वसिधाराव्रतं करोति स महाभागवतो भवति। विदुरस्य भागवतत्वे मुख्यमेतद्वीजम्; तदाह—क्षत्ता महाभागवत इति। क्षत्ता ह्यसिधाराव्रतकर्ता, पुराणान्तरे राजसूये युधिष्ठिरं प्रति भगवता तद्व्रतमुपदिष्टम्—“स्वयं पुष्टश्च तरुणः सकामः सन्निधौ स्त्रियाः। नित्यं स्थितोऽपि मनसा विकारं यो न गच्छति। स्त्रियः सर्वाङ्गसंहृद्याः सर्वाभरणभूषिताः। अप्रापतकामास्तं प्राप्य साभिलाषा अपि स्वयम्। स्वकीयासु तथाऽन्यासु स्वभार्यास्वपि कुत्रचित्। पञ्चाग्निमध्यवत्तिष्ठेदसिधाराव्रतं तु तत्।’ क्षत्ता तथा भवतीति तस्य महाभागवतत्वम्। दृष्टप्रकारेणाऽपि महाभागवतत्वमाह—कृष्णस्यैकान्तिक इति। एकान्ते हित ऐकान्तिकः। स्वामिकार्यप्रसङ्गानां तथात्वेऽपि यतो दृढः। यः केवलं हरेरर्थे सर्वथा यत्नवान् स्वतः। प्रसङ्गादपि न स्वार्थे महाभागवतस्तु सः। किञ्च, सुहृत्, सुष्ठु हृदयं यस्य; अन्येऽपि दोषास्तत्र

न सन्तीति। सांसर्गिकोऽपि दोषो नाऽस्तीत्याह—यस्तत्याजेति। अग्रे जातः पितृसमो भवति। ‘भ्रातृणामेकजातानाम्’ इति न्यायेन तत्पुत्रः स्वपुत्र एवेति पूर्वपरापेक्षापरित्यागेन भगवद्वैमुख्यमात्रं ज्ञात्वा धृतराष्ट्रं दुर्योधनादिसहितं त्यक्तवानित्यर्थः। वस्तुतः कृष्णे अघवानपि न भवति, तथापि भगवदङ्गीकृतपाण्डवविरोधादघवान्। इतिशब्दः प्रकारवाची, सम्भावनावाची वा॥२॥

एवं सोपपत्तिकं भागवतत्वमुपपाद्य तथात्वं तस्योचितमेवेत्याह—

SRI SUBODHINI: In the first instance, the “belonging to our Lord” virtue of Sri Vidurji is being described. That devotee is considered, as the “highest and being truly belonging” to our Lord, who practices the vow of “Asidhara”! Our Lord had given instructions to King Yudhishtira on this “vow”, during the context of the “Raajasooya” sacrifice. Our Lord had explained this “vow” by telling, that when a male (person) is very healthy and young, and also is made to live among very “lusty” ladies and even then, when this person does not get the feeling of even a little trace of “lust” in his own mind! Here, it is said that these ladies are young, beautiful and have never experienced any sexual bliss at all — nay these ladies are legally and morally one’s own only! Even, after all these, if a person does not touch these “women”, with his mind even, then this sort of observance of “continence” (Brahmacharyam) is hailed as “Asidhaara vow”. Here, Sri Vidurji is hailed as ‘Kshatha’ — to reemphasize, that he truly belonged to our Lord, having conquered all his “senses”. He was the best friend of our Lord Sri Krishna — as he would suffer sorrow and pain for himself, so that he can do beneficial acts and give comfort to his friend!

Even if our Lord’s “tasks” (His desire) goes against

one's own convictions or ideals, a devotee is supposed to be steadfast in fulfilling our Lord's "desires" only i.e. do only those actions, which are beneficial to our Lord! A true devotee of our Lord Sri Hari, will, at all times, without being told, do only those actions, which will please our Lord. Moreover, there will not be a trace of selfishness in his efforts, as everything will be done for pleasing our Lord Sri Hari only. This devotee is considered as a 'Maha Bhaagavata' (great "Bhaktha").

A "good friend" is one, whose heart is pure, and who does everything to please our Lord Sri Hari only! He will not have any other blemish in him, arising out of bad association. Here, it is specifically told, that King Dhritaraashtra was his elder brother (like his own father). But on seeing them acting against our Lord Sri Krishna, Sri Vidurji renounced all of them too! — along with his sons! Usually, the sons of one's own brother are considered as one's own sons only! Even then, they were totally given up.

Really speaking, King Dhritaraashtra and his sons were not the "enemies" of our Lord (or offenders), but they had become the "enemies" of the Paandavaas, who were accepted by our Lord, as "His own". In this way, they became the enemies of our Lord. (ITI).

After explaining the 'belonging to our Lord' virtue of Sri Vidurji, along with it's "proof", through the following verse, it is told that, it is indeed appropriate that this had happened.

द्वैपायनादनवरो महित्वे तस्य देहजः।

सर्वात्मना श्रितः कृष्णं तत्परांश्चाप्यनुव्रतः॥३॥

VERSE 3 Meaning: "Sri Vidurji had got originated

through Sri Dwarpayaana Vyaasji! Due to this, he had equal and same glory like that of Sri Veda Vyaasji! In every respect, he had taken total refuge in our Lord Sri Krishna. He was also a servant of our Lord's devotees!"

श्रीसुबोधिनी : द्वैपायनादिति। भगवदंश एव महाभागवतो भवतीति भगवदंशत्वनिरूपणार्थम्—वेदव्यासात् महित्वे अनवरः, अवरो न भवति, न्यूनो न भवतीत्यर्थः। महोऽस्यास्तीति मही, महिनो भावो महित्वम्। तादृशे धर्मे विचार्यमाणे यथा महित्वं वेदव्यासे, तथैव विदुरे। उत्सवोऽत्र भगवत्स्मरणादिकम्। 'महउद्धव उत्सवः' इति कोशादकारान्तो महशब्दः। यथा ज्ञानम्, भगवत्स्मरणम्, भगवद्धर्मप्रवर्तकत्वं वा वेदव्यासे; तथेति। तत्र हेतुमाह—तस्य देहज इति। वेदव्यासस्याऽयं बीजजः पुत्रोऽत्यन्तरङ्गः, अतो युक्तमेव तस्य तथात्वमिति। इदं तु ततोऽप्यधिकम्—सर्वात्मना श्रितः कृष्णमिति। वेदव्यासस्याऽधिकारित्वात् न सर्वात्मनाऽऽश्रितत्वम्। सर्वात्मभावेन ऐहिकपारलौकिकदैहिकात्मीयादीनां कार्यफलार्थं भगवन्तमेवाऽऽश्रयतीति तथा। सर्वरूपत्वं भगवतो वक्तुं नामविशेषमाह। भक्तिमार्गे रसिकश्चाऽयमित्यधिकारिज्ञानिभक्ताद्विशेषमाह—तत्परांश्चाऽप्यनुव्रत इति। भगवत्परान् भक्ताननुव्रतः सेवमानः। एवं सर्वप्रकारेण तस्य भागवतत्वं युक्तम्॥३॥

एवं विदुरं भक्तत्वेन स्तुत्वा तस्य प्रश्नस्योत्तमत्वमाह—

SRI SUBODHINI: Only a "part" (Amsa) of our Lord becomes a "great Bhaktha". Sri Vidurji was a great 'Bhaktha', being a "part" of our Lord. To explain this, it is said, that Sri Vidurji had the same glory and greatness of his father Sri Veda Vyaasji (Mahitwam). Both of them celebrated continuously "festivals", in the form of constant remembrance of our Lord! Both Sri Vidurji and Sri Veda Vyaasji, had, the same "Jnana", remembrance of our Lord, and the various activities connected with the virtues and tasks connected with our

Lord (Bhagawad Dharma). This was due to the fact, that Sri Vidurji had got originated from Sri Veda Vyaasji. He was considered as Sri Veda Vyaasji's most loving and intimate son! In fact, it is said, that Sri Vidurji was considered of "higher" status! THIS WAS DUE TO THE FACT, THAT SRI VIDURJI HAD TOTALLY SURRENDERED TO OUR LORD, SRI KRISHNA, REGARDING OUR LORD AS THE "AATMA" OF EVERYONE! (SARVAATMA BHAAVAM). This was not done by Sri Veda Vyaasji. Our Shri Mahaprabhu explains here the nature of "Sarvaatma Bhaava" as follows. An ideal devotee will depend on our Lord only for the following "Goals"

- (1) To attain "worldly" goals and ends. (Yehika).
- (2) To attain the "benefits" of the other world (Paraloka). "goals".
- (3) To attain "bodily" benefits (Daihik).
- (4) To attain "Spiritual" benefits (Aatmeeya).

A DEVOTEE SHOULD RESORT TO OUR LORD ONLY I.E. TO TAKE REFUGE IN HIM ONLY, TOTALLY BECOMING DEPENDENT ON OUR LORD ONLY! This is "Sarvaatma Bhaavam".

To enable us to understand the Lord's nature of being "all forms" (Sarva Roopatwam), our Lord's name of "KRISHNA" has been specifically used here — especially when Sri Vidurji was interested only in the path of pure Bhakthi to our Lord Sri Krishna! Hence, he is entitled more (i.e. has more authority) than a Bhaktha, with the predominant quality of "Jnana" also in him!

Moreover, Sri Vidurji did service and worship of the

true devotees of our Lord also. In this way, he “belonged” to our Lord, in every way!

After praising the “Bhakthi” of Sri Vidurji (and as a “Bhaktha”), the “best” nature of his “questions” is being explained, through the following verse.

किमन्वपृच्छन्मैत्रेयं विरजास्तीर्थसेवया।

उपगम्य कुशावर्त आसीनं तत्त्ववित्तमम्॥४॥

VERSE 4 Meaning: “Due to pilgrimage of holy centers, undertaken by Sri Vidurji, he had “crossed over” his quality of “Rajas”. Thus, even from the very beginning, his inner mind had become purified. What did Sri Vidurji, of such glory and greatness, ask Sage Maitreya, who was residing in Kusaavartha, after going over to him?”

श्रीसुबोधिनी : किमन्वपृच्छदिति। पृष्टे कथनं रोषाभावं च प्रतिपादयितुमाह—मैत्रेयमिति। स हि मित्रायाः सुतः। नन्वत्यन्तभगवद्भक्तोऽपि गुणवशात्, कालवशाद्वा; लौकिकम्, प्राकृतं वा पृच्छेत्। तद्ध्यावृत्त्यर्थमाह—विरजास्तीर्थसेवयेति। यः साधनेन निष्पापः, रजोगुणरहितो वा जातः, स नाऽन्यत् पृच्छति। रजस एव निराकृतत्वात् दूरे तमः। तत्रापि महता कष्टेन, विषमे गत्वा, सत्सङ्गे सति कथमन्यत्पृच्छेदित्याह—उपगम्य कुशावर्त इति। गङ्गाद्वारस्थानान्तर्गतदेशविशेषः कुशावर्तः, तस्मिन् आसीनमिति। तत्रापि तत्त्वविदां मध्ये श्रेष्ठम्, न हि तादृशे देशे तादृशोऽन्यत्पृच्छति। अलौकिकं गूढं स एव जानातीति तत्त्ववित्तममित्युक्तम्॥४॥

किं प्रश्नमात्रं वक्तव्यम्, आहोस्विदुत्तरम्, उभयं वा? तथा सति तत्त्वेनाऽग्रहे भगवत्कथारसाभिनवेशो न स्यादित्याशङ्क्य निरूपणं भगवत्कार्थमित्याह—

SRI SUBODHINI: The name “Maitreya” indicates, that the sage was the son of MITRA! Hence, he will reply only, on being asked. He will never get angry or upset.

But, will it be that Sri Vidurji, though being a very great devotee of our Lord, may be tempted to ask questions, which are worldly and “natural”?, due to the influence of his qualities or through the force of “time” (Kaala)? On this, a definite reply is given, removing this “doubt”! It is said, that Sri Vidurji had become now “sinless”, due to his long years of pilgrimages, and his mind had become fully purified. He has become bereft of the quality of “Rajas”. Hence, he will never ask any other questions except those connected with our Lord. When the quality of ‘Rajas’ itself has been got rid of, then how can the quality of ‘Tamas’, remain? When Sri Vidurji is like this, how will he undertake, such an arduous journey, with great difficulty, just to ask “worldly” questions/ information, from the holy company of Sage Maitreya? That is why, it is said here, that the place of “Kusaavartha” is situated inside the “Gangaadwara”. There, Sage Maitreya was seated. Hence, Sri Vidurji will not ask the sage, who was the ‘best’ among the knowers of the principles of our Lord, anything else, especially, when Sri Vidurji was also a “pure Bhaktha”. Sage Maitreya is hailed here, as the ‘best’ among the knowers of the divine principles, as he had the supernatural and secret knowledge, with him.

Is it, that the question only should be told? Or the answers also? Or both? Will it be, that a dialogue may not lead to attachment to the “Leelas” of our Lord? Removing this doubt, it is said, that this dialogue took place, only for the sake of recanting the “Leelas” of our Lord — as per the following verse.

तयोः संवदतोः सूत! प्रवृत्ता ह्यमलाः कथाः।

आपो गाङ्गा इवाऽघघ्नीर्हरिः पादाम्बुजाश्रयाः॥५॥

Moreover, Sri Vidurji did service and worship of the

VERSE 5 Meaning: “Oh Sri Sootji! When Sage Maitreya and Sri Vidurji had their dialogue, then, only the pure “Leelas” of our Lord Hari were told and heard. These Leelas are as pure and sacred like the Ganges water, which has taken refuge in the holy feet of our Lord and which redeems all the sins of everyone. Like the pure and holy Ganges water, the Leelas of our Lord Sri Hari were recanted i.e. the flow of the “Leelas” took place”!

श्रीसुबोधिनी : तयोरिति। तयोर्विदुरमैत्रेययोः संवदतोः सतोर्मध्ये कथाः प्रवृत्ताः स्वत एव भवन्ति। सूतेति संबोधनं तादृशकथाज्ञानार्थम्, तस्य सैव वृत्तिरिति। यथा वीराणां युद्धे रुधिरप्रवाहाः; ते समलाः, एतास्त्वमला इति। अमलत्वं कीदृशमित्यपेक्षायां दृष्टान्तेन स्पष्टयति—आपो गाङ्गा इवेति। आपः स्वभावत एव मेध्याः, तत्राप्युत्कर्षो गङ्गायाः; साक्षाद्भगवद्रूपा इत्यर्थः। अघघ्नोरिति पापनाशिकाः, अपराधनिवर्तिका वा। स्वयं निर्मला एवाऽन्यमपि तथा कुर्वन्ति, ब्रह्मदण्डदग्धा अपि गङ्गाया पाविता इति। तथात्वे उभयोरेकं हेतुमाह—हरेः पादाम्बुजाश्रया इति। चरणाम्बुजाश्रया उभयाः॥५॥

ततः किमत आह—

SRI SUBODHINI: During the dialogue between Sage Maitreya and Sri Vidurji, the Leelas of our Lord Sri Hari were told and recanted. “Oh Soota!” — this addressal indicates, that Sri Soota had the knowledge about these “Leelas” of our Lord Sri Hari, as his main “occupation” was to render our Lord’s stories and Leelas only. When great warriors “battle”, then there is the flow of dirt and blood. But here, the flow of our Lord’s “Leelas” was taking place, clean and pure! How pure was it? Giving an example, it is said, that water, by it’s very nature, is pure. But among all “waters”, the Ganges water is the ‘best’ — as she is of the divine form of our Lord Himself! She is capable of redeeming

the sins of everyone. She is able to mitigate the effects of all offences. The Ganges water is by itself very pure and dirt free. It makes all others also pure and holy. She has purified even those, who have been burnt with the curse of Brahmins. In this way, both our Lord's "Leelas" and the Ganges water are same and one. How? Because both of them have taken refuge in the lotus feet of our Lord.

What is the effect of this? - as per the following verse.

ता नः कीर्तय भद्रं ते कीर्तन्योदारकर्मणः।

रसज्ञः को नु तृप्येत हरिलीलामृतं पिबन्॥६॥

VERSE 6 Meaning: "Oh Sri Soota! Let there be auspicious welfare to you! Please tell us our Lord Sri Hari's Leelas and stories, which deserve to be sung, and which pertain to our Lord, whose Leelas are generous and enchanting! Is there any devotee, (Rasika) who will be ever fully satisfied, while drinking the blissful nectar of our Lord Sri Hari's Leelas? (the answer is "never")."

श्रीसुबोधिनी : ता नः कीर्तयेति। सूतत्वादेयं चेत्तत्राऽऽह—भद्रं त इति। ते भद्रमस्तु, ब्राह्मणानामाशिष एव देयाः। कथानामाधिक्ये हेतुमाह—कीर्तन्यानुदाराणि कर्माणि यस्येति। भगवतः कर्मणां स्वभावद्वयम्, यः कश्चन तानि कीर्तयेदेव, अफलार्थी फलार्थी च। अफलार्थिनो नित्यविधिः—कीर्तन्यानीति। फलार्थिनस्तु सर्वाण्येव फलानि। पात्रापात्रविचारव्यतिरेकेणैव सर्वफलदातृण्युदाराणि; तस्मात् कीर्तनीयानि। सर्वेषु पदार्थेषु सन्ति रसाः, रसज्ञं प्राप्याऽभिव्यक्ता भवन्ति। भगवतस्तु कर्माण्यभिव्यक्तान्येव, रसज्ञः परमपेक्ष्यते। कथानां स्वविषयरुच्युत्पादकत्वं पूर्वमवोचाम। यथाऽऽग्नेयेनौषधेन क्षुज्जायते, एवमन्नेन च तृप्यते। अन्नमेव चेत् क्षुज्जनकं स्यात्, कथं तृप्येत? तद्वत् रसज्ञः को वा, नु निश्चयेन, तृप्येत? पीतेनाऽमृतेनोत्तरत्रेच्छोत्पादनात्। स हि दुःखहर्ता स्मरन्नेव; दुःखं

चाऽऽत्मतिरोभावात्, तिरोभावकश्च प्राकृतो गणः, स भूयानिति। कालादिरपि।
अतो निरन्तरोत्पद्यमानदुःखनिवृत्त्यर्थं हरिः स्मर्तव्यः। किञ्च, लोके
आलस्याद्युद्वेगादिषु लीलया स्वास्थ्यं भवति; स्वस्याऽन्यस्य वा, क्रियमाणया
कीर्त्यमानया वा। मृत्योर्भयं सर्वेषाम्, तत्राऽवश्यापेक्षममृतम्। किञ्च, पानस्य
कियत्कालव्यवधाने, कालादिना, प्राकृतैर्वा, मध्ये रसान्तरोत्पादने अलं
मन्येताऽपि; अस्मरणाद्वा। **पिबन्नेव** कथं तृप्येतेत्यर्थः॥६॥

सर्गलीला प्रथमत आरभ्यत इति ज्ञापयितुं व्यासः स्वयमाह—

SRI SUBODHINI: As Sri Soota is rendering these “Leelas”, it may be said, that he should be given something in return! For this, the sages bless him by telling, “let there be auspicious welfare for you”! - as Brahmins always give blessings! The “Leelas” of our Lord are told here, as generous and compassionate. Our Lord’s “Leelas” have two predominant natures. (1) He, who sings His glory with a desire in mind, is blessed by our Lord, with the benefits and results asked for. Our Lord does not pause to think, whether this devotee with a “desire”, is a fit recipient or not. He gives generously all the results and benefits. That is why, our Lord is hailed here, as generous and deserves to be praised at all times! (2) The devotee, who sings the glory of our Lord, without any desire in his mind, has to continue to sing the glory of our Lord, everyday. This is what is prescribed in the scriptures. Our Lord will give Himself up for such a selfless devotee, who loves our Lord, above everything else.

Every object has some “bliss” in it, and it, gets manifested only to those, who are aware of this. Our Lord’s actions and Leelas are all manifested and known (i.e. the entire creation is His’ only), but a devotee, who is aware of this “bliss”, (Rasagna) is required to

know and imbibe this bliss of our Lord.

The "Leelas" of our Lord originates "taste" for them. (This has been explained in the Sri Subodhini commentary – Canto II – chapter 3 – 12th verse.)- like specific medicines, increase the 'hunger' of the persons, and this hunger is satisfied, through consumption of food. If the 'food' itself causes 'hunger', then how can it be satisfied? Our Lord's remembrance, redeems and removes our sorrows, no sooner our Lord is remembered. We all experience sorrow, as the bliss of our "Aatma", has got "disappeared"! This "disappearance" of the bliss of "Aatma", is made by the natural objects/pleasures,, which are relentless. The factor of "time" (Kaala) etc. also has the capacity to make the bliss of "Aatma" disappear (i.e. lose the knowledge about the "Aatma").

Hence, with a view to remove sorrow and pain, which visit us, on a daily basis, a devotee should remember our Lord, every day. Through the remembrance of our Lord's "Leelas" and "singing" thereof, the sorrows, pains and fears get mitigated. The fear of death is present in everyone. To redeem death, we need to imbibe the "nectar". If this "nectar" is not imbibed, on a daily basis, the factor of "time" or the objects/pleasures themselves will make the mind get attached to themselves. In view of the blemish of this attachment, the intellect will misguide the person, and make him remain satisfied only with worldly objects and pleasures.

But the drinking of the nectar of our Lord's bliss, through the remembrance and singing of the "Leelas", will make the devotee always blissful. The factor of 'time' and the allurements of sense objects and pleasures will not be able to control this person. This devotee will

also never feel satisfied, through this nectar of our Lord's bliss - as he will ask for more and more of this bliss — as this bliss is ever new and unending!

From here, the “Leela of creation” of our Lord is being described. With a view to make us know this, Shri Veda Vyaasji himself, speaks the following verse.

एवमुग्रश्रवाः पृष्टः ऋषिभिर्नैमिषायनैः।

भगवत्परिपाठ्यात्मस्तानाह श्रूयतामिति॥७॥

VERSE 7 Meaning: “When the sages residing in Naimishaaranya asked Sri Ugrasrava in this way, then, Sri Ugrasrava (the Soota), who had consecrated his entire “Aatma” in our Lord, told the sages, “please listen”!”

श्रीसुबोधिनी : एवमुग्रश्रवा इति। उग्रं श्रवः कीर्तिर्यस्येति। इदमुग्रत्वं भगवत्कीर्तिविरोधिनिराकरणार्थम्। रोमहर्षणस्याऽयं पुत्रः, उग्रश्रवा इति नाम्ना। ऋषयो हि ज्ञात्वा पृच्छन्ति, अनेन कार्यसिद्धिर्भविष्यतीति। नैमिषमेवाऽयनं येषाम्; वैष्णवक्षेत्रे स्थिता देशगुणेनाऽपि वैष्णवा भवन्तीति। आत्मनि यावान् परिकरो बाह्याभ्यन्तरभेदेन देहादिः, बुद्धादिर्वा; तत्सर्वं भगवत्येवाऽर्पितं येन, तादृशस्यैतदेव कृत्यम्; अतस्तान्प्रत्याह—श्रूयतामिति। स्वस्य वक्तृत्वं सिद्धम्; तेषां श्रोतृत्वं स्थिरीकरोति—श्रूयतामिति। शुकस्तु मध्ये न विरत इति तस्य प्रश्नेनोत्तरम्। विदुरवाक्यं शुकोऽप्याहेति ज्ञातव्यम्॥७॥

सूतस्तु विदुरः प्रश्नं कृतवानित्याह—

SRI SUBODHINI: Sri Soota's “fame” was “tough and strong” i.e. this strength was there, so that, the fame of those, who are the enemies of our Lord, could be easily destroyed! That is why, Sri Soota's name has been given as “Ugrasravasoota”! He was the son of Sage Romaharshana and due to this holy lineage, the sages realized, that Ugrasravaa will be able to fulfill their inner

desire to listen to the nectarian “Leelas” of our Lord! They were all staying in the holy Naimishaaranya region. Our Sri Mahaprabhuji says here, that those, who reside in the “Vaishnava holy pilgrim” centers become “Vaishnavaas” of a higher category, than the status of the place itself! It is said here, that Sri Soota had ended all divisions of body, mind, intellect etc., both inside and outside of him, by consecrating his entire “Aatama” to our Lord Sri Hari. Due to this, his only duty and task was to recant the nectarian “Leelas” of our Lord Sri Hari — as he was a great “Bhaktha” of our Lord Sri Hari. He now, told the sages, “Please listen”. He was aware, that he was the “speaker”, and the sages will be the ‘hearers’.

Sri Sukadeva did not give any ‘rest’ for listening to the “Leelas” of our Lord. Hence, the question/ answer session of Sri Sukadeva is not specifically referred to here. But, we have to understand that (from verse no.9) the words of Sri Sukadeva only were told by Sri Vidurji.

Sri Soota is now speaking, about the question asked by Sri Vidurji.

सूत उवाच।

हरेर्धृतक्रोडतनोः स्वमायया निशम्य गोरुद्धरणं रसातलात्।

लीलां हिरण्याक्षमवज्ञया हतं संजातहर्षो मुनेमाह भारतः॥८॥

VERSE 8 Meaning: “Sri Soota said, “Sri Vidurji became very blissful, after listening to the Leela of our Lord Sri Hari, who took the Mayik form of His manifestation, as Sri Aadi Varaaha and saved mother earth, from the Rasaatala region, like He would play a game! Due to the wicked attitude and insult to our Lord Sri Hari, our Lord had also destroyed the demon

Hiranyaaksha. On listening to this nectarian Leela of our Lord, Sri Vidurji told Sage Maitreya, thus.”

श्रीसुबोधिनी : हरेरिति। शुकस्तु प्रश्नमेवाऽऽह, अयं तूपोद्धातमनुवदति, विदुरप्रश्नेनैव विशेषतो हिरण्याक्षवधस्योक्तत्वात्। सर्वदुःखहरणार्थमेव क्रोडतनुर्भगवता धृता। **स्वमाययेति** स्वाधीनया मायया, यथसुखं परिवर्तमानया। लोकप्रदर्शनार्थं तथाभावं बोधयति, संपादयति वा; अत एव मायया धृतक्रोडतनोस्तस्य चरित्रद्वयम्—भूम्युद्धरणमिष्टरूपम्, हिरण्याक्षहननमनिष्ट-निवृत्तिरूपम्। उभयं श्रुत्वा संजातहर्षः। अनुवादेऽपि भगवतो माहात्म्यज्ञापनार्थमुभयोर्लीलात्वमाह मध्ये—**लीलामिति**। उभयं लीला। हिरण्याक्षो भगवदीय इति स एव लीलात्वेनोक्तः। विशेषणपर्यवसाने तु लक्षणा, गौरवं च स्यात्; हिरण्याक्षचरित्रं चाऽधिकं स्यात्। एवं सर्वं लीलैव भवति। हर्षोत्पत्ती रुच्युत्पादकत्वेन। **मुनिमित्यग्रिमज्ञानार्थम्**। **भारत इति** प्रकृते रसान्तराजनार्थम्॥८॥

SRI SUBODHINI: On being asked by Sri Vidurji only, the “Leela” of our Lord destroying the demon Hiranyaaksha has been explained. OUR LORD, WITH A VIEW TO REMOVE THE SORROW OF EACH AND EVERY “CREATED BEING”, HAD MANIFESTED, AS SRI AADI VARAAHA! He had taken this “form”, through His own “Mayik” powers. He had no difficulty in changing Himself into this “form”! All this was done by our Lord, to show to this world, His “omnipotent” divine nature!

Through this “Maayik” Sri Aadi Varaaha “body”, our Lord enacted two “Leelas”. (1) The saving of mother earth, which he liked to do. (2) The slaying of demon Hiranyaaksha, which was done by Him, to avert future dangers and problems to the entire Universe.

On listening to these two main “Leelas” of our Lord, Sri Vidurji became very happy and blissful! As this was

our Lord Sri Hari's "Leela", everyone got great bliss and "taste" to listen to more and more of our Lord Sri Hari's "Leelas"! The word "Muni" (sage) has been used to indicate, that these sages had the full knowledge about the events in the future! The word 'Bhaarata' has been used to indicate, that Sri Vidurji also did not get any other type of "relish" (Rasam) – except the "bliss" (Aananda) of our Lord, in this context.

[NOTES FROM "PRAKASH": Our Lord enacts His "Leelas", always as "actions" (Karma). Hence, the saving of mother earth is only a "Leela". As regards the demon Hiranyaaksha and his killing, we have to understand, that this demon always belonged to our Lord only – as he was used by our Lord, as an instrument for His "play"! Our Lord had desired to enact His Leela of "fighting" (Yudharoopaa Leela) and had given to Hiranyaaksha, a body of the demon, and made him to challenge our Lord. Hence, everything, which our Lord does is only a "Leela" (play).]

विदुर उवाच।

प्रजापतिपतिः सृष्ट्वा प्रजासर्गे प्रजापतीन्।

किमारभत मे ब्रह्मन्! प्रब्रूह्यव्यक्तमार्गवित्॥९॥

ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः।

ते वै ब्रह्मण आदेशात्कथमेतदभावयन्॥१०॥

सद्वितीयाः किमसृजन्स्वतन्त्रा उत कर्मसु।

आहोस्वित्संहताः सर्व इदं स्म समकल्पयन्॥११॥

VERSES 9, 10 and 11 Meaning: "Sri Vidurji began to say, "Oh Brahman! You are fully aware of all the 'hidden' (secret) subjects too! Hence, please tell me, as to what Lord Brahma, who is the father of all the

“Prajapatis” did, with a view to augment and progress the “creation”, after originating the “Prajapatis”, such as Sage Mareechi and others.”

“In what way and manner, the noble Brahmins, such as Sage Mareechi and the great Swayambhoo Manu, obeyed the orders of Lord Brahma, and increased the number of created beings?”

“Did they create all the beings, in this Universe, by getting related to their wives, or did they do this, independently by themselves? or did they further the progress of creation, by all of them coming together, in unison?”

श्रीसुबोधिनी : प्रजापतिपतिरिति। विदुरस्त्वेवं मन्यते, भक्तो हि ब्रह्मा सृष्टिं कृतवानेव; अतः परं भक्त्युपयोग्येव किञ्चित्कार्यं करिष्यतीति। किमारभतेति ब्रह्मकार्यविषयकः प्रथमः प्रश्नः। भक्तेन भगवदर्थमेव सृष्टा इति मरीच्यादयोऽपि कीदृशान् भक्तानुत्पादितवन्त इति द्वितीयः प्रश्नः। तत्राऽपि प्रकारत्रयं भक्तजनने तारतम्य बोधनार्थम्। सद्धितीया इति। सद्धितीयाः सभार्याः, तथा सति प्राकृतभक्तोत्पत्तिः। स्वतन्त्रा एकाकिनः, तथा सति ज्ञानिभक्तोत्पत्तिः। संहता मिलिताः, तथा सति परमभक्तोत्पत्तिरिति। यदि ब्रह्मा प्रजापतिसृष्ट्यनन्तरं न किञ्चित् कुर्यात्, प्रजापतिरेव भवेत्, न तु प्रजापतिपतिः। सर्गस्य प्रवाहवत्प्रवर्त्तमानत्वान्न मरीच्यादिभ्यो विशेषः। प्रजापतिसृष्टिव्यतिरेकेण केवलं प्रजासृष्टौ रक्षकाभावात् प्रजा अमर्यादा स्युः; तत्सृष्टौ तु तैरेव प्रजा भविष्यतीति प्रजासर्गे प्रजापतीनेव सृष्टवान्। सृष्ट्वेत्याऽनुवादः। पूर्वशेषव्यावृत्त्यर्थमारभतेत्युक्तम्। ब्रह्मन्निति ज्ञानार्थम्। म इति स्वाधिकारिज्ञानात्। ब्रह्मणस्ततोऽप्यलौकिककरणज्ञानार्थमाह— अव्यक्तमार्गविदिति। अव्यक्त इति कारणरूपं ब्रह्म, तस्य मार्ग उत्पत्तिप्रलयप्रकारः। कथं तस्मादेते समायान्ति, कथं प्रविशन्तीत्येतद्ब्रह्मैव जानाति। सर्वस्याऽपि कारणमव्यक्तमिति तथोक्तम्। द्वितीयं प्रश्नमाह—ये मरीच्यादय इति। मरीच्यादयः स्वतन्त्राः सृष्टाः, मनुस्तु सभार्याः। ते सर्वे सृष्टौ नियोजिताः। निश्चयेन ब्रह्मण आदेशादेतत् जगत् कथमभावयन्?

उत्पादितवन्त इत्यर्थः। **कर्म**सूत्पादनादिष्वन्येष्वपीति भिन्नं वाक्यम्, न तु ह्युत्पादनमात्रेणैव सर्वं भवति। **सर्वं** इति वचनात् त्रिचतुराः, सर्वे वा कृतवन्त इति प्रश्नः। **इदमिति** परिदृश्यमानस्य कार्यस्य विद्यमानत्वादवश्यं कृतिः, प्रकारः संदिग्ध इति प्रश्नः। **स्मेति** प्रसिद्धे, नेदं जगन्मायिकम्, भ्रमसृष्टं चेति कथनार्थम्। अतः सम्यगकल्पयन्, कात्स्न्येनाऽभिव्यक्तं केन प्रकारेण कृतवन्त इति प्रश्नः॥९॥१०॥११॥

सृष्टिभेदान् वक्तुं साधारणीं सृष्टिमनुवदति षड्भिः, भगवदुणत्वाय।

SRI SUBODHINI: Sri Vidurji had understood, that the entire creation was done only by our Lord Brahma, who is a great devotee of our Lord Sri Narayana. He thought, that Lord Brahma will undertake to further the cause of Bhakthi to our Lord, through further creations. Hence, this is the first question, pertaining to Lord Brahma's "tasks". He asks now, as to how did Lord Brahma, begin to go about his task? In fact, Lord Brahma had created Sages Mareechi and others only for the sake of our Lord Sri Hari. Hence, Sri Vidurji was eager to know, as to how Sage Mareechi and others created further "Bhakthaas" of our Lord? This is the second question. In this question also, there are 3 divisions as per the following differences!

(1) Sadwiteeyaha: The creation of "natural" devotees, done with the help of "women".(ie wives)

(2) Swatanthraaha: The creation from "oneself" (alone) of the "Jnani Bhakthaas".

(3) Samhataha Militaaha: All of them joined together, and originated the great and noble "Bhakthaas" of our Lord Sri Hari.

If Lord Brahma was to desist from further creation, after the initial creation of the "Prajapatis", then he would be called only, as the father of Prajapatis, and not as

a "Prajapati" himself! Creation always "flows" like a flowing river, and Mareechi and others also were not able to do anything further. If these Prajapatis were not created, then, there will not be any "protector" for the created beings, and there will be chaos and disorder. That is why, Lord Brahma created the "protectors of the created Beings" (Prajapatis), in the first instance. From these only, further creation will take place. In fact, they did the same task, as begun by Lord Brahma earlier.

The addressal of "Oh Brahman!", indicates, that Sage Maitreya had full knowledge about this subject of creation. The word "Maya" indicates that Sri Vidurji also knew, that he was "deserving" to hear about this.

Lord Brahma had the knowledge to do the tasks, in a supernatural way. That is why, Lord Brahma has been referred to here, as having become that "cause" for both origination and dissolution of the Universe (Kaarnaroopa Brahma) i.e. in what way, the origination takes place and how this entire Universe is also withdrawn! All this is known only to Lord Brahma (Brahman) AS EVERYTHING IS CAUSED BY THE "UNSEEN" ONLY! Hence, this statement.

The second question is asked now. Did Mareechi and others create on their own? Did Manu create the "beings" through his wife? — as they had to follow the "orders" of Lord Brahma, to further the course of creation! In what way, did they do this task? Did all of them create together or they formed smaller groups of 3 or 4 persons and created the beings? The word "Yidam" (this) is used to denote the vast creation of several types of beings, which were seen! How did all these get originated? The word "Sma" (yes, indeed)

indicates, that this Universe is not a “Māya” (illusory) at all, as it can be seen “really”! Neither, it has been made through “delusion” (Bhrama). In other words, this Universe has been made, in a most perfect way. How was this total manifestation created? This is the real question.

With a view to explain the divisions in creation, through the following 6 verses, the ordinary (common) creation, which takes the same form, at all times, which is based on the “quality” (Guna) of our Lord, is being described.

महत्तत्त्वमहङ्कारः सकार्योऽण्डं तथैव च।

नारायणत्वं पद्मं च ब्रह्मा चेत्यत्र षट् क्रमात्॥१॥

KAARIKA 1 Meaning: (1) “The great principle, (2) the ego as also (3) the “Brahmaandam”, along with all the connected tasks, (4) Sri Narayana, (5) the lotus flower and (6) Lord Brahma — these 6 have been told here, step by step.”

प्राकृताः षडिमे सृष्टा एकादश तु वैकृताः।

सगुणास्तु नवैतेषु पुरुषो भगवत्कृतः ॥२॥

निर्गुणः प्रोच्यते पुम्भिः शब्दब्रह्मात्मनो (?) ऋषिः।

KAARIKAS 2 and 2 ½ Meaning: “All these have been originated by our Lord as the Primordial Prakruti (nature) — Nature being the cause for the entire creation — In other words, all these 6 were created by our Lord as the “cause and way of creation”. He also made “11 differences”, being the cause for the respective creations. 9 of these are with “qualities” (Saguna). Our Lord originated the “Purusha” (as our Lord is present even before this creation of “Purusha” and others). Our Lord continues to be “Nirguna”, (without qualities) even when

the “qualities” were created! From the “Brahman of the sound” (Sabda Brahman), the sages got originated. If we count, from the factors of Primordial ignorance (Avidhya), up to the origination of the sages, then this “creation” is considered as “many and big”! Then, how can we say, that the difference (Vaikruta) are only 11 in number? This doubt is cleared by telling, that these are caused by the 11 “qualities” only. Out of these 11, 9 are with “qualities” (Saguna). Manu is considered as “Nirguna” (beyond the qualities).

एवं सप्तदश प्रोक्ता यज्ञात्मानो मता इमे ॥३॥

KAARIKA 3 Meaning: “In this way, these “17” factors/qualities (11+6 above) have been regarded as the “Aatma” of “Yagna” (sacrifices).”

तेनैव प्रथमं देवस्तृप्यते सर्गलीलया।

अतस्तदर्थसर्गोऽयं नाऽन्यथेति निरूपितम्।

वेदे सर्गोऽयमेवोक्तस्तस्मादुभयतो महान् ॥४॥

प्रथमतो महतः सृष्टिमाह—

KAARIKAS 4 and 4 ½ Meaning: “The celestial deities became satisfied with this “Leela” of creation. Hence, this “creation” was done for their sake only. Not otherwise. This is what is explained.”

“In the Vedas also, whatever is explained, upto now, has been called as ‘creation’. In this way, in both the ways, this creation is considered as the “best”.

In the first instance, the creation of “Mahat” is being described (Mahat= great principle).

मैत्रेय उवाच।

दैवेन दुर्वितर्क्येण परेणाऽनिमिषेण च।

जातक्षोभाद्भगवतो महानासीद्गुणत्रयात्॥१२॥

VERSE 12 Meaning: "Sage Maitreya said, "Our Lord's desire and will can never be understood or gauged through logic and thinking! Our Lord is the "Purusha", who controls the course of "Prakruti" (nature)! Through this "Purusha", created by our Lord, the factor of "time" was born. Through "time", the three "qualities" of our Lord got "declined" (i.e. affected) and from these three declined "Gunaas" of our Lord, the origination of "Mahat" took place."

श्रीसुबोधिनी : दैवेनेति। अयं महान्, न प्रकृतेः, किन्तु ब्रह्मण एव गुणवैषम्याज्जातः। अत्र त्रयो गुणाः-दैवम्, परः, कालश्चेति। दैवं भगवदिच्छा, काम इति यावत्। तस्य तु स्वरूपमिदमित्थतया वक्तुमशक्यमिति दुर्वितर्क्यमुक्तम्। स कामो देवसंबन्धी, 'सोऽकामयत' इति श्रुतेः। स च कामो न निरूपित इति निरूपकाणामतर्क्यः। परोऽत्र पुरुषोऽक्षरं वा, स राजसः। अनिमिषः कालस्तामसः। चकारान्निमित्तमापद्यन्ते कर्मस्वभावादयोऽपि कालादिभेदाः। एतैस्त्रिभिर्गुणैरपि जातः क्षोभो यस्य, तस्माद्भगवतः पुरुषोत्तमान्महानासीत्। एते भगवद्रूपा एवेति न तत्त्वपदप्रयोगः। गुणत्रयादिति सच्चिदानन्देभ्यः, तदंशेभ्यो वा॥१२॥

महतः सकाशात् सकार्यस्याऽहङ्कारस्य सृष्टिमाह-

SRI SUBODHINI: This "Mahat" (great principle) has not got originated, due to the "disturbance" caused in the three "Gunaas" (qualities of Satwa etc.), but it has been created from the disturbance, caused to our Lord's (Brahman) "qualities" only. The three qualities of "Brahman" are, (1) "Daiva" (divine), (2) Para (i.e. the beyond) and (3) Kaala (time). Due to the decline and disturbance in these three qualities, the factor of "Mahat" was manifested. The word "Daiva" (divine) indicates the desire and will of our Lord for the creation of this Universe. His divine nature is such, that no one can understand it fully, nor even estimate it (Durvitakyam).

This desire and will of our Lord are said in the Vedas. "He had a desire or He desired". This "Paramaatma" expressed a "desire", which is beyond the ken of logic and reasoning! The word "Paraha" denotes to the Imperishable Brahman (Akshara) or to the "Primordial Purusha", who is "Rajasik" in nature. But, this is considered as a "quality" (Guna) of our Lord Himself! The factor of "time" (Kaala) is treated here, as "Tamasik", and this is also treated as a "Guna" (quality) of our Lord. The purport of all this, is that the factors of our Lord's will and desire, Param (Imperishable Brahman Purusha) and "time", are told to be the "qualities" (Gunaas) of Brahman. In other words, we should not regard these three qualities, as having been caused by "Prakruti" or nature. (i.e. Satwa, Rajas and Tamas). The syllable "Cha" (and) is used to indicate the factors of "action and nature" (Karma and Swabhaava) which are only different facets of the factor of "time", and they become, the "cause" for creation.

This "Mahat" principle got originated from our Lord Sri Purushothama, whose three qualities, as referred to above, got "disturbances and decline!" Hence, these factors of (1) Daiva, (2) Para and (3) Kaala are of the form of our Lord only (Bhagawadroopam). That is why, the "Mahat" is not called as a "principle" (Tatwam) — as it has got originated from the three "Gunaas" of Sat, Chit and Aananda or from its "parts".

[NOTES: In the Vedas, it is said that, "let 'me' become the 'many'. Let me get originated." — These have been told, in a common ordinary way. Now the entire creation of high, low, the many kinds etc. have not been described in detail. Here, it is specifically told, that our Lord only manifested Himself as this Universe. Our

Lord has become the “actual” cause and due to this, the word “principle” (Tatwam) has not been used here to describe our Lord. Our Lord’s three attributes of “Sat, Chit and Aananda” are not “qualities” (Gunaas) which grow and decline, due to circumstances. These three attributes of our Lord are eternal in nature.]

Through the next verse, the origination of “ego” (Ahamkaar) from “Mahat” is explained.

रजःप्रधानान्महतस्त्रिलिङ्गो दैवचोदितात्।

जातः ससर्ज भूतादिवियदादीनि पञ्चशः॥१३॥

VERSE 13 Meaning: “Inspired, through the will and desire of our Lord, (Daiva) the “Mahat” with it’s predominant quality of “Rajas”, originated “ego” (Ahamkaar). This “ego” though, consisting of the three qualities, originated the elements of space (Akaasa) etc. with 5 divisions each.”

श्रीसुबोधिनी : रजःप्रधानादिति। महास्त्रिगुणात्मकोऽपि अहङ्कारसृष्ट्यर्थं रजःप्रधानो जातः। स त्रिविधोऽपि रजोभेदकृत एव। तत्रापि भगवदिच्छा प्रेरिकेत्याह—दैवचोदितादिति। स जात एव त्रिविधोऽपि पञ्चशः ससर्जेति संबन्धः। तत्र भूतादिस्तामसः। स आकाशादीनि भूतानि पञ्चा, मात्राश्च पञ्चेति। एवमिन्द्रियादिरपि; ज्ञानेन्द्रियाणि, कर्मेन्द्रियाणि, प्राणादीनि, नागादीनि च। सृष्ट्वान् देवादिश्च तत्तदभिमानिदेवदिगादीन् पञ्च; वह्न्यादींश्च; मनः, अन्तःकरणदेवताचतुष्टयं च। एवं पञ्चशस्त्रिलिङ्गोऽप्युत्पादितवानित्यर्थः॥१३॥

तैर्ब्रह्माण्डनिर्माणमाह—

SRI SUBODHINI: Though this “Mahat” is originated from the three “qualities” (Daiva, Para and Kaala), for the sake of originating “ego”, it became necessary to adopt the quality of “Rajas”, through which only, it got originated, from the above “qualities”! In this way, there is difference between the creation explained, in

the first instance, and the “present” one. This difference, in this creation, is the inspiring factor of our Lord’s will and desire. On the origination of this “ego”, which was of three kinds (qualities), the origination of space (Aakaasa) and other elements took place, with their respective 5 divisions each. Among these, the “elements” are considered as “Tamasik”. This “ego”, now, originated the 5 elements of space etc., the 5 qualities of elements (Maathra), 5 senses of knowledge, 5 senses of action, the vital air, (Praana) and it’s divisions (10 in number, like Naga etc.). It also originated their respective celestial deities (Devata), it’s “quarters” (Dishaa), the 5 “fires”, mind, and the presiding deities of the inner mind viz. the moon, Rudra, Brahma and Chaitya. In this way, the “ego” consisting of 3 qualities, manifested everything, through 5 numbers of each factor.

Through the following verse, it is said, that the entire Universe got created, through the above divisions of Mahat and ego.

तानि चैकैकशः स्रष्टुमसमर्थानि भौतिकम्।
संहत्य दैवयोगेन हैममण्डमवासृजन्॥१४॥

VERSE 14 Meaning: “By remaining “separate and divided” from each other, they were not able to create this vast Universe! — as each of them, when they were separate, lacked power and strength. But, due to the will and desire of our Lord, all of them got joined and mixed with each other, and created a golden egg — which is this Universe, called as “Brahmaandam”!”

श्रीसुबोधिनी : तानि चेति। असमर्थत्वात्पुंसकनिर्देशः। चकाराहेवादयोऽप्येकैकं कार्यार्थे क्षोभयितुमशक्ता इत्युक्तम्। एकैकशः प्रत्येकं ब्रह्माण्डनिर्माणे अशक्ताः, यतः सर्वभूतात्मकं ब्रह्माण्डम्। अतः संहत्य

भगवदिच्छया प्रकाशबहुलं सुवर्णमयं ब्रह्माण्डमसृजन्। अवोपसर्गो नानार्थोऽपि प्रकृते रक्षावाचकः, दृढमनश्चरमवृद्धिक्षयमण्डमसृजन्निति॥१४॥

तत्र प्रविष्टो भगवान् नारायणो जात इत्याह—

SRI SUBODHINI: They were, individually, powerless! ('neuter' gender is used to describe this). The syllable "Cha" (and) indicates, that their individual presiding celestial deities were also powerless, to create the "disturbance" necessary, for the creation of this vast Universe. The Universe consists of all the elements. Hence, through the will and desire of our Lord, they came together, (got united) and created a brilliant golden "egg" (Anda). They created this Universe with a form, which is indestructible and firm, not susceptible to become big or small!

"Our Lord Sri Narayana entered into this" — as per the following verse.

सोऽशयिष्टाऽब्धिसलिले आण्डकोशो निरात्मकः।

साग्रं वै (संपूर्णं) वर्षसाहस्रमन्ववात्सीत्तमीश्वरः॥१५॥

VERSE 15 Meaning: "This universal egg, without consciousness, was seen lying in the waters of dissolution for 1000 full years! Later, our Lord Sri Narayana entered into this — i.e. He resided in it, having made, it His "home"!"

श्रीसुबोधिनी : स इति। अब्धिसलिल इति प्रलयोदके। पूर्वं वा समुद्रनिर्माणम्, 'अप एव ससर्ज' इति वाक्यात्। स एवाण्डः कमलकोशात्मको जातः, यथाण्डात्पक्षी भवत्येवं कोशात्मको जातः। स आण्डकोश इत्युच्यते। स हि भगवदर्थं सृष्ट इति नाऽन्यस्तत्र प्रवेशमर्हति, अतो निरात्मक एव संपूर्णं वर्षसाहस्रमशयिष्ट। ततो भगवान्, अनु उत्पत्त्यनन्तरम्, अवात्सीत् तत्रैव वासं कृतवान्, तं प्रविवेशेति वा। तत्र प्रयोजनादिजिज्ञासा न कर्तव्येत्याह—ईश्वर इति॥१५॥

एवं नारायणत्वमुक्त्वा तस्मात् पद्मोद्भवमाह—

SRI SUBODHINI: In the waters of dissolution, this universal egg remained — like an egg from which birds get originated! (Andakosa) This was made for the sake of our Lord only. Hence, no one could enter into this “egg”. This “egg” remained, in this water, for the period of 1000 years, without any “consciousness”. Afterwards, our Lord entered into this “egg”, and began to “reside” in it. What was the purpose for this “entry”? We should never ask such questions, as the one, who had entered into this “egg” was our Lord Himself (Ishwara). He is always free and is free to do anything, in anyway and at anytime!!

In this way, after telling about our Lord Sri Narayana's entry, it is now said, that a lotus flower emerged from the navel of our Lord — as per the following verse.

तस्य नाभेरभूतपद्मं सहस्रार्कोरुदीधिति।

सर्वजीवनिकायौको यत्र स्वयमभूत् स्वराट्॥१६॥

VERSE 16 Meaning: “From His “navel”, a lotus flower got originated, which was more brilliant than a thousand “suns”! and which was the residing place of all the “Jeevas”! On this lotus flower, our Lord Sri Narayana, took the form of Lord Brahma, and manifested there!”

श्रीसुबोधिनी : तस्य नाभेरिति। प्राकृतपद्मवत् तस्य विकासजनकसूर्याद्यपेक्षार्थमाह—सहस्रमर्काः, तेभ्योऽप्युररुधिका दीधितिर्यस्य। न केवलं तस्य जगत्प्रकाशकत्वम्, किन्तु जगदाधारत्वमपीत्याह—सर्वजीवानां समूहस्थानमिति। उत्पादकं च तदेवेत्याह—यत्र कमले स्वयं भगवानेव, स्वराट् ब्रह्मा, अभूत्। ततः सर्वं भविष्यतीति भावः॥१६॥

यथा ब्रह्मणः सकाशात् सृष्टिर्भवति, तथोपायमाह—

SRI SUBODHINI: Like an ordinary (earthly) lotus flower, the rays of the sun were required to open this lotus flower. For this sake, it is said here, that this lotus flower itself was brilliant like 1000 suns or more! The purport of telling this is, that this lotus flower never required the brilliance of an outside “sun” (as it was brilliant by itself)! This lotus flower, not only gave “light and brilliance” to the entire Universe, but it became the “basis” (Aadhaar) of the Universe too! That is why, it is stated, that all the “Jeevas” had their residing place on this lotus flower. This lotus flower is also the “originator” of all the “Jeevas” also. Our Lord, now, manifested Himself, as Lord Brahma, and sat on this lotus flower.

The way, this creation was made possible, through Lord Brahma, and this is being told, in the following verse.

सोऽनुविष्टो भगवता यः शेते सलिलाशये।

लोकसंस्थां यथापूर्वं निर्ममे संस्थया स्वया॥१७॥

VERSE17 Meaning: “When our Lord Sri Narayana, who was “sleeping” in these waters of dissolution, entered into Lord Brahma, then Lord Brahma, began to create the new Universe, from his seat, as per the arrangements made in the creation done, during the earlier aeon (Kalpa).”

श्रीसुबोधिनी : सोऽनुविष्ट इति। भगवता सह अनुविष्टः प्रविष्टः। को भगवानित्याकाङ्क्षायामाह—यः शेते इति। सलिलमेवाऽऽशयो गृहम्। नारायण इत्यर्थः। ततः किं जातमत आह—लोकसंस्थामिति। लोकानां सम्यगव्यवस्था, जातिगुणस्थानभेदेन यथा पूर्वकल्पे स्थिता। नन्वस्याः सृष्टेस्तथा सति को विशेष इत्याशङ्क्याऽऽह—संस्थया स्वयेति। अत्र स्वयमेव भगवान् तथा स्थितः, आकृतिमात्रसमता तु पूर्वेण। एवं षड्विधा मूलसृष्टिर्निरूपिता॥१७॥

कार्यसृष्टिनिरूपणे प्रथमं तामसीं सृष्टिमाह-ससर्जेंति त्रिभिः,
कार्यकरणतत्कार्यभेदेन-

SRI SUBODHINI: After the entry of our Lord Sri Narayana, into Lord Brahma, the latter began to create this new Universe, based on the last creation (in the previous aeon)! It was our Lord, who was residing in water, who had entered into Lord Brahma. In other words, the arrangements for the new Universe was done, as per the previous Universe – same castes, divisions, places, qualities etc.! What is the difference, between the previous and present creation? On this, it is said, that in this particular creation, our Lord “remained” by Himself i.e. being present! The form of the new Universe was like the old one only. In this way, 6 types of basic creations (Moolasrishti) have been described.

Explaining the “task” of creation, the “Tamasik” creation is being described in the following 3 verses, in which the (1) task (Kaaryam), (2) Karanam (the act of doing) and (3) “Kaaryabheda” (the difference in this action) are all shown.

ससर्जं छायायाऽविद्यां पञ्चपर्वानमग्रतः।

तामिस्रमन्धतामिस्रं तमो मोहो महातमः॥१८॥

VERSE 18 Meaning: “In the beginning our Lord created, from His own shadow, the 5-part “Primordial ignorance” (Avidhya), with the names of Taamisra, Andhataamisra, Tama, Moha and Mahaatama.”

Before this, from the “Tamas”, which was in our Lord, the 5 types of “Tamasik” actions were originated.

श्रीसुबोधिनी : तत्र प्रथमं स्वस्मिन् विद्यमानतमसा तामसं पञ्चविधं कार्यमाह-छायायाऽविद्यामिति।

अत्र प्रथममविद्यायाः पर्वणां मध्ये तामिस्रम्; भगवतो वैमुख्ये महाभोगेच्छा परमं बाधकम्, तदनु भोगेच्छा, ततोऽप्यज्ञानं स्वल्पम्, ततोऽपि पुत्रादिषु विकलेषु सकलेष्वहमेव विकलादिरिति। एतस्य वैराग्यजनक-त्वादज्ञानात्समीचीनता। ततोऽपि देहाहङ्कारो भगवत्सेवौपयिकत्वादुत्कृष्ट इति। प्रकृत एव त्वयं क्रमः। अग्रत इति। अग्रिमेयं छायेति लक्ष्यते, अन्यथा प्रथमनिरूप्योऽग्रिमो भवत्येव॥१८॥

आत्मा देहस्तथा छाया सात्त्विकादिविभेदजाः।

तामसी तत्र वै छाया तस्यामपि हरिः स्वयम् ॥११॥

ततश्छाया हि करणमविद्यां प्रति नाऽन्यथा।

KAARIKAS 1 and 1 ½ Meaning: “The Aatma”, the body and the “shadow” — all these have got originated, through the division in the qualities of “Satwa” and others. Among these, the “shadow” is in reality, “Tamasik”! Even then, our Lord Sri Hari resided there. Due to this reason, the “shadow” was able to originate the “Primordial ignorance” (Avidhya)! Otherwise, it would not be possible to originate this.

एतस्याः पञ्च पर्वाणि, पूर्वस्मात्तु विशिष्यते॥२॥

ससजार्सग्रेन्धतामिस्रमिति पूर्वप्रकल्पना।

अन्यथेयं समाख्याता महामोहफला मता ॥३॥

KAARIKAS 2 and 3 Meaning: “This “ignorance” has 5 divisions or parts. This is considered as “best” even from the beginning. It created Andhatamisra at first, which is different, and it gives the results of “Mahamoha”.”

SRI SUBODHINI: The first part of these 5 divisions of “Primordial ignorance” (Avidhya) is “Taamisra”. The desire for greater and many pleasures makes the “Jeeva” turn it’s face from our Lord. In this way, this “desire” acts as an “obstruction” to the “Jeeva”, from attaining our

Lord. Sheer ignorance is of lesser "obstruction" than endless desire and seeking of pleasures. Infatuation to one's sons is also of lesser intensity in obstructing us from attaining our Lord. But this sort of infatuation can originate "detachment" (Vairaagyam) and hence, it is better than being "ignorant" (Ajnana). Lesser of all evils is the bodily ego. But when the body is used to serve our Lord, then it becomes "best" and useful.

[NOTES BY "PRAKASH": All these parts of "ignorance" are said to be "obstructions", which take away the "Jeeva" from our Lord. Even then, if they get related to our Lord, they become useful. Like the stopping, by our Lord, the sacrifice intended for Indra, and the bringing of the Paarijaata flower from the heaven- through which, Indra got anger and was upset. This anger, of the nature of ignorance created for the enjoyment of pleasures (Taamisra) is an "obstruction" for attaining Bhakthi to our Lord. Even then, this "anger" of Indra became useful for our Lord's Leela of lifting the Govardhana mountain. In this way, this ignorance and anger of Indra became a blessing from our Lord!

In the same way, is the "Andhataamisra", which is of the form of desire for pleasures. The desires of Babhroo and Ugrasena became useful for our Lord's "Leelas", though, through the words of Sage Naarada, it was clear, that both of these would not be able to secure the kingdom, through their own strength. But through our Lord's will and desire, as it became useful for the enactment of our Lord's "Leelas", their desire were fulfilled!

In the same way, the factor of "Tama" in "ignorance" caused the "forgetting" in mother Devaki — but this

became useful, for the enactment of our Lord's "Leelas", out of His grace (Pushtileela).]

यया मूर्त्या एषा छाया भवति तां मूर्तिं जहौ-

It is said, through the following verse, that the form through which, this "shadow" got originated was also given up!

विससर्जाऽऽत्मनः कायं नाऽभिनन्दंस्तमोमयम्।

जगृह्यक्षरक्षांसि रात्रिं क्षुत्तृप्समुद्भवाम्॥१९॥

VERSE 19 Meaning: "Lord Brahma did not like his body made up of the quality of "Tamas". Hence, He renounced this body. At this time, both the Yakshaas and the Raakshasaas, adopted this very strong body, as their own, and began to experience, both hunger and thirst."

श्रीसुबोधिनी : विससर्जेति। तस्यास्तामसत्वं कार्यवशादवगम्यते। वस्तुत इयं सृष्ट्युपयोगिनीति तस्या अभिनन्दनमुचितम्, तदपि न कृतवान्। तत्र हेतुः-तमोमयमिति। अस्यां स्थितायां भगवद्वैमुख्यं भविष्यतीति तां तनुं त्यक्तवान्। अतेजसां हरिवैमुख्यं सुखकरमिति तामन्ये यक्षरक्षांसि जगृहुः। सा रात्र्यभिमानिनी देवता जाता। त्यक्तायास्तस्याः कार्यमाह-क्षुत्तृप्समुद्भवामिति। पूर्वकल्प एवोत्पन्नानि यक्षरक्षांसि, अष्टदेवसर्गमध्ये गणनात्। अथवा, पूर्वोक्तायाः पञ्चपर्वाया एतानि देवताः, अतः पञ्चपर्वा सद्वोत्पन्नेति। अत्रैव तेषामुत्पत्तिः। अत एव स्वकारणभूतां तां जगृहुः॥१९॥

तस्याः स्पर्शमात्रेण यक्षरक्षासां क्षुत्तृप् जातेत्याह-

SRI SUBODHINI: The "Tamasik" nature of the body can be realized through it's actions. In reality, this "body" was, indeed, useful in the creation, and Lord Brahma should have treated this body, with grateful "thanks and honor"! But he did not do this either. The

reason for this was, that this body was full of “Tamas”, and with this “body”, Lord Brahma would turn away his face from our Lord. Hence, he gave up this body — as this body had no brilliance, and it was filled up with “darkness”, in the form of “ignorance” (Ajnana).

When this body was given up by Lord Brahma, the same body was adopted by the Yakshaas and Raakshasaas, and it became the celestial deity of the “night”. This body became the cause for both hunger and thirst. These Yakshaas and Raakshasaas were originated, even in the earlier “aeon”, (Kalpa) as these have been counted among the 8 “celestial” kinds originated earlier. Alternately, these were the celestial deities of the 5 kinds of “ignorance” (Avidhya). They adopted for themselves, the “body”, which was the “cause”, for their origination.

Just by touching that “form” (which was given up by Lord Brahma), the Yakshaas and the Raakshasaas got hunger and thirst — as per the following verse.

क्षुत्तृड्भ्यामुपसृष्टास्ते तं जग्धुमभिदुदुवुः।

मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तृडर्दिताः॥२०॥

VERSE 20 Meaning: “These Yakshaas and Raakshasaas were affected by hunger and thirst. They ran towards Lord Brahma, with a view to eat him up! They began to say, “Let us eat him up. Do not save or protect him” (i.e. do not leave him!).”

श्रीसुबोधिनी : क्षुत्तृड्भ्यामिति। ततः पूर्वस्मिन् कल्पे क्षुत्तृड्भवो न स्थितः। स्थितावपि देवाधिष्ठानसहितौ न स्थिताविति कामादिवत्पूर्वं स्थितौ, वृक्षाणामिव सह्यौ। अतो महद्भ्यां क्षुत्तृड्भ्यामुपसृष्टा भक्षान्तरस्याऽसृष्टत्वात् ब्रह्माणं जग्धुमेवाऽभिदुदुवुः। पूर्वं नपुंसकत्वेन निर्दिष्टा अपि। प्रतिनिर्देशो पुंस्त्वेन निर्देशो ब्रह्मापेक्षयाऽपि बलिष्ठत्वात्। अत्र केचिदाहुः—मा रक्षतैनमिति।

एनं ब्रह्माणं मा रक्षत। इदानीं माययाऽविद्यया वा क्षुत्तृडुपशान्तिकुर्यादपि, तथाप्येनं मा रक्षत, पुनरुपद्रवान्तरमुत्पादयिष्यतीति। अन्ये त्वाहुः—**जक्षध्वमिति।** ‘जक्ष भक्षहसनयोः’ इति भक्षणार्थो जक्षिः, यक्षधातुर्वा भक्षणार्थः। ननु कथं पितरमेवमूचुरित्याशङ्क्याऽऽह—**क्षुत्तृडर्दिता इति।** नहि पीडितः किञ्चिज्जानाति धर्माधर्मम्॥२०॥

ततः किंजातमित्याकाङ्क्षायामाह—

SRI SUBODHINI: In the previous “aeon”, these two factors of hunger and thirst were absent. These two categories of persons viz. Yakshaas and Raakshasaas were only there, and they were putting up with hunger and thirst like the trees tolerate heat and cold etc. Now that they experienced severe hunger and thirst, as they could not see any “food”, which can be eaten, they ran towards Lord Brahma, with a view to eat him up! They were stronger than Lord Brahma (now called in “male” gender). Some began to say, “do not protect this Lord Brahma! You may quench your hunger and thirst, even through your power of Māya or ignorance. But do not spare or leave Lord Brahma! — as he may create problems and difficulties later!” Hence, they said “eat him up”! The word “Yaksha” has been used to mean “food”. Lord Brahma was their father. How could they speak like this to Lord Brahma? On this, it is said, that they were affected through severe hunger and thirst! Usually, such persons do not accept or honor either Dharma or Adharma! (i.e. they do not know).

Afterwards, whatever happened is being told, through the following verse.

देवस्तानाह संविग्नो मा मां जक्षत रक्षत।

अहो मे यक्षरक्षांसि प्रजा यूयं बभूविथ॥२१॥

VERSE 21 Meaning: “Lord Brahma, who was now afraid, told them, “You are my own children. You should not eat me up! You are supposed to protect and save me!” Among these, those who had told, “eat him up”, came to be regarded as “Yakshaas”. Those, who had told, “do not save or protect him”, became the “Raakshasaas”!”

श्रीसुबोधिनी : देवस्तानाहेति। देवत्वात्तस्य तथा ज्ञानम्, तामसोत्पादनात् तस्य तथा भयम्। भगवदिच्छयैव तथा जातमिति तन्निराकरणार्थं स्वयं देहे त्यक्ते भगवतः कोपादेवं जातमिति लक्ष्यते, अन्यथा दैन्यमात्रे कृते ते न त्यजेयुः। **मा मां जक्षत रक्षतेत्याह।** मां मा जखत मा भक्षतेत्यर्थः, किन्तु रक्षत। तत्रोपपत्तिमाह—**अहो मे यक्षरक्षांसीति।** अहो इत्याश्चर्ये। न हि पुत्राः पितरं भक्षयन्ति, यतो मे यक्षरक्षांसि **प्रजाः**, पुत्रा इत्यर्थः। ननु यक्षरक्षासां पुत्रत्वे किमस्माकं तत्राऽऽह—यूयं मे यक्षरक्षांसि बभूविथ। **‘मा रक्षतैनं यक्षध्वम्’ इति** वचनात् यूयं यक्षरक्षांसि, अत एव मे प्रजा बभूविथ। **प्रजेति** जातिवचनम्। सर्वेऽपि मम प्रजामात्रम्, तेन मध्यमपुरुषैकवचनमुपपद्यते। एवं प्रार्थनया सह चतुर्भिः प्रथमसृष्टिर्निरूपिता॥२१॥

सात्त्विकीं सृष्टिमाह—

SRI SUBODHINI: Lord Brahma was a celestial deity. But now, due to the origination of “Tamasik” persons, he got “fear” — although all this had happened due to the will and desire of our Lord only! Hence, with a view to avoid and avert their onslaught, Lord Brahma had given up his earlier body, without the consent of our Lord. Due to this, our Lord had got upset! In this way, Lord Brahma thought within himself! Lord Brahma told them now, “do not eat me up! You should protect me instead! You are my own children, and a father is never eaten up by his children! Instead he is protected only! It is surprising, that you are all my children only, and yet, you are running towards me, to eat me up! You are all telling me, that I should not be protected! Those

persons, who had told “let us eat him up” will become Yakshaas and those, who had told “do not protect him” will become Raakshasaas. From these only, such “persons” were created. The word “Prajaa” denotes “Jaati” (caste). “You are all my subjects or created beings only”. In this way, through 4 verses, the first creation has been described.

Through the following verse, the “Satwiki” creation is being described.

देवताः प्रभया या या दीव्यन्प्रमुखतोऽसृजत्।

तेऽहारिषुर्देवयन्तो विसृष्टां तां प्रभामहः॥२२॥

VERSE 22 Meaning: “Later Lord Brahma, using his Satwik brilliance, became self-illuminated, and created important and prominent celestial deities. Lord Brahma, gave a “brilliant” form also, and these “celestials” adopted, this”brilliant” form- in the form of “days” (Dinaroopam)”

श्रीसुबोधिनी : देवता इति। प्रभा यथा दीपस्य, यथा वा मणेः, सूर्यादेर्वा; तथा ब्रह्मणोऽपि; अतस्तया प्रभया देवता असृजत्। प्रभया सृष्टा देवता विशिनष्टि—या याः प्रमुखतो दीव्यन्। सम्मुखतया या या देवताः क्रीडन्ति, उपास्या देवता सूर्यादिरूपाः; ता एव प्रमुखत उपासकस्य क्रीडन्ति। एवं ताः सृष्ट्वा दोषाभावेऽपि भिन्नभावोत्पत्तेस्तामपि तनु विससर्ज। ततो ब्रह्मणा विसृष्टां तां प्रभारूपाम्, त एव देवाः, पूर्वं स्त्रीत्वेनाऽप्युक्ताः, अहारिषुः हतवन्तः, गृहीतवन्त इत्यर्थः। अहोरूपां दिनरूपाम्। अहाविषुरिति पाठेऽप्यर्थः स एव ॥२२॥

रजसा सृष्टिमाह—

SRI SUBODHINI: Like the”light” of the lamp, precious gem or the Sun, Lord Brahma was seen as “Brilliant”! From this “Brilliance”, Lord Brahma created the “celestials”. The celestial deities such as “sun” and

otheres, have the quality of “playing” before their “worshipping devotees”! Though “blemish-free”, Lord Brahma gave up his “body” also. This “body” was adopted by the celestials as of the form of a “day”, as this body was “female” in nature!

Through the next verse, the creation done, through the quality of “Rajas” is being described. Afterwards, Lord Brahma, from his waist, originated the demons, who were intensely attached to desires and sexual pleasures. These demons, due to their deep attachment to lust and desire, came “running” towards Lord Brahma, seeking sexual gratification.”

देवोऽदेवाञ्जघनतः सृजति स्माऽतिलोलुपान्।

त एनं लोलुपतया मैथुनायाऽभिपेदिरे॥२३॥

श्रीसुबोधिनी : देव इति। पूर्वं तत्तद्भावापन्नस्तत्तत्सृष्टिं करोति, दैत्यसृष्टिं तु देवभावापन्नः करोतीत्याह—देव इति। अदेवान् देवप्रतिपक्षान्। जघनत इति गुह्यस्थानात् कटिस्थानाद्वा; कटिमारभ्य जानुपर्यन्ताद्वा; यत्रैव कामसंबन्धः। अतिलोलुपानिति उत्कटकामान्। कामस्तु स्त्रीसम्भोगात्मको मुख्यः। मैथुनं पुरुषेऽपि भवतीति ते असुराः, एनं प्रजापतिम्, मैथुनार्थमभिपेदिरे। यथा मातुः सङ्गो निषिद्धः, तथा पितृसङ्गोऽपि; तथापि लोलुपतया तथा कृतवन्तः। कामेनाऽस्थिरत्वं लोलुपता, कामो विवेकादीनां नाशकः ॥२३॥

ततः किं जातमत आह—

SRI SUBODHINI: In the first instance, (ie the previous creation) the way the creation was done, Lord Brahma now, with the same attitude, began to do his creation. At this time, he decided to create the “demons”. With the attitude of being a “celestial”, he created from his waist (the secret place) the demons — as lust and desire are related to this part of one’s body only! How were these demons created? On this, it is said, that the

demons had intense “lust and desire”, with “women’s pleasure” as their target. But the demons sought pleasure from their parents too! They began to enjoy this pleasure, regardless of rules of discipline! Their “lust” had destroyed the firmness of their mind, as also their power of discrimination.

What happened later? — as per the following verse.

ततो हसन्सभगवानसुरैर्निरपत्रपैः।

अन्वीयमानस्तरसा क्रुद्धो भीतः परापतत्॥२४॥

VERSE 24 Meaning: “Lord Brahma, on seeing the lustful actions of these demons, at first, began to laugh! But on seeing them coming behind him, without any shame, seeking sexual pleasures, he became angry! Then out of fear, he began to flee quickly from them!”

श्रीसुबोधिनी : तत इति। प्रथमतो हसन् जातः। तेषां लज्जाभावेन हास्यम्। तदनन्तरं सभगवान्, भगवता सहितो जातः, भगवद्धर्म एव तस्य स्थिरो जातः, न दैत्यधर्मः, अन्यथा तैः सह क्रीडां कुर्यात्। रसाभासेन प्रवृत्ता इति निरपत्रपाः। अन्यतो लज्जाऽपत्रपा। असुराश्च स्वभावतो रजःप्रधानाः, अतस्तैः, अन्वीयमानस्तरसा प्रथमतः क्रुद्धो जातः, क्रोधेन कामो निवर्तनीय इति। तदनन्तरं भीतः, अभीताननिवृत्तान् दृष्ट्वा ततः परापतत् पलायनं कृतवानित्यर्थः॥२४॥

स गच्छन् वैकुण्ठं गतः, यत्र भगवानधिष्ठायाऽऽस्त इत्याह—

SRI SUBODHINI: Lord Brahma, in the first instance “laughed out”, on seeing the foolish actions of the demons — especially when the demons had no “shame” at all, in doing such an action! As our Lord was present in Lord Brahma, he was able to put up with the behavior of these demons, who were his own children! These demons, with the predominant quality of “Rajas”, now came after Lord Brahma, who got angry, in the first

instance! With a view to liberate them from this inordinate “lust”, he tried his best to dissuade them. But having failed in his efforts, as the demons came behind him, Lord Brahma, out of fear, began to flee away from them quickly.

Lord Brahma, fleeing in this way, came to Sri Vaikuntam, where our Lord Sri Narayana is brilliantly present — as per the following verse.

स उपब्रज्य वरदं प्रपन्नार्तिहरं हरिम्।

अनुग्रहाय भक्तानामनुरूपात्मदर्शनम्॥२५॥

VERSE 25 Meaning: “Lord Brahma came to Sri Vaikuntam, and began to tell our Lord Sri Narayana, who gives the required “boons” to His devotees, who removes the difficulties and sorrows of His surrendered devotees, who blesses graciously all His devotees and who blesses His devotees with His “Darsan”, as per their own desires and attitudes!”

श्रीसुबोधिनी : स उपब्रज्येति। लौकिकोपायेन नैते शान्ता भविष्यन्ति, अलौकिकस्तूपायो भगवत एव भवतीति ज्ञापयितुमाह—वरदमिति। वरो ह्यलौकिकपदार्थप्राप्त्युपायः। ते वरा लोके इष्टप्राप्तिरूपा इति तद्व्यावृत्त्यर्थमाह—प्रपन्नार्तिहरमिति। दैत्या अपि गता इति तेषामपि कदाचिदार्तिं हरेदत आह—प्रपन्नेति। यतोहरिः। किञ्च, भक्तानामनुग्रहार्थमेव वैकुण्ठमधिष्ठाय स्थितः। तदाह—अनुग्रहायेति। भक्तानामनुग्रहार्थम्। भक्तानां यादृशं रूपमनुरूपम्, तादृशमात्मनो दर्शनं यस्य। आत्मा स्वरूपम्। लोके संघातः, प्रकृते तु सच्चिदानन्दरूपमेव, नाऽन्तरात्मान्तरमस्ति। पौराणिकास्त्वस्तीत्याहुः ॥२५॥

एवं भगवन्तं गत्वा, असुरैः पीडितत्वात् स्तोत्रनमस्कारादिकमकृत्वैव विज्ञापनामेवाऽऽह—

SRI SUBODHINI: Lord Brahma realized, that

these demons will become “peaceful” only through “supernatural” remedies (i.e. not through “worldly” ways (Loukik)). To emphasize this, the word “Varadaan” is used here — to indicate, that “supernatural” objects can be got only through a “boon”, (Vara), which confers those objects/factors, which are desired, in this world! But the “boon”, which our Lord confers on His surrendered devotee, is of the nature of removal of sorrow and difficulties! Even if the demons come to our Lord, will our Lord remove their difficulties and fulfill their desires too? Our Lord, it is said, removes the difficulties of those, who have come to surrender to Him! But the demons, never surrender to our Lord, though our Lord Sri Hari removes everyone’s sorrow and pain! In fact, our Lord is present in Sri Vaikuntam only for this sake — to bless His devotees. He gives “Darsan”, with that particular “form”, which the devotee desires to “see” i.e. as per the attitude of the devotee! Though our Lord is the “Paramaatma” (supreme “Aatma”), He gives “Darsan”, with His “holy body” of Sri Narayana, in this Sri Vaikuntam — though this “body” is made of the eternal three virtues of “Sat” (truth), “Chit” (consciousness) and “Aananda” (bliss). Some “Puraanas” say that there is another “inner Aatma” beyond this — this is not true!

In this way, after going near to our Lord, due to the sorrow and stress inflicted by the demons, Lord Brahma, straight away began to do his “prayer”, without offering his ‘prostrations’.

पाहि मां परमात्मंस्ते प्रेरणेनाऽसृजं प्रजाम्।

ता इमा यभितुं पापा उपाक्रामन्ति मां प्रभो॥२६॥

VERSE 26 Meaning: “Oh Paramaatman! (supreme Aatma), kindly save me! Through your inspiration only,

I have done this creation of various beings! But these demons, inspired by their sinful nature, are troubling me, for the sake of sexual union!”

श्रीसुबोधिनी : पाहीति। तव प्रेरणेनाऽहं प्रजामसृजम्। तत्र दैत्यरूपा इमाः प्रजाः, मामेव यभितुमुपाक्रामन्ति अतः पाहीति संबन्धः। पालनसामर्थ्यम्, मम प्रेयत्वम्, तव प्रेरकत्वं च न सन्दिग्धम्; यतस्त्वं परमात्मा। परमश्चासावात्मा चेति नियामकभूत आत्मा। अत एव त्वयाऽहं प्रेरितः। एते एवंविधा उत्पत्स्यन्तीति भवानेव जानाति, नाऽहम्। अतो दोषसमाधानमपि त्वयैव कर्तव्यमिति दोषविज्ञापना। निकटे चाऽतिक्रमणं जायत इति शीघ्रसमाधानम्। तत्र सामर्थ्यज्ञापकम्—**प्रभो** इति॥२६॥

ननु त्वयोपार्जिताः प्रजाः; त्वं पिता ते च पुत्राः; अतोऽन्यतरहितं कर्तुमशक्यम्, उभयोस्तु हितं विरोधे कथं भविष्यतीत्याशङ्क्य, दैत्येषु प्रसादाभावादन्यतरहितमेव प्रार्थयितुमाह—

SRI SUBODHINI: “Oh Lord! I have created various kinds of ‘beings’, only through your inspiration! Among these, the demons are eager to have “sexual union” with me only! Hence, please save me! As You only have the capacity to do so! You are the inspirer of everyone’s actions! I have been inspired by You only to create these demons! There is no doubt on this! — as YOU ARE THE “PARAMAATMA” (SUPREME “AATMA”). YOU ARE THE “CONTROLLER OF ALL AATMAS”! Due to this only, I have become inspired by You! You only were aware, that such demons, with this sort of lustful nature, will also be created! I was never aware of this! Hence, You only have to remove this “blemish”. I am afraid, that a wrong action may be committed by these demons. Hence, Oh Lord! kindly solve my problem, very quickly!” Lord Brahma reemphasizes the omnipotence of our Lord by addressing Him as ‘PRABHO’ (Oh Lord!).

“You have created these demons. You are their father, and these are your children. Hence, to do a favor to one party only will be difficult. It is also not possible to do “favors” for both!” If the Lord were to say like this, Lord Brahma says that, “Oh Lord! You do not shower your grace on these demons. Hence, please favor “one” only (i.e. me).” Such a prayer is done by Lord Brahma – as per the following verse.

त्वमेकः किल लोकानां क्लिष्टानां क्लेशनाशनः।

त्वमेकः क्लेशदस्तेषामनासन्नपदां तव॥२७॥

VERSE 27 Meaning: “Oh lord! Certainly, you alone can destroy the sorrow and pain of the suffering persons of all the world! It is again, you alone Oh! Lord, give stress and pain to those, who have not surrendered to your Holy Feet!”

श्रीसुबोधिनी : त्वमेक इति। अनासन्नपदामिति विपरीते वचनादासन्नपदां त्वमेव, एकोऽसहायः, तेषामदृष्टादिकमप्यनपेक्ष्य, किलेति प्रसिद्धे, क्लिष्टानां लोकानां क्लेशं नाशयसि। कालादिकृतश्च क्लेशः। तर्ह्यन्येषूपेक्षा स्यात्, तद्व्यावृत्त्यर्थमाह—**त्वमेकःक्लेशद इति। अनासन्नपदामिति** वाक्यात् ‘सुखं दुःखं भवो भावः’ इति शास्त्रानुसारेण नाऽत्र क्लेशदानम्, किन्तु भक्तिप्रवर्तकरूपेण। यथा कालादयोऽधिकारिणो दुःखदाः, तथा भगवानपि स्वतन्त्रतया दुःखद इति **त्वमेकः क्लेशद इत्युक्तम्। अनासन्नपदां त्वमेक एव क्लेशदः। ननु कथमेवं शास्त्रार्थो वैषम्यापादकः, तत्राऽऽह—तवेति। तव भूत्वा ये अनासन्नपदः, तेषामित्यर्थः। अनेन त्वदीयानां नाऽन्यः सुखदुःखदाता, किन्तु त्वमेवेत्युक्तम् कालस्य साधारणत्वाद्दुःखदानेऽपि त्वं निवारक इति। ततोऽस्मद्दुःखं दूरीकर्तव्यम्, एते च निराकार्या इति॥२७॥**

तद्भगवतो नाऽत्यन्तमभीष्टमित्युभयसमाधानमाह—

SRI SUBODHINI: “Oh Lord! Those, who have come to surrender to You are saved by You, without the

aid of anything else i.e. without seeing their “fate or fortune”! You, alone, are capable of doing this! You remove the sorrow of these devotees, who have surrendered to You! This is well known! Difficulties and sorrow are caused by the factor of “time” etc. Does our Lord, then, give up, others? On this, it is said, that our Lord gives “difficulties” to those, who have not come to surrender to Him. This is done by our Lord, not with the sole motive of giving sorrow and difficulties — but, with a view to progress and augment their “Bhakthi” to Him! Usually sorrow and pain makes a person get devoted to our Lord. Time and other factors are “appointed” by our Lord, to give both pleasure and pain! But our Lord, independently, for the sake of the welfare of His devotee gives pain and sorrow (TWAMEKAHA KLESADA) to him! i.e. it is not “time” etc., which give sorrow to our Lord’s devotee, who has not yet surrendered to our Lord. ‘You only, Oh Lord! give them sorrow and pain and not “time” and others!’ From this, another “TRUTH” has emerged. Our Sri Mahaprabhuji says here that, “NO ONE HAS ANY ABILITY TO GIVE SORROW AND PAIN TO OUR LORD’S DEVOTEE! EVEN IF THE FACTOR OF ‘TIME’ ETC. GIVE SOME SORROW AND PAIN TO OUR LORD’S DEVOTEE, OUR LORD OUT OF HIS GRACE, REMOVES THIS SORROW AND PAIN.”

“Hence, Oh Lord! please remove my sorrow, and save me from these demons.”

Our Lord did not desire to do, what was asked for. In view of this, through the following verse, “the way”, out for making “both” of them happy, is being told.

सोऽवधार्याऽस्य कार्पण्यं विविक्ताध्यात्मदर्शनः।

विमुञ्चाऽऽत्मतनुं घोरामित्युक्तो विमुमोच ह॥२८॥

VERSE 28 Meaning: “Our Lord Sri Narayana, being able to see everything in the body of Lord Brahma, saw, now, the pitiable sorrow of Lord Brahma. He said, “Now, you give up this terrible body of your’s!” On being told like this, Lord Brahma gave up this “body”!”

श्रीसुबोधिनी : सोऽवधार्येति। दोषस्य निदानापरिज्ञानेन तन्निवर्तकत्वे भगवतो मर्यादानाशकत्वं स्यादिति तदर्थमाह—विविक्ताध्यात्मदर्शन इति। **विविक्तः** सम्यक्तया इतरवैलक्षण्यपूर्वकं विवेचितः अध्यात्मा ब्रह्मसङ्घातस्थितसकलपदार्थः तत्र दर्शनं प्रत्यक्षतया ज्ञानं यस्येति। एतादृशो भगवान् ब्रह्माणमाह—विमुञ्चाऽऽत्मतनुमिति। यया तन्वा दैत्याः सृष्टाः, सा घोरा भवति, कारणातथात्वे तादृशकार्यानुत्पत्तेः। एवमुक्तो ब्रह्मा तां विमुमोच। विमोचनार्थं वा विविक्ताध्यात्मदर्शन इति ब्रह्मणो विशेषणम्। हेत्याश्चर्ये ॥२८॥

भिन्नस्वभावेनोत्पादितत्वात् सा देवताऽपि दैत्यहितकारिणी, देवत्वाद्भ्रामिका च जातेत्याह—तामित्यनुवर्णयति त्रिभिः—

SRI SUBODHINI: The Lord, knowing the “cause” for this blemish, desired to do an “action”, which is “orderly” (Maryaada). Hence, it is said, that our Lord saw all the objects/materials present, in the body of Lord Brahma, and He told Lord Brahma, “Please give up this body! This body, which had created the “demons” is, indeed, very terrible! If this was not a ‘terrible’ body, these demons of this wicked and vicious nature, would not have been created!” On being told like this, Lord Brahma gave up this ‘body’ immediately. In fact, Lord Brahma also saw all the objects/materials in his body, and realized, that it was better to give up such a ‘body’. The syllable “Ha” (Aha) denotes ‘wonder’!

Due to the 'origination', in a different way, the "female celestial deity" also became beneficial to the demons. Due to her nature of being celestial, she caused "delusion" too — as per the following 3 verses.

तां कृणच्चरणाभोजां मदविह्वललोचनाम्।

काञ्चीकलापविलसदुकूलच्छन्नरोधसम्॥२९॥

अन्योन्यश्लेषणोत्तुङ्गनिरन्तरपयोधराम्।

सुनासां सुद्विजां स्निग्धहासलीलावलोकनाम्॥३०॥

VERSES 29 and 30 Meaning: "Lord Brahma gave up his body! But the body, which was given up began to show itself as a "female" body, to these intensely lustful demons. This 'form' is being explained now — (as she had become a beautiful woman — Sandhyadevi!) (29)

"The anklets on her lotus feet were jingling! Her eyes were intoxicated! Her waist was ornamented with a band, and a silken beautiful Sari had covered herself! Her "bosom" were seen together, in such a way, that there was no space between them! Her nose and teeth were very sweet and beautiful. She was seen, with a sweet smile, and she now began to see the demons, with her beautiful eyes, in a sweet loving way!"

श्रीसुबोधिनी : देवता हि यादृश्या भावनया दृश्यते, तादृशी भवति। ते च कामातुरास्तां स्त्रियं रूपवतीं दृष्टवन्तः। यादृशाश्च प्रकारास्तेषां मनसि रोचन्ते, ते ते देवतात्वात् तस्यां दृष्टा अनुवर्ण्यन्ते। यावच्च दैत्यैर्न स्पृष्टा, तावद्धिः स्थिता तथाऽऽत्मानं प्रदर्शितवती। यदा पुनः सा स्पृष्टा, तदा तेष्वेव संनिविष्टा सन्ध्याभिमानिनी देवतेति दृष्टाया वर्णनम्, स्तोत्रम्, निकटे गमनम्, कामलीलया च प्रश्नपूर्वकं वर्णनमित्यष्टभिस्तत्प्रशंसा निरूप्यते। ततो ग्रहणमेकेन, अर्द्धेन चाऽनुभवः। कृणन्तौ चरणावेव अभोजतुल्यौ

यस्याः। तस्या देहेऽनावृतं द्वयमेव, पादौ मुखं च; अन्यद्वस्त्रादिकम्। अस्तेषां हीनाङ्गे स्पृहेति प्रथमतश्चरणवर्णनम्। नेत्रयोः सुखजनकत्वादम्भोजत्वम्। ततो मुखवर्णनं स्वाभिलषितप्रकारेण। मदेन विह्वले लोचने यस्याः। काञ्चीकलापेन विलसत् यत् दुकूलम्, तेन छत्रं रोधः कटिभागो यस्याः। अनेन प्रकटाभरणं वस्त्रं च निरूपितम्। काञ्चयाः कलापत्वम्, कलां पातीति; श्लथद्वस्त्रधारकत्वमित्यर्थः। अंशानामप्युत्कृष्टत्वात् कलापतुल्यसमूहरूपा वा। रोधश्शब्दः काककुण्डे स्नानार्थिनां तटत्वबोधकः। अन्योन्यश्लेषणौ, उत्तुङ्गौ ऊर्ध्वमुद्रतौ, निरन्तरौ मध्ये छिद्ररहितौ, पयोधरौ स्तनौ यस्याः॥२९॥३०॥

एवं रूपं द्वाभ्यामुक्त्वा स्त्रीभावमनुवर्णयति—

SRI SUBODHINI: The celestial deities have the capacity to give “Darsan”, as per the desire and prayer of their devotees i.e. in the “form”, they desire to ‘see’! These demons were very ‘lustful’. Hence, the celestial deity began to show herself as a ‘beautiful lady’ — as per their taste and desire (i.e. liking). This beautiful ‘form’ is being described. She was a celestial deity and she was capable of giving her “Darsan”, as per their attitude and desire. So long as these demons did not touch her, she remained separate and outside. When they touched her, she got merged herself, in them. She was the “Sandhya Devi”!

The demons came near to her. Through 8 verses, she has been described, in a lustful attitude, along with her ‘praise’. Through 1 verse, her “catching hold”, has been explained and the “experiencing” thereof. She had anklets, which she wore on her lotus like feet, and which made pleasant ‘beats’. Her face and feet could be seen clearly (open). Her body was fully dressed up. Her eyes are told to be like lotus flower — as it gave rise to “happiness and joy”! She was seen intoxicated, in her eyes, which

were in distress! A beautiful Sari was worn by her with ornaments worn in the waist, hands etc. She was attracting the demons, with her beautiful body. Her bosom were seen tight, in such a way, that there was no space, in between!

In this way, after describing her 'form' in the above 2 verses, through this 3rd verse, her 'attitude, as a lady is being described.

गूहन्तीं ब्रीडयाऽऽत्मानं नीलालकवरूथिनीम्।

उपलभ्यासुरा धर्म सर्वे संमुमुहुःस्त्रियम्॥३१॥

VERSE 31 Meaning: "This celestial lady had blew hair locks! She looked very beautiful and young! Due to her natural bashfulness, she was always hidden in her beautiful dress! Oh, Sri Vidurji! on attaining her, all these demons, got infatuated with her!"

श्रीसुबोधिनी : ब्रीडयाऽऽत्मानं गोपयन्तीम्। अत्राऽऽत्मा स्त्रीभावमापन्नः; स ययैव चेष्टया गुप्तो भासते, ब्रीडया तादृशीं चेष्टां करोतीत्यर्थः। परिदृश्यमानावयवान् वस्त्रेण गोपायतीति केचित्। यथा बाह्याः पदार्था बुद्ध्या परिकल्पिताः; तथा ब्रीडाऽप्यत्र। नीलवर्णा ये अलकाः, तेषां समूहयुक्ता च। अनेन तस्याः स्वलक्षणानि निरूपितानि।

केचिदेनामाध्यात्मिकीं वर्णयन्ति। चरणक्वणनं पक्ष्यादिशब्दाः; अर्धोदयास्तमययुक्तौ चन्द्रसूर्यौ लोचने; आरक्ता मेघाः काञ्ची; आकाशमेवाऽम्बरम्; तटा दिशः; कामुकीकामुकयोर्मनोरथावेव स्तनौ, चक्रवाकौ वा; उत्तमा नासिका शुकाः; दन्ताः कुन्दादयः, शोभना द्विजा यस्या इति पक्षिणो वा योगात्; स्निग्धो यो हासः, पुरुषेण सह संबन्धसूचकः; तत्र या लीला तया सहितमेवाऽवलोकनं यस्याः। तत्काले कामिनीनाम्, विकसितपुष्पस्थभ्रमरादीनां वा, भावाः। प्रतिक्षण सन्ध्यातिरोभाव एव गूहनम्; लज्जा तदानीन्तनसत्कर्माणि; अन्धकार एव केशपाशः। एते धर्मा ज्ञापका एव, नत्वेतन्मात्रम्, अन्यथा वाक्यार्थो बाधितः स्यात्, सर्ववाक्यविरोधश्च।

अतो ज्ञापकत्वेनैव एतेषां वर्णनमुचितम्। देवतायास्तथात्वाभावे लोके सन्ध्यायां तथा भावा न भवेयुरिति।

एवं तां वर्णयित्वा तद्दर्शनकार्यमाह—उपलभ्येति। धर्मेति विदुरसंबोधनं मोहाभावाय। हे धर्मराजेत्यर्थः। एकदेशसंबोधनं साम्प्रतं राजत्वाभावात् विद्यमानधर्ममात्रबोधकम्। सर्वे असुराः संमुमुहुः। मोह हेतुः स्त्रीत्वमेव, अतोऽन्ते निरूपणम् ॥३१॥

दृष्ट्यां तद्भावेन मुग्धानां भावप्रतिपादकं वाक्यमाह—

SRI SUBODHINI: She was seen covering (hiding) her body, due to bashfulness! Here, 'the Aatma' has attained the 'female' attitude! He blue tinged hair was thick and firm.

Many persons regard this 'body', as the 'mental' one. (as per Sri Sreedhar Swami). It has been said, that her 'jingling' noise of the feet is regarded, as the sound made by birds! Her eyes have been regarded as the half-risen 'moon'!; her waistband has been compared to the red clouds!; the 'sky' has been regarded, as her dress! The 'quarters' (Dishaa) have been regarded as her waist! Lustful men and women have been regarded as symbolic of her bosom. Her nose is compared to a beautiful parrot; while flowers were regarded as her teeth; her soft smile denotes her relationship with the 'male'. She represented the 'dusk' (Sandhya) time! The "darkness" is compared to her locks of hair!

After describing her, in this way, through the latter part of this verse, her "Darsan" by the demons is described. "Oh Dharma! — this addressal of Sri Vidurji is given as HE DID NOT HAVE ANY DESIRE OR INFATUATION! This addressal also denotes, that Sri Vidurji was not a king, and he had the virtue of "Dharma" only in him! (as his "wealth!")

All the demons, it is said, became infatuated, with this celestial deity, as she was a 'woman' (STHRIYAM).

These demons had got infatuated, seeing her, as 'a woman'. Lord Brahma described their mental attitude — as per the following verse.

अहो रूपमहो धैर्यमहो अस्या नवं वयः।

मध्ये कामयमानानामकामेव प्रसर्पति॥३२॥

VERSE 32 Meaning: "These demons began to exhibit their thought process (mental attitude), in this way! "Oh! How exquisite and wonderful is her form! What a supernatural courage, she has! Her entire self is new and novel! Even after all these, she is seen roaming among us, who are infested with inordinate lust. But she has no lust in herself! What a wonder!"

श्रीसुबोधिनी : अहो रूपमिति। रूपमनूद्याश्चर्यत्वं विधीयते। अहो धैर्यमित्यपि तथा। चेष्टया कामस्त्वस्या अपि महानिव लक्ष्यते, तथापि या न लोलुपा, अत आश्चर्यमस्या धैर्यमित्यर्थः। एतद्द्वयमपि भुक्तभोगायाः जरठाया वा, नाऽऽश्चर्यहेतुरित्याशङ्क्याऽऽह—अहो अस्या नवं वय इति। नवमनुषभुक्तम्, प्रत्यग्रविकसितं वा; वय उद्दिश्य आश्चर्यत्वं विधीयते। एवं दोषत्रयं तस्याः कामलक्षणसंनिपातजनकम्, सा कथमकामेव। अस्या अकामत्वज्ञापकं विशेषसर्पणमेव, स्तम्भोऽपेक्ष्यते मुख्यः। भावादीनां दृश्यमानत्वदकामेव। किञ्च, न केवलमस्या आन्तरा एव दोषाः, किन्तु बाह्या अपीत्याह—मध्ये कामयमानानामिति। वयं सर्व एव कामयमानाः, तेन कामस्याऽऽवश्यकत्वात्, वेष्टकत्वाच्च, मध्ये कथमकामा भवेदित्यर्थः ॥३२॥

परिचयाभावादिति चेत्, तर्हि 'संवादेन परिचितां करिष्यामः' इत्यभिप्रेत्य संवादार्थं यत्नं कृतवन्त इत्याह—

SRI SUBODHINI: Describing her 'form', all the demons say, that this form is indeed very unique and

wonderful!

Not only, her body is seen as wonderful, but her 'courage' is also unique. From her 'antics', it appears, that she too had inordinate lust in her — but, she is not exhibiting it, like the demons, seeking their company. She looks new and novel i.e. chaste! She is youthful like a "about to blossom lotus flower"! All these factors, are useful to originate lust in men, but how come, she is seen, without any desire? She is seen roaming among the lustful demons, without any desire in herself! "She is roaming among us! Hence, she will certainly have 'desire' in her! Her 'desire' has enveloped her! If she was without any desire, why is she roaming in the middle of all of us, without any shame?"

If it is told, that this lady is going around, without any 'desire', as she is not acquainted with the demons, on this, it is said, that "we will now speak to her and get acquainted with her". With this in view, the demons tried to open a dialogue with her — as per the following verse.

वितर्कयनतो बहुधा तां सन्ध्यां प्रमदाकृतिम्।

अभिसंभाव्य विश्रम्भात्पर्यपृच्छन्कुमेधसः॥३३॥

VERSE 33 Meaning: "These foul minded demons, now debated among themselves, in various ways, as regards the "Sandhya" deity, who had come to them, in a 'female' body! Later, with faith and confidence, showing respect to her, they began to ask her, with love and friendship!"

श्रीसुबोधिनी : वितर्कयन्त इति। प्रमदाकृतिं तां सन्ध्यां बहुधा वितर्कयन्तः पर्यपृच्छन्ति संबन्धः। बहुधेति स्वरूपसंबन्धाद्यर्थम्, न तु स्त्रीत्वे तस्याः सम्भोग्यत्वे वा सन्देहः; किन्तु सन्देहरूपाण्यग्रे प्रक्षयन्ते।

प्रश्नात्पूर्वं स्वत एव ज्ञानार्थं वितर्कः। प्रकर्षेण मदो यस्याः सकाशात्। स्त्रीरूपा च सा देवता। अभितः संभाव्य स्तुत्वा, कुशलादिकं च पृष्ठेत्यर्थः। विश्रम्भादिति विश्वासात्, इयमस्मान् भजिष्यतीति। परितो नामगोत्रादिभेदेन। कुमेधस इति देवतात्वाज्ञानात्, न हि देवता भोग्या भवति। दृश्यैव सा, न तु स्पृश्येत्यर्थः ॥३३॥

प्रश्नत्रयमाहुः—

SRI SUBODHINI: The “Sandhyadevi” was young. Hence, these demons began to debate among themselves, in many ways, with a view to determine her nature, relationship, form etc. They had the fear also, that she may be a celestial deity, in the form of a ‘woman’. Due to this, they honored her in every way, praised her and, after having asked about her welfare, got the faith, that this lady will be loving to them only! They now asked regarding her name, Gotra etc. with a view to know more about her. They had, of course, wicked intellect, and due to this, they did not know, that this lady was a celestial deity - who should not be treated as an ordinary woman is treated (as a wife). They should have realized, that this celestial lady was there only to give “Darsan”, and should not be touched etc. This is the purport.

Through the next verse, the three questions asked by the demons, are explained.

काऽसि कस्याऽसि रम्भोरु! को वाऽर्थस्तेऽत्र भामिनि!
रूपद्रविणपण्येन दुर्भगान्नो, विबाधसे ॥३४॥

VERSE 34 Meaning: “Oh, blissful one! Who are you? Whose daughter or wife are you? Oh Bhaamini! Why have you come here? For what purpose? If you are eager to sell yourself for considerable wealth, then,

please note, that we are very poor, and hence, we will not be able to 'buy' you! Why do you, in this manner, give us this type of difficulty and stress?"

श्रीसुबोधिनी : काऽसीति। जातिकूलप्रश्नः। कस्याऽसीति संबन्धिप्रश्नः, पितुर्भर्तुश्च। अत्राऽऽगमने च किं प्रयोजनमिति तृतीयः परिचर्यार्थमेव ते प्रश्नाः, न तूत्तरज्ञाने किञ्चित्प्रयोजनमस्ति। भामिनीति स्तोत्रम्, हे भव्ये। आपाततो ज्ञायते महती, महतो महत् कार्यं तवेति। परमेकमेव तवाऽसामीचीन्यम्, यदूपद्रविणपण्येन दरिद्रानस्मान् बाधसे इति। रूपमेव द्रविणं सुवर्णदि, तदेव च पण्यम्, बहुद्रव्येण च प्राप्यम्, वयं च दुर्भगाः; तन्मूल्यद्रव्यरहिताः; अतो बाधसे। केचित्तामसा उपायमज्ञात्वा एवमुक्तवन्तः ॥३४॥

अन्ये त्वाहुः—

SRI SUBODHINI: "Who are you?" This is a question regarding one's family and caste. Whom do you belong to? This question pertains to father or husband. Why have you come here? In this way, they asked three questions. They had asked these questions, for the sake of getting acquainted — although, there is no necessity to get answers (or know) for these questions!

The addressal of 'Bhaamini' is made, with a view to praise her, meaning "Oh, the best lady"! They continued to say to her thus, "From outside, you are looking as the 'best'! i.e. great and great persons only do great tasks. Hence, your 'task' also must be great (Mahan). But only one action of yours' is not proper! i.e. you seem to be eager to sell us the product of your 'beauty' - we who are very poor — and in this way, you have really given us stress and troubles. We know, that we have to pay a big 'price' to you. But we are poor, and we do not have enough wealth or materials to be given to you! Due to our inability to pay, we are

frustrated.” Thus, many “Tamasik” demons, without knowing a way out to deal with this celestial deity, began to speak in this manner!

Some others began to speak, as under.

या वा कास्वित्पवमबले! दिष्ट्या संदर्शनं तव।
उत्सुनोषीक्षमाणानां कन्दुकक्रीडया मनः॥३५॥

VERSE 35 Meaning: “Oh, helpless one! Whosoever you are, it is indeed very joyful, that we have got your “Darsan”. You are playing with the ball, in such a way, that, it looks as though, that you are churning our minds totally!”

श्रीसुबोधिनी : या वा कास्विदिति। त्वं या काचित्। वा इत्यनादरे। स्विदिति सम्भावनायाम्। संबन्धे संभावनायां वाऽनादरः। हे अबले इति संबोधनेन, बलरहितायाः शुश्रूषणं कर्तव्यमिति, पादसंवाहनादिकं करिष्याम इति ज्ञापितम्। वयं न दुर्भगाः, किन्तु सुभाग्या इति निश्चितम्, यतः संदर्शनं तव जातम्। एतद्दिष्ट्या। सापराधां वदन्ति—उत्सुनोषीति। तत् त्वं सर्वथा देवता; देवताभजनं देवतादर्शनं च नाऽल्पभाग्येनेत्यपि सूचयन्ति। त्वं नोऽस्माकं कन्दुकक्रीडया मन उत्सुनोषि। यथा ग्रावभिः सोमोऽभिषूयते, तथा मन ऊर्ध्वमभिषुणोषि, यत ऊर्ध्वमेव नोत्सर्पति। कन्दुकक्रीडा तु देहचालनेन भवति, तत्रावयवानां संवरणविवरणे भवतः; अतो यद्दर्शनाकाङ्क्षि चित्तम्, तत् क्षणे क्षणे संभृतं भवतीति मनसः खेदः ॥३५॥

अन्ये सात्त्विकाः, नैषोपालभ्या, किन्तु स्तुत्या; अतः स्तोत्रेण प्रसन्ना भविष्यतीत्यभिप्रेत्य स्तोत्रं कृतवन्तः—

SRI SUBODHINI: “Whosoever you are”. The word “Va” (or) is usually used to show disrespect! “Oh helpless one”! (Abala) — this addressal is made to indicate, that weak and helpless persons should be assisted and helped. “We will serve you well!” We are not unfortunate

persons! We are lucky persons, as we have got your “Darsan”!

“You are indeed a celestial deity; the ‘vision’ and ‘service’ of a celestial deity, are got, with great luck. You are churning our minds, through the playing of game (with the ball) by you!” The purport of this reference is, that the demons were getting distressed, at seeing the running lady, who was busy playing with a ball. At times, when they saw her beauty, their minds got infatuated, and at times, they got frustrated, as they could not see her fully!

The demons who were “Satwik”, told that “this lady should not be treated like this, - as she will become displeased with this. She should be ‘praised’ only, so that she can get pleased”. With this desire, in view, they began to praise her, through the following verse.

नैकत्र ते जयति शालिनि! पादपद्मं-

घनन्या मुहुः करतलेन पतत्पतङ्गम्।

मध्यं विषीदति बृहत्स्रजभारभीतं-

श्रान्तेव दृष्टिरलसा सुशिखासमूहः॥३६॥

VERSE 36 Meaning: “Oh lady! — who is enchanting to our mind! When you play with the ‘ball’, then the bees come, in between, to obstruct your game! At this time, you make these bees run away, through the force of your palm! Through this action, your lotus like feet are not fixed or standing in one place only! Thus, your feet scores and attains victory at all places. Your chest, with the weight of your large bosoms, has become afraid, and this fear has made it sorrowful! Your vision looks tired and lazy! Your hair locks also are very beautiful!”

श्रीसुबोधिनी : नैकत्रेति। कामशास्त्रे हि कामिन्येव देवता, 'ताः स्तुमः' इति वाक्यात्। अलौकिकरूपवर्णनमेव महत्त्वेन कथनं स्तोत्रमिति तदाह—हे शालिनि मनोहरे, विनययुक्ते वा, ते पादपद्मं नैकत्र जयति। प्रसिद्धं पद्मं तु जल एव शोभते, तव तु सर्वत्रेति विशेषः। पादपद्मपदं च भक्तिसूचकम्। एकत्र न जयति, किन्तु सर्वत्र। नैकत्र अनेकत्र वा। पादपद्मस्य चलने हेतुमाह—घनन्या इति। मुहुर्वारं वारम्, करतलेन पतत्पतङ्गं घनन्या। कन्दुकार्थं गच्छन्ती मध्येसमागतान् भ्रमरान् करतलेन घनन्ती। तेऽपि पतङ्गाः पतन्तो भवन्ति। जात्यपेक्षया त्वेकवचनम्। सात्त्विकत्वाद्वा सूर्यमेव तथा मन्यन्ते, अस्तं गच्छन् सूर्यः सन्ध्याकिरणैर्हन्यत इति। मध्यं विषदतीति खेदनिराकरणार्थमस्माभिर्वा कलशौ स्तम्भनीयाधिति भावः। कृशत्वाद्विषादः। उत्तमस्त्रियाश्च लक्षणं कृशमध्यत्वम्, अन्यथा तृतीयशास्त्रे बन्धाः केऽपि न संगच्छेन्। विषादहेतुः—बृहत्स्तनभारेण भीतमिति। न केवलं विषादमात्रम्, किन्तु भङ्गो भविष्यतीति भयमपि। तेन सुप्तवैव स्थातव्यमिति भावः। किञ्च, दृष्टिरपि ते श्रान्तेव, रसने पूर्णा आलस्ययुक्ता च जाता। श्रमो बहिःकार्येण शारीरः, आलस्यं मनसः। सुशु शिखासमूहो यस्याः। अत उत्सङ्गे शयनं कर्तव्यमिति भावः॥३६॥

एवं स्तुत्वा तूष्णीं स्थितां ताम्, 'अप्रतिषिद्धमनुमतं भवति' इति ज्ञात्वा सर्वे तां गृहीतवन्त इत्याह—

SRI SUBODHINI: In the science of desire (Kaamasashtra), the lady-love is regarded as a celestial deity. Here also, the demons are praising her. They began to describe the supernatural form of this lady. "Oh! You have enchanted our hearts and robbed our minds! You are full of desirable humility! Your lotus like feet are not stationed at one place only! — as they move from place to place i.e. everywhere. The lotus flower is beautiful only, when it is in water — stable! But your lotus like feet are seen to be illuminating all places. "The lotus like feet" — this reference is usually made for "Bhakthi". This movement of feet was caused by the playing of

a game, through a ball, and due to the act of waving away the bees,, which come in between, at this time! The giving of blows, through her palms, makes her run, hither and thither! Here, our Sri Mahaprabhuji says, that these demons were “Satwik”, as they worshipped the sun, who while setting, is affected by the rays of the “Sandhya” time! (dusk)

Due to her large bosom, she had pain in the chest and waist. Her waist was slender and these big bosoms, “being heavy, should make you go and sleep “as your eyes also look tired and lazy! You have beautiful hair” — the purport of telling this is, that “you should take rest in our laps”.

On hearing the ‘praise’ sung by the demons, the celestial lady remained ‘silent’ and did not give any reply. These demons treated her silence, as acceptance of their “desires”! All of them caught hold of her — as per the following 1½ verses.

इति सायन्तनीं सन्ध्यामसुराः प्रमदायतीम्।

प्रलोभयन्तीं जगृहूर्मत्वा मूढधियः स्त्रियम्॥३७॥

प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना॥३८॥

VERSES 37 and 37½ Meaning: “The demons saw this celestial lady, behaving like any other woman. She continued to infatuate them! These foolish demons, treating her, as their own i.e. as a lady, who belonged to them, although she was the celestial deity of Sandhya, caught hold of her. They began to smile, as if they were very pleased in themselves, and began to inhale their own smell” (ie by themselves).

श्रीसुबोधिनी : इतीति। सायन्तनीं पश्चिमाम्, सन्ध्यां प्रमदामिवाचरन्तीमात्मना च प्रलोभयन्तीं काममुत्पादयन्तीम्। स्त्री चेतप्रलोभयन्ती

जाता, तदा सिद्धा जातेति ज्ञात्वा, जगृजहुरालिङ्गितवन्तः, यत एते मूढधियः। ब्रह्मणः पुत्रा अपि तत्त्वं न जानन्तीति तथा वचनम्। ततः किं जातमित्याशङ्क्याऽऽह—ते सर्वे तामालिङ्ग्य, स्वस्मिन्स्तस्यां प्रविष्टायां भूताविष्टा इव आत्मनैवाऽऽत्मानं जिघ्रन्ति स्म। प्रथमतस्तया आलिङ्गिता इव संतुष्टाः, क्षणात्तामदृष्ट्वा, अस्मान् वञ्चयितुं लीनेति, भावगम्भीरं यथा भवति तथा प्रहस्य, पश्चादात्मानमेव स्त्रियं ज्ञात्वा, नियामकं रूपादिकमदृष्ट्वा, कमलगन्धां तां मत्वा घ्राणेन ज्ञातुं जिघ्रन्ति॥३८॥

SRI SUBODHINI: The celestial “Sandhya” lady had totally infatuated these demons, having originated, inordinate desire in them. When she began to act like this, the demons got determined, that this lady is “someone” only! They began to embrace her, as they had foolish intellects. They could not understand the ‘principles’ behind themselves and of this lady, though they were sons of Lord Brahma!

All the demons, now embraced her, and saw her entering into them only! They began to “smell” themselves, by themselves. In the first instance, they had thought, that they will become pleased by embracing her! When, in a trice, she was not seeable, they realized, that this celestial lady had come there to “cheat” them, and that is why, she has now got hidden! They began to laugh out, and treating themselves “as the lady”, began to feel her ‘smell’, by themselves!

In this way, three types of creations were explained viz. (1) Tamas-Tamas. (2) Tamas-Satwik and (3) Tamas-Rajasik.

कान्त्या ससर्ज भगवान्गन्धर्वाप्सरसां गणान्।

विससर्ज तनुं तां वै ज्योत्स्नां कान्तिमयीं प्रियाम्।

त एव चाऽऽददुः प्रीत्या विश्वावसुपुरोगमाः॥३९॥

VERSES 38 and 39 Meaning: “Afterwards, Lord Brahma, from his brilliant body, created the Gandharvaas and the Apsaraas! After this creation, he gave up this body also – which was dear to him, of the form of illuminating moonlight and brilliant – This renounced body was adopted by the Gandharvaas, like Viswaavasu and others, with great love.”

श्रीसुबोधिनी : एवमेकप्रकारेण प्रथमं त्रिविधां सृष्टिमुक्त्वा द्वितीयेन प्रकारेणाऽऽह—कान्त्या ससर्जेति। कान्तिर्लावण्यम्। एषा सात्त्विकी सृष्टिः। राजसीति केचित्, साध्याः पितरश्च सात्त्विका इति। तच्चिन्त्यम्। भगवानिति पुनर्मूलप्रवेशः, आरब्धगुणानां समाप्तत्वात्। गन्धर्वाप्सरसां गणानित्यवान्तरजातिभेदान्।

विससर्जेति। तामपि तनुं विससर्ज, सा ज्योत्स्नाऽभवत्, यतः कान्तिमयी सा। कान्तिमतीमित्यपि पाठे तथा। सा हि ब्रह्मणः प्रिया, गन्धर्वाप्सरसां वा; ते हि ज्योत्स्नायामेव रमन्त इति। अत एव त एव गणास्तामाददुः। चकारात् भौतिकीं च ज्योत्स्नाम्। विश्वावसुर्मुख्यो वेदे, ‘विश्वावसुः पर्यमुष्णात्’ इति श्रुतेः, ‘विश्वावसुः पूर्वचिन्तिगन्धर्वाप्सरसाम्’ इति विभूतिवाक्याच्चा॥३९॥

तामसीं सृष्टिमाह—

SRI SUBODHINI: This particular creation was “Satwiki” (of beauty (Kaanthi)) as it’s origination took place, from a ‘body’, which was brilliant, and loving to behold! Some others say, that this creation was “Rajasik”. The Saadhyaas and the “Pitrus” (ancestors) are also regarded as “Saatwik”. Our Sri Mahaprabhuji says, that all these discussions have to be thought of again (i.e. not conclusive).

Lord Brahma has been called as ‘Bhagawaan’ (the Lord) to indicate, that our Lord Sri Narayana had, once again, entered into him, with His “root-form”

(Moolaroopam). Through this 'body', the Gandharvaas and Apsaraas were created. Lord Brahma gave up this body also. This body had the brilliance of the full 'moonlight', which was liked by Lord Brahma. This body, alternately was liked by both the Gandharvaas and the Apsaraas! — as they enjoy themselves, only when the 'moonlight' is present! The name 'Viswaavasu' is referred to in the Vedas, in an important way — as it is said that our Lord took the forms of Vishwaavasu and Poornavachiti, among the Gandharvaas and Apsaraas, respectively. This expressed the 'glory' (Vibhooti) of our Lord!

The "Tamasik" creation is being described, through the next verse.

सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्दिणा।

दिग्वाससो मुक्तकेशान् वीक्ष्य चामीलयद्दृशौ॥४०॥

VERSE 40 Meaning: "Afterwards, Lord Brahma, from his 'laziness' (sleep), created the "Bhoots and Pishaachaas" (ghosts and manes). On seeing them naked and with disheveled hair, Lord Brahma closed his eyes."

श्रीसुबोधिनी : सृष्ट्वेति। तन्दी आलस्यनिद्रा, तथा भूतानि पिशाचांश्चाऽसृजत्। न चैषा सृष्टिरेतावती, किन्त्वधिकाऽप्यस्तीति ज्ञापयितुं सृष्ट्वेति क्त्वाप्रत्ययः। दृशोर्मीलनं चाऽऽलस्यनिद्रायामवान्तरं करणम्। सृष्टः पिशाचा दिग्वाससो मुक्तकेशाश्च। तानमङ्गलान् दृष्ट्वा, दृशावमीलयत्। निमीलनेन चोन्मादो गण उत्पन्न इति। तनुद्वयं च त्यक्तम् ॥४०॥

तत्रैकस्या विनियोगमाह—

SRI SUBODHINI: From Lord Brahma's "sleep" (laziness), both the 'Bhoots and Pishaachaas' got created. Not only this, but many more varieties of these 'beings' were created. When one is "sleepy and lazy", there is the tendency to close one's eyes! The created "Bhoots

and Pisaachaas" were naked and with disheveled hair. On seeing these 'inauspicious' forms, Lord Brahma closed his eyes, and from these closed eyes, the origination of 'beings, which affect mentally' (UNMAADAGANA) took place. Lord Brahma, later, gave up this body also (the lazy (sleepy) one and the body with the closed eyes).

The 'use' of one of the above two "bodies", is being spoken of as under.

जगृहुस्तद्विसृष्टां तां जृम्भणाख्यां तनुं प्रभोः।

निद्रामिन्द्रियविक्लेदो यया भूतेषु दृश्यते।

येनोच्छिष्टान्धर्षयन्ति तमुन्मादं प्रचक्षते॥४१॥

VERSE 41 Meaning: "The body of Lord Brahma, with the process of 'yawning' (due to sleepy lazy nature), which was given up by him, was adopted (accepted) by the "Bhoots and Pisaachaas"! This is also known as "Nidraa" (sleep) – through this, the senses of the Bhoots are seen, as shattered! It is said, that these "Bhoots and Pisaachaas" attack and occupy such "bodies", who go to sleep, without washing their mouth, after eating food! This attack by Bhoots and Pisaachaas is called as "UNMAADA" (mental affectation)."

श्रीसुबोधिनी : जगृहुरिति। भूतपिशाचा एव तां जगृहुः। विशेषेण सृष्टा विसृष्टेति योगेन पूर्ववद्ब्रूहणमपि सूचितम्। विसृष्टा त्यक्ता। तयोर्भेदार्थं पूर्वस्या नामाह—जृम्भणाख्यामिति। आलस्यनिद्रायां हि समागतयां जृम्भा भवतीति। असमीचीनाया अपि ग्रहणे हेतुः—प्रभोरिति। द्वितीयां पूर्वसंदिग्धामिदानीं लक्षयति—निद्रामिति। निद्रा एव तनुर्द्वितीया, पूर्वा तु जृम्भणाख्या। तस्या देवतारूपाया निद्रायाः कार्यद्वारा लक्षणं निरूपयति—इन्द्रियविक्लेदो यया भूतेषु दृश्यते इति। निद्रया हि इन्द्रियाणि सर्वाणि लीनानि भवन्ति, स्रवन्ति च निद्रया। तयैवाऽऽधिदैविकया चक्षुःस्त्रावादिकमपि भवति। अतस्त्रिविधमपि कार्यमिन्द्रियविक्लेदशब्देनोच्यते।

तां ये गृहीतवन्तस्तानाह—येनोच्छिष्टानिति। स गणस्तून्मादलक्षणः, येन सा गृहीतेत्यर्थादुक्तं भवति, अन्यथा निरूपणवैयर्थ्यापत्तेः। तेषामुन्मादसंज्ञा कथं जातेत्याशङ्क्याऽऽह—येन कारणेन उच्छिष्टान्। भोजनादिना, मलोत्सर्गादिना वा, उच्छिष्टा भवन्ति, तांस्ते धर्षयन्ति। तत्तेन कारणेन तं गणमुन्मादं प्रचक्षते। उद्गतो मादो यस्येति। उन्मत्ता एव ह्यनवहितान् धर्षयन्ति, अतस्तं गणमुन्मादं प्रचक्षते। यद्वा, भूतपिशाचा एव जृम्भणाख्यां निद्रां च गृहीतवन्तः। निद्रया द्वितीयतन्वोत्पादितं च गणं धर्षणार्थं करणत्वेन गृहीतवन्तः। तथा सति स गणः पिशाचमध्य एवाऽन्तर्भूतो ज्ञेयः। धर्षयन्ति पिशाचाः—आचक्षते अभिज्ञाः॥४१॥

राजसीं सृष्टिमाह—

SRI SUBODHINI: Both the “Bhoots and Pisaachaas” accepted the ‘given up’ body of Lord Brahma. This body had deep ‘yawning’ in it, at the time of ‘giving up’! As it was our Lord’s ‘body’, this body was adopted. The second body taken was of the nature of “sleep” (Nidraa).

The senses get weak (shattered) through “yawning”, which is the initial stage of sleep! This “sleep”, which is a celestial deity, has the following features. (1) The “senses” take deep rest (Leena) during sleep. (2) Through sleep only, the senses “die” (merge themselves) and (3) if the “sleep” is celestial, then tears will flow out of the eyes.

This body of the “sleep” was accepted by these groups of Bhoots and Pisaachaas and they were called as “UNMAADAGANA” (please see ‘meaning’ given above). The persons, who do not, after partaking a meal, wash the mouth well (and allow the food particles to remain in the mouth) or do not wash face and mouth after defecation — thus remain impure — it is said, are attacked by these “mentally affecting ‘Bhoots and Pisaachaas’”. “UNMAADA” means “madness”! In this way, the ‘Bhoots

and Pisaachaas' adopted the 'body' of "yawning and sleep". These attacked those, who are their "easy victims"! — as explained above.

Through the following verse, the "Raajasik" creation is being explained.

ऊर्जस्वन्तं मन्यमानं आत्मानं भगवानजः।

साध्यान् गणान् पितृगणान् परोक्षेणाऽसृजत्प्रभुः॥४२॥

VERSE 42 Meaning: "Lord Brahma, who regarded himself as endowed with great strength, created, in a hidden way, both the groups of "Saadhyaas and the Pitrus" (ancestors)!" (i.e. from the 'hidden' resources)

श्रीसुबोधिनी : ऊर्जस्वन्तमिति। इडो(डू)र्जशब्दौ शक्तिविशेषवाचकौ। इन्द्रियाणां विषयग्रहणसामर्थ्यविशेषसंपादिका आत्मनिष्ठा शक्तिर्विचारकारणभूता चोर्जशब्देनोच्यते। क्षुत्पिपासाभिवृद्धिकर्त्री तु शक्तिरिदंशब्देनोच्यते। अतएव शाखाच्छेदने एते काम्ये 'इषेत्वोर्जेत्वा' इति। एते शक्ती भगवत एव, जीवे ओषधिवनस्पतिश्च च प्रतिष्ठिते। 'ऊर्वा अन्नाद्यं दधि' 'ऊर्वा उदुम्बरम्' इति च; 'इषे प्राणाय, ऊर्जेऽपानाय' इति च। यस्तु ऊर्ग्युतुः स ऊर्जस्वान्। यदैवं ब्रह्मणोऽभिमानो जातः। भगवानिति मूलोक्संबन्धज्ञापकः। अज इत्यभिमाने हेतुः, अन्यथा भगवान् सर्वरूपो नाऽऽत्मानं तथाऽभिमन्यते। तदा परोक्षेण भावेन साध्यान् पितृगणांश्चाऽसृजत्। अदृष्टं सर्वं परोक्षम्। अत एव साध्या अतिरिक्तभागिनो जाताः पितरश्च न्युब्जभागिनः, 'परोक्षभागिनश्च हीकाः' इति श्रुतेः। अत उभयेषां ऋष्टिरदृष्टैव कृता। तथा सृष्टौ सामर्थ्यम्—प्रभुरिति॥४२॥

तामपि तनुं विससर्ज—

SRI SUBODHINI: Here, very special "powers and strengths" are indicated for Lord Brahma (OORJA). This strength is based on the self-existing powers of the "Aatma", which cause the "thought process"! The strength,

which increases (causes) both hunger and thirst, is called as “Ita”. Both these powers belong to our Lord only. This strength is seen in the “Jeeva”, and also in “medicines and trees” — as refereed to in the Vedas!

Lord Brahma now regarded himself, as full of strength! Our Lord was even now connected with Lord Brahma, when he had got this “ego” of being “strong”! — as our Lord is the root and basis of all “powers and strength” (OORJA). It was due to the relationship with our Lord only, Lord Brahma had regarded himself as “strong”. Lord Brahma is also called as “Aja” — UNBORN! Now, he created, from the “unseen” (hidden), the groups of “Saadhyaas and the Pitrus”. These groups are entitled for their portions of “oblations”, during the “Sraadha” ceremonies! Lord Brahma is referred to here, as ‘Prabhu’, (Lord) as he was capable of such creations!

Lord Brahma gave up this ‘body’ also — as per the following verse.

तं त्वात्मसर्गं तत्कायं पितरः प्रतिपेदिरे।

साध्येभ्यश्च पितृभ्यश्च कवयो यद्वितन्वते॥४३॥

VERSE 43 Meaning: “The ancestors (Pitrus) adopted this ‘body’, which was the cause for their origination! The priests, during the Sraadha ceremony, remembering this only, arrange to give “Pindam” (round balls of rice or wheat) to the Pitrus and “Havyam” (oblations with ghee) to the “Saadhyaas”!”

श्रीसुबोधिनी : तं त्वात्मेति। अत एव ते उभये, आत्मसर्गं स्वोत्पादकम्, तस्य ब्रह्मणः कायं शरीरम्, मुख्यतया पितरः प्रतिपेदिरे। लोकेऽत्यन्तं पितर एव प्रसिद्धा इति। तेन शरीरेणोभयेषां विनियोगमाह—साध्येभ्यः पितृभ्यश्चेति। यद्येन शरीरेण वितन्वते लोकाः, अतिरिक्तेन श्राद्धेन च॥४३॥

पुनस्तृतीयं गुणत्रयसर्गमाह—

SRI SUBODHINI: Through this reason only, both of these adopted the “given up body of Lord Brahma. In an important way, the “Pitrus” (ancestors) adopted this body. In this world, the “ancestors” are well known. Through this body, both of them got their “food” viz. the Pitrus got, during the “Sraadha” ceremony their “oblations”! The “Saadhyaas” got their “Havya” oblations also!

The third type of creation through “qualities” (Guna) is being described.

सिद्धान्विद्याधरांश्चैव तिरोधानेन सोऽसृजत्।

तेभ्योऽददात्तमात्मानमन्तर्धानाख्यमद्भुतम्॥४४॥

VERSE 44 Meaning: “Lord Brahma, from his ‘disappearance’, created the groups of “Siddhaas” and “Vidhyadharaas”. He gave them his own body of “disappearance” (withdrawal — “Antardhaana”), which is regarded as most ‘wonderful’!”

श्रीसुबोधिनी : सिद्धानिति। एते सात्त्विकाः। सिद्धा ज्ञानसिद्धाः, विद्याधराः कर्मसिद्धाः, उभयानपि तिरोधानेनैवाऽसृजत्। तिरोधानविद्यारूपो यो भावः, तेनाऽसृजदित्यर्थः। तां च तनुं पूर्ववन्न त्यक्तवान्, किन्तु तेभ्यो दत्तवानित्याह—तेभ्य इति। आत्मानं देहमददात्। असंदेहार्थं तस्य नामाऽऽह—अन्तर्धानं मित्याख्या यस्य। अद्भुतमिति स्वतो दाने हेतुः॥४४॥

राजासीमाह—

SRI SUBODHINI: This creation is “Satwik” (harmonious). The “Siddhaas” are perfected in “Jnana” (wisdom). The “Vidhyaadharaas” are perfected through “actions” (Karma). Lord Brahma created both of them, from his form of “disappearance” (Tirodhaanam) i.e. from

the knowledge and power of his ability to “disappear”! He did not “give up” this body, like he had, with all the bodies before. But, he “gave” this body to these two groups. This creation and the “body” of “disappearance” are hailed here, as “most wonderful” (ADBHUTAM). That is why, this “body” was not “given up”, but it was “given away”.

The “Raajasik” creation is being told now.

स किन्नरान्किम्पुरुषान्प्रत्यात्म्येनाऽसृजत्प्रभुः।

मानयन्नात्मनाऽऽत्मानमात्माभासं विलोकयन्॥४५॥

VERSE 45 Meaning: “Lord Brahma, who was all capable, respecting and honoring his own reflected beautiful body (i.e. his reflection), created both the groups of “Kinnaraas”, and “Kimpurushaas”, from this body.”

श्रीसुबोधिनी : स किन्नरानिति। किन्नराः किम्पुरुषाश्च देवगायकाः, तान् प्रत्यात्म्येन प्रतिबिम्बेनाऽसृजत्। प्रभुरिति पूर्ववत्। न प्रतिबिम्बमात्रेण तेषां सृष्टिः, किन्तु सन्मानपुरःसरमित्याह—मानयन्निति। आत्मना प्रतिबिम्बरूपेण, आत्मानं बिम्बरूपम्, मानयन्नसृजदिति संबन्धः। लोकोऽपि दर्पणादौ मुखं पश्यन्नात्मानं बहु मन्यते। किञ्च, नापि सन्माननमात्रसहितेन, किन्त्वात्माभासं विलोकयन्नेवाऽसृजत्। तेन दर्शनेन सन्माननेन सहितेन प्रतिबिम्बेनाऽसृजदित्यर्थः॥४५॥

तेन कार्ये त्रिरूपता जातेत्याह—

SRI SUBODHINI: These Kinnaraas and Kimpurushaas are the singers of the celestial deities. Lord Brahma created them, from his “reflected body”. The word “Prabhu” (Lord) has been used to indicate his “all capable” powers. It is not that, he created these two groups from his “reflected body” — but he regarded his reflected body, as his own i.e. with respect and honor! People also

regard themselves as beautiful, on seeing their own "forms", in the mirrors (and fortunate too). Hence, this creation was done with respect and honor!

Through the next verse, it is explained, that these took 3 forms (as pertaining to their "actions" (Kaaryam)).

ते तु तज्जगृह रूपं त्यक्तं यत्परमेष्ठिना।

मिथुनीभूय गायन्तस्तमेवोषसि कर्मभिः॥४६॥

VERSE 46 Meaning: "Lord Brahma gave up this reflected body too! This body was adopted by these groups (of Kinnaraas and Kimpurushaas). Hence, all these, during the early hours of the morning, along with their wives, sing constantly the praise of Lord Brahma's "virtues and actions" (Guna and Karma)."

श्रीसुबोधिनी : ते त्विति। इदं रूपं ब्रह्मणा त्यक्तमेव, यतः स परमेष्ठी, परमां निष्ठां प्राप्तवानिति। 'तेन स परमां काष्ठामगच्छत्' इति श्रुतेः। ततो यज्जातं तदाह—मिथुनीभूयेति। ते उभयेऽपि स्त्रीपुरुषरूपेण जाताः, (?) माननस्याऽयं धर्मः। उषसि च प्रातः काले, कर्मभिर्ब्रह्मकृतैरुत्कर्षहेतुभिर्मिथुनीभूयैव रसाभिव्यक्तयर्थं, तमेव ब्रह्माणं गायन्तो जगृहुरिति संबन्धः। गानं दर्शनकृतम् ॥४६॥

तामसीं सृष्टिमाह—

SRI SUBODHINI: Lord Brahma "gave up" this body also — as He is the creator and the highest truth (Parameshti). As per the Vedas, Lord Brahma had already attained the highest status and realization of our Lord!

Whatever happened later is being told. These "Kinnaraas and Kimpurushaas", along with their wives (created from the reflected body of Lord Brahma) sing in the early mornings, the glory of the qualities and actions of Lord Brahma. It was Lord Brahma, who had created all of them, both male and female, and endowed them

with “bliss”. They accepted this reflected body of Lord Brahma. They sang Lord Brahma’s glory, after getting his “Darsan”.

The “Tamasik” creation is explained through the following verse.

देहेन वै भोगवता शयानो बहुचिन्तया।
सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्वपुः॥४७॥

VERSE 47 Meaning: “Sometime, as no creation was taking place, or made possible, Lord Brahma began to get anxious and worried! At this time, he began to sleep with his “gross body”. But he got “anger”, on getting into this sleep, and he gave up this “body” also! (as “anger” had come to him).”

श्रीसुबोधिनी : देहेनेति। भोगवता स्थूलेन देहेन। भोगो विषयभोगः, तद्वान् स्थूलो भवत्येव। इदं लोकप्रसिद्धमिति वै निश्चयेनेत्युक्तम्। बहुचिन्तया शयानो जातः, पतित्वा स्थित इत्यर्थः। चिन्तायां हेतुः—सर्गेऽनुपचित इति। कामस्याऽपूर्तो क्रोधो जातः, क्रोधाच्च तद्वपुरुत्ससर्ज ॥४७॥

त्यक्ताद्वपुषः सृष्टिर्जातेत्याह—

SRI SUBODHINI: Through his “gross body” — i.e. the body, which is useful for enjoying material objects/pleasures — the “creation” could not take place. Due to this, Lord Brahma got anxious and worried. Due to this, he went to sleep, stretching his body, in full! - especially, when he could not fulfill, what was intended to be done (i.e. he was asked to “create” — but he could not do so). Due to this, he got very upset and angry. As a result of this anger, he gave up this body also.

“Creation” took place from this “renounced” body — as per the following verse.

येऽहीयन्ताऽमृतः केशा अहयस्तेऽङ्ग! जङ्गिरे।

सर्पाः प्रसर्पतः क्रूरा नागा भोगोरुकन्धराः॥४८॥

VERSE 48 Meaning: “From the “given up” body, a lot of “hair” fell. They became “snakes”. They began to go hither and thither! They became the cruel serpents. Many of them became the ‘big Naagaas’ with huge body and hoods.”

श्रीसुबोधिनी : येऽहीयन्तेति। अमृतः शरीरात् ये केशा अहीयन्त। अनेन क्रोधात् स्वकेशाकर्षणमपि कृतवानिति ज्ञायते। त एव केशा अहयो जाताः। अहयः सर्पाः, नागा इत्यवान्तरभेदाः।

यतोऽहीयन्त, अतोऽहयः। क्रोधाद्यद्वावनं कृतवान्, ततः प्रसर्पतो देहाद्ये जाताः, ते सर्पाः। पतितात् क्रियारहिताद्ये जाताः, ते नागाः। स्थूलाकारात् देहात् क्रियारहितात् यज्जाताः, अतः भोगोरुकन्धराः। महान् भोगः, उरुः कन्धरा च येषाम्। कन्धराः फणस्थानानि। उरुशब्दस्य मध्ये प्रयोगादुभयसंबन्धः। भोगार्थं वोरुकन्धरा, भोगापेक्षया वा॥४८॥

एवं नवविधां सृष्टिमुक्त्वा स्वस्य गुणातीतभावनया कांचित् सृष्टिं कृतवान्। तामाह—

SRI SUBODHINI: From this body of Lord Brahma, a lot of “hair” fell, and these became the “snakes”. From this, we can realize, that Lord Brahma, had pulled his hair in great anger, and due to this, the hair fell down! “Ahi” means both cobras and the “Naagaas”!

क्रियावन्तोऽफणाद्याश्च सफणास्तु तथा परे।

नागा अजगराः प्रोक्ता मध्यमाः सविषाः स्मृताः।

KAARIKA 1 Meaning: “Those snakes, which were originated without “hoods” are known as “Ahi” (snakes) and those snakes, who were created later, are known as

“Naagaas” with “hoods”! They are also called as “pythons”. Those who were originated, in between, are also poisonous! The snakes, who were originated from the pulled out hair began to run away, in anger. From their moving body, the snakes, which got originated are called as “serpents” (Sarpa). Those snakes, which remained as they were, became th “Naagaas”. They had big ‘hoods’ and bodies! They had a big “shoulder”, so that, they can have big “hoods”.

In this way, after explaining the 9 types of creations, now, Lord Brahma created the “MANUS” from his “beyond the qualities attitude” (GUNAATEETA) — as per the following verse.

स आत्मानं मन्यमानः कृतकृत्यमिवाऽऽत्मभूः।

तदा मनूंससर्जाऽन्ते मनसा लोकभावनान्॥४९॥

VERSE 49 Meaning: “Afterwards, Lord Brahma, who had got originated from our Lord Sri Narayana, created from his own “mind”, the “Manus”, who would glorify these worlds, with their devotion to “Dharma”!”

स आत्मानमिति। यदैव पुरुषः स्वस्मिन् गुणातीतेऽवतिष्ठते
तदैव कृतकृत्योऽहमित्यात्मानं स मन्यते॥१॥

KAARIKA 1 Meaning: “When a person attains a state, which is above the three qualities (NIRGUNA), (i.e. he becomes “Nirguna”), then only, he feels, that he has got fulfilled.”

श्रीसुबोधिनी : इवेति भावनया तथात्वात्। एवं भावे हेतुः—आत्मभूरिति। आत्मनो भगवतः सकाशात् जातः। तदा मनून् ससर्ज। मनसा। शरीरस्थानीयेन। मनवोऽत्र चतुर्दश मुख्याः, अन्येऽपि बहवस्तद्विधा। स्वसृष्टेरन्ते। नाऽतः परं ब्रह्मणः सृष्टिः, ऋषिसृष्टिस्तु वेदात्मकभगवतः। एतेशामुत्कर्षमाह—लोकभावनानिति। लोकाननुभावयन्ति धर्मादिभिरिति॥४९॥

तदा ब्रह्मा स्वस्य सामर्थ्यं तेभ्यो दत्तवानित्याह—

SRI SUBODHINI: The word “Yiva” (like this), indicates, that Lord Brahma, now got totally fulfilled, through his quality of “NIRGUNA” — beyond the three qualities! The cause and reason for attaining this exalted noble state is being told — that Lord Brahma had got originated from our Lord Sri Narayana! (Aatmabhoo). When Lord Brahma, experienced such an “attitude”, he created the exalted and noble “MANUS” from his “MIND”! The important “Manus” are 14 in number, although there are many divisions among these 14. These “Manus” were created, as the “very last”, of all his creations. After this, Lord Brahma did not do any more creation. The sages were created by our Lord, after taking the form of the “Vedas”. The glory of these “Manus” (the human kind) is being told, specifically. These Manus progressed and developed all the worlds, through righteousness (Dharma). In this way, they made the entire Universe joyful and happy!

Then, Lord Brahma gave away his strength, powers and capacities to these “Manus” — as per the following verse.

तेभ्यः सोऽत्यसृजत्स्वीयं पुरं पुरुष आत्मवान्।

तान् दृष्ट्वा ये पुरा सृष्टाः प्रशशंसुः प्रजापतिम्॥५०॥

VERSE 50 Meaning: “The noble Lord Brahma gave away to “Manus”, the city, in the form of this Universe, which he had originated earlier! The “Manus” began to praise him, on getting his “Darsan”.”

श्रीसुबोधिनी : तेभ्य इति। पुरं ब्रह्माण्डात्मकम्। तदेव तेभ्यः कालतो विभज्य दत्तवान्, यतः स पुरुषः। ते हि पुरं पालयिष्यन्ति, स्वयं शयिष्यत इति। तदा बहवो मनवो ब्रह्मस्थानीया जाता इति

पूर्वसृष्टानां सुखं जातमित्याह—तान् दृष्ट्वेति। ये मन्वपेक्षया पुरा सृष्टाः,
ते प्रजापतिं प्रशशंसुः॥५०॥

प्रशंसामेवाऽऽह—

SRI SUBODHINI: This “city” of “Brahmaandam” (Universe), which was created by Lord Brahma was divided by the divine factor of “time”, (Kaala) and was given to the “Manus”. Now, Lord Brahma will take rest, and the “Manus” will, hence forward, protect and rule this Universe. In this way, in place of Lord Brahma, many “Manus” got originated. They also sang the “praise” of Lord Brahma.

The “praise” is sung, through the following verse (by the Prajaapatis).

अहो एतज्जगत्त्रष्टुः सुकृतं बत! ते कृतम्।

प्रतिष्ठिताः क्रिया यस्मिन्साकमन्नमदामहे॥५१॥

VERSE 51 Meaning: “They said, “Oh Lord Brahma! Oh! creator of the Universe! It is indeed a matter for great happiness and joy, that you have created the “Manus” and this creation is very beautiful! You have also established in them, the worship of fire (Agnihotra) and other types of worship and sacrifices. (Karma). Through this, we will also be able to receive our portions of the offered “oblations”!”

श्रीसुबोधिनी : अहो इति। सृष्टिरत्यन्ताश्चर्यरूपा, वयमपि तेनैव सृष्टाः, एतेऽपि। तथापि कारणतुल्यत्वेऽप्युत्तमा जाता इत्येतत्कृतमेव जगत्त्रष्टुः सुकृतम्। बतेति हर्षे, स्वकारणादुत्तमं जातमिति। हेत्वन्तरमप्याह—प्रतिष्ठिताः क्रिया यस्मिन्निति। यस्मिन् कृते मनुरूपे, क्रिया धर्मादिरूपाः, प्रकर्षेण स्थिताः। अनेन धर्मो मोक्षश्च सिद्ध उक्तः। साकमन्नमदामहे इति चाऽर्थः कामश्च। एवं सर्वपुरुषार्थसाधकता ॥५१॥

उत्कृष्टभगवद्भावेन सृष्टिमाह—

SRI SUBODHINI: This creation is indeed very wonderful. We also have been created by Lord Brahma! Even the “Manus” also are created by Lord Brahma only. The “Manus” became glorious and best. Hence, this particular creation is beautiful of the creator! It is of the nature of great fortune and good deeds (Punyarooपा). It is indeed, very joyful, that the “result” (task) has become much more beneficial than it’s “cause and reason”! In this creation of the “Manus”, the factors of “Dharma”, and other noble virtues have been firmly established — through which, everyone can attain both “Dharma” and “Moksha” (liberation). We also will be able to have our “food” along with everyone else! Through this, our goals of wealth and fulfillment of desires also will be secured! In this way, Oh Lord! through your ‘best’ creation, all the four goals of one’s life have become fulfilled!

Through the following verse, the creation done, through the highest divine attitude of our Lord, is being described.

तपसा विद्यया युक्तो योगेन सुसमाधिना।

ऋषीन् ऋषिहृषीकेशः ससर्जाऽभिमताः प्रजाः॥५२॥

VERSE 52 Meaning: “Our Lord and sage Sri Hrisheekesa, through the steps of Yoga viz. penance, knowledge and the best “Samaadhi” etc. created noble minded saintly sages (Rishi) whom He admired and loved most!”

श्रीसुबोधिनी : तपसेति। ज्ञानकर्मभक्तिभिर्हृषीकेशो भगवान्, ऋषीन् सर्ववेदादिप्रवर्तकान्, अभिमतप्रजारूपान्, ससर्जं तपोऽत्र ज्ञानम्, विद्या भक्तिः। योगेन युक्तो भगवद्भावं प्राप्तः, समाध्यन्तेन योगेन वा युक्तः।

सर्वैः भगवता वा, इन्द्रियपतित्वात् स्रष्टुः। ऋषयो जितेन्द्रियास्त्रिविधाश्चः, ज्ञाननिष्ठाः, कर्मनिष्ठाः, भक्तिनिष्ठाश्चेति। ऋषिश्चासौ हृषीकेशश्च, शब्दार्थब्रह्मरूप इत्यर्थः॥५२॥

भगवतः षड्गुणा एकीभूताः कर्तृविशेषणभूता इति सृष्टेभ्य एकैकमंशमदादित्याह—

SRI SUBODHINI: Through “Jnana” (wisdom), “Karma” (actions) and “Bhakthi” (pure devotion to our Lord), our Lord Sri Hrisheekesa (Sri Narayana) created His most beloved sages, who will protect and practice the Vedas! The word “penance” (Tapas) means “Jnana” (wisdom). “Vidhya” (knowledge) is “Bhakthi”. “Yoga” here, means attainment of our Lords’ “attitude” (Bhaava). In other words, up to the highest “Samaadhi” (union of mind with our Lord), all the Yogic steps were used, for the creation of these sages.

Our Lord is the Lord of all the “senses” (Hrisheekesa) and using all these “instruments”, our Lord made this creation. The word “Rishi” means a noble saint, who has conquered all his senses. These “sages” are of 3 kinds. (1) “Jnana Nishta” (established in “Jnana” (wisdom)). (2) “Karma Nishta” (established in “action”) and (3) “Bhakthi Nishta” (established in pure love to our Lord). The words “Rishi” and “Hrisheekesa” denote both the “sound” and it’s “meaning”, and conveys the highest truth, that both of them are the forms of “Brahman” only.

Our Lord has 6 virtues like Aishwaryam (opulence) and others. When they get together, they become the “doer” (Karthā). Now, whosoever was originated, it is said here, was given “one” part (of these virtues) each — as per the following verse.

तेभ्यो ह्येकैकशः स्वस्य देहस्यांशमदादजः।

यत्तत्समाधियोगद्वितपोविद्याविरक्तिमत्॥५३॥

VERSE 53 Meaning: "The unborn Lord gave away, to all of them, (sages) the parts of His body, which were symbolic of Samaadhi, Yoga, penance, opulence, knowledge and detachment." (i.e. each and every part of His body had all these virtues).

श्रीसुबोधिनी : तेभ्य इति। हि युक्तश्चाऽमर्थः यदंशपुरस्कारेण ये सृष्टाः, तेभ्यः सोऽंशो देय इति। स्वार्थं तु नापेक्ष्यते, यतोऽयमजः, अतः परं पुत्रादिरूपेण न भविष्यतीति। तानेवांशानाह—यत्तदिति। यदेव यस्य तदेव तस्येत्यर्थः। ऐश्वर्यादिषु षट्सु समाध्यादयः षडन्तर्भाव्याः, तत्तत्त्वेन वा व्याख्येयाः; भिन्ना वा। एते प्रकृतोपयोगिभगवद्वाच्याः। समाधिश्चित्तैकग्रयम्, योगस्तस्योपायः, ऋद्धिः फलं तस्य; इति त्रयमेका कोटिः। तपो ज्ञानम्, विद्या भक्तिः, वैराग्यं चेत्यपरा। विद्यैव यशः, ऋद्धिरेव श्रीः, योगो बलम्, समाधिरैश्वर्यमिति। सम्यगाधिः शत्रूणां यस्मादिति योगश्च। ऋषयो हि भगवत एकैकमंशं संपादयन्तीति॥५३॥

इति श्रीभागवतसुबोधिनी

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे विंशाध्यायविवरणम्।

SRI SUBODHINI: A noble "appropriate" action was done! The divine part of our Lord, from which the various creations were made, now, was given to the "created persons" only! The Lord never wanted to retain any of these, as He is "AJANMA" — UNBORN! The parts, which were given away, were also responsible for the origination of future generations! All the 6 virtues of our Lord, were, in this way, given away to these sages.

Here, the word "Samaadhi", means the one-pointedness of the mind. (2) Yoga means the way and

means of attaining it's one pointedness. (3) "Riddhi" means the "results" of both the above. This is one "group". The other "group" consists of, (1) Tapas (Jnana), (2) Vidhya (Bhakthi) and (3) Vairagyam (detachment). "Vidhya" is "Yash" or fame; "Riddhi" is "Shree" or wealth; Yoga is "strength" and "Samaadhi" is "Aishwaryam" or opulence! The word "Samaadhi" and "Yoga" have also another meaning viz. "Through which, the minds of enemies, who are prone to evil actions get pain and sorrow". The purport is; that the sages attained each of the divine "parts" of our Lord.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 20 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धं -

एकविंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III,

CHAPTER 21

एकविंशे तु सफलो धर्ममार्गो निरूप्यते।

भूतसंस्कारकर्तृत्वाद्भूतसर्गोऽयमुच्यते॥१॥

KAARIKA 1 Meaning: "In this 21st chapter, the path of "action" (Karma), along with it's 'result' (Phalam) is being explained. This path of "Dharma" (action) is called as "creation of the elements" (Bhoota Sarga) as the Primordial elements are purified through this."

षड्विधं रूपमस्याऽपि तपोदर्शनसंस्तवाः।

त्रिविधाःकारणे युक्ता वाक्यागमसमृद्धयः॥

फलेऽपि त्रिविधाः प्रोक्ता ऋषिवाक्यं समृद्धये॥२॥

एवं सकलां ब्रह्मसृष्टिं पूर्वाध्याये श्रुत्वा, तद्विशेषं श्रोतुं मनोर्विशं पृच्छति-स्वायम्भुवस्येति पञ्चभिः-

KAARIKA 2 Meaning: "For this "action" also, there are 6 kinds (ways). Penance, the "vision" (Darsan) and "praise" (Stuti) i.e. in the purification of the Primordial elements, "Dharma" (action) is useful. In the same way

“words”, “Aagama” and “Samrudhi” – these three, are also useful for the purification of the Primordial elements! “The words of the sage” viz. the words, which were spoken by Sage Kardama to Manu, were intended for “Samrudhi” (prosperity and plenty). All these will be explained, in this chapter.

[NOTES BY “PRAKASH”]: Our Sri Mahaprabhuji says, that the “continuity” of this chapter has been already seen before. There are two types of divisions for this story. Each of the chapter has two “meanings”. He speaks of the meaning of this chapter, through the above “Kaarika”! The word “Ayam” (this) denotes the path of “Dharma” (action).

In the “result” of the purification of the Primordial elements, as done by “Dharma” (action), our Sri Mahaprabhuji says, that this was caused by the words of Sage Kardama to Manu. He says further, that these words constitute the “meaning” of this chapter.]

After listening to the “totality of creation of Lord Brahma, from the last chapter, with a view to listen to the special nature of Manu’s family and lineage, from the next verse (Swaayambhavasya), through 5 verses, Sri Vidurji, is asking information regarding the lineage of Manu.

विदुर उवाच।

स्वायंभुवस्य च मनोर्वशः परमसंमतः।

कथ्यतां भगवन्! यत्र मैथुनेनैधिरे प्रजाः॥१॥

VERSE 1 Meaning: “Sri Vidurji said, “Oh Lord! everyone praises the lineage of the family of Swayambhuva Manu! In his lineage, the increase in progeny took place, through conjugal relationship between

husband and wife.” (i.e. for the first time, after creation, the nature of relationship became “conjugal”).

श्रीसुबोधिनी : अस्य विशेषत्वं मैथुनजनितत्वमेव। स्वायंभुवो वंशः श्रुतः, स्वायंभुवस्य च मनोर्वंशः श्रोतव्यः। तत्र हेतुः—परमसंमत इति। परममत्यर्थं संमतः। सर्वसंमतं च श्रोतव्यम्, यत इदानीन्तनानां तथैव जन्म। तदाह—मैथुनेनैधिरे प्रजा इति। भगवन्निति ज्ञानार्थं संबोधनं मैत्रेयस्य ॥१॥

एवं सामान्यतः पृष्ठा पुत्रयोर्विशेषं पृच्छति—

SRI SUBODHINI: The special nature of this lineage is the “conjugal” relationship and the progression of creation! We have already listened to the lineage of Lord Brahma. Now, we have to see the lineage of Swayambhuva Manu, as his lineage is very famous (praiseworthy). In fact, through this Manu only, the progression of creation took place, at this time. It is said here, that through “conjugal” relationship between husband and wife only, the progression of creation took place! The addressal of “Bhagawan” (Oh Lord!), indicates, that Sage Maitreya had full knowledge about this.

In this way, after asking, in a “common” way, now, Sri Vidurji is asking, specifically, the story of Priyavrata and Uttaanapaada, the sons of this Manu.

प्रियव्रतोत्तानपादौ सुतौ स्वायंभुवस्य वै।

यथाधर्मं जुगुपतुः सप्तद्वीपवर्ती महीम्॥२॥

VERSE 2 Meaning: “Swayambhuva Manu had two sons viz. Priyavrata and Uttaanapaada. These two sons had certainly, ruled and protected this earth consisting of 7 islands.”

श्रीसुबोधिनी : प्रियव्रतेति। यौ स्वायंभुवस्य सुतौ प्रियव्रतोत्तानपादावुक्तौ, तौ, निश्चयेन, धर्ममनतिक्रम्य, सप्तद्वीपवर्ती महीं जुगुपतुः। जन्ममात्रं श्रुतम्,

युक्तया रक्षा च निर्वहति। तयोर्वंशस्तु वक्तव्य इति भावः॥२॥

कन्यकानां वंशं पृच्छति—

SRI SUBODHINI: Swayambhuva Manu had two sons viz. Priyavrata and Uttaanapaada. Both of them protected and ruled this earth with 7 islands. Sri Vidurji told, “I have heard of their story, and I have also heard that this earth was protected by them. Kindly tell me about this “lineage”. This is the purport.

Through the next question, the “stories” pertaining to his daughters are asked.

तस्य वै दुहिता ब्रह्मन्! देवहूतीति विश्रुता।

पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयाऽनघ॥३॥

VERSE 3 Meaning: “Oh Brahman! he had a very famous holy daughter by the name of Devahooti. Oh sinless master! You have told me, that she had become the wife of Kardama Prajaapati.”

श्रीसुबोधिनी : तस्येति। मध्यमाया द्वयेन, शिष्टयोरेकेन। मध्यमा सर्वत्र मूलभूतेति तस्याः प्रशंसा। तन्मोक्षावधिरेव सर्गः। ब्रह्मन्निति संबोधनमविकृतत्वाया। देवानां हूतिर्यस्या इति सर्वदेवमयी, सर्वदेवाधिष्ठिता वा। संतर्पणार्थं वा देवानामाह्वानम्। उपभोगार्थं वा, मोहिता रूपेण समाहूता इति। सर्वथा विशेषेण श्रुता प्रसिद्धा। तस्या विवाहश्च श्रुतः। कर्दमस्य प्रजापतेः, त्वया, पत्नीति निरुक्ता। अनघेति संबोधनात् स्त्रीकृतो भावो हृदये नोत्पत्स्यत इत्युक्तम्। पापयुक्तानामेव तादृशः कामो भवति, यो लौकिकेन क्षुभ्यति ॥३॥

अनूद्य प्रश्नमाह—

SRI SUBODHINI: Mother Devahooti was the “middle” daughter (of the three). Two questions have been asked about her, and through one question, the story pertaining to the other two daughters, has been

asked. The “middle” daughter has been regarded as the “root cause” for everything! Hence, her “praise” has been rendered. Her “creation” has been described, here, up to her “liberation”!

“Oh Brahman!” — this addressal emphasizes, that Sage Maitreya did not have any negative quality or blemish (Vikaar). The name “Devahooti” denotes the “lady who has been invited by the celestial deities”. In other words, all the celestial deities are supposed to have invited her! She had got married to Kardama Prajaapati. Sri Vidurji says, “Oh sinless master! - this addressal indicates, that Sage Maitreya never ever got any attraction to any woman! Only sinners get such attitudes and these sinners are, in the worldly sense, petty and fickle!

After telling like this, a question pertaining to “her” is asked.

तस्यां स वै महायोगी युक्तायां योगलक्षणैः।

ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद॥४॥

VERSE 4 Meaning: “The great Mahayogi Sage Kardama, had several children from mother Devahooti, who had all the signs and symbols of a Yogi! How many children did they have? Please tell me. As I am eager to listen to this, please tell me about this!”

श्रीसुबोधिनी : तस्यामिति। तस्य महायोगित्वात्, बीजावापो योगप्रतिबन्धक इति, तादृशस्यापि बह्वपत्यजनकत्वमाश्चर्यमिति प्रश्नः। साऽपि योगलक्षणैर्युक्ता। द्वात्रिंशलक्षणैर्युक्तो योगस्याऽधिष्ठानं भवतीति कर्दमस्य तु सिद्धो योगः। तस्यास्तु लक्षणानि सन्ति, योगस्त्वग्रे सेत्स्यति। अत उभयोरपि सृष्टिविरुद्धत्वात् प्रश्नः। महायोगित्वाच्च सर्गेऽपि न काचित् क्षतिरिति। वै निश्चयेन। तस्यां कतिधा वीर्यं ससर्जेति सङ्ख्यायां प्रकारविशेषे च प्रश्नः। उत्तरे हेतुः—शुश्रूषव इति। श्रोतुमिच्छवे। वदेति प्रार्थना॥४॥

अवशिष्टयोरपि वंशप्रश्नमाह—

SRI SUBODHINI: Sage Kardama was a great Yogi! Is it surprising, that he had got many children, through conjugal relationship with his wife mother Devahooti? Moreover, mother Devahooti had all the signs and virtues of a Yogi! — In fact, she had 32 such saintly signs! Due to this, such a person only can be an ideal residing place for true Yoga! Kardama was a Mahayogi himself, having attained all the goals of true Yogic practice! When both of these were Yogis, the question is asked, regarding their conjugal life and the birth of children - as Swaayambhuva Manu had got instructions to progress the “creation of more and more beings”! That is why, it is said, that there is nothing “blemishful”, for a Mahayogi to have got children. How many times did Sage Kardama place his “energy”, (Veeryam) for the sake of getting children, from mother Devahooti? This is the question. “As I am eager to listen to this, please tell me the same.”

Through the following verse, the question regarding the other two daughters is asked.

रुचिर्यो भगवान् ब्रह्मन्! दक्षो वा ब्रह्मणः सुतः।

यथा ससर्ज भूतानि लब्ध्वा भार्या च मानवीम्॥५॥

VERSE 5 Meaning: “Oh Brahman! I have heard, that the sons of Lord Brahma viz. Bhagawan Ruchi and Daksha Prajaapati had got married to the other two daughters of Swaayambhuva Manu. Please tell me, as to the way, children were born for them”

श्रीसुबोधिनी : रुचिरिति। रुचिर्ज्ञानपूर्ण इति पूर्वकल्पेषुर्वरितः। ब्रह्मन्निति सर्वथा सर्वार्थपरिज्ञाने दक्षस्तृतीयायाः। भूतानीति कन्यासु नानाविधोत्पत्तिः सूचिता। मानवीमिति मनोः पुत्रीं भार्यात्वेन लब्ध्वा,

चकारात् ब्रह्मण आज्ञाम्॥५॥

सर्गे कर्दमस्यैवोपयोगात् देवहूत्याः सकाशात् सृष्टिमाह चतुर्भिरध्यायैः।

SRI SUBODHINI: Ruchi was full of “Jnana”, (wisdom) and due to this, he was “alive” from the previous “aeon” (Kalpa). Sage Maitreya is addressed as ‘Oh Brahman’! – to indicate, that Sage Maitreya was in the know of everything! Daksha was the husband of the third daughter. The word “Bhootani” (beings) denotes, that many daughters were born, through many ways! “Please tell me, as to how their children were born, after marrying Manu’s daughters.”

SRI SUBODHINI: Through the following “Kaarikaas”, it is said, that the creation done by Sage Kardama, through mother Devahooti, is told, in 4 chapters.

साधनं च विवाहश्च सृष्टिं द्वेधा विभेदतः।

विसर्गे सर्ववस्तूनां धर्मादावुपयोगिनाम्।

निरूपणं हि सर्गे तु सर्वं सार्गार्थमेव हि॥१॥

KAARIKAS 1 and 1½ Meaning: “In the first chapter, the “Saadhan” (way) is told; in the second chapter, the “marriage”; in the third and fourth chapters, two types of creations are described. Though “two meanings” emerge, in interpreting these chapters, our Sri Mahaprabhuji clarifies, that in the creation of the “many”, “Dharma” and other factors have become useful i.e. they have been explained, for the sake of “Dharma” only. But in the original creation, every factor is explained only for this sake (ie for “Dharma” only).

मैत्रेय उवाच।

प्रजाः सृजेति भगवान्कर्दमो ब्रह्मणोदितः।

सरस्वत्यां तपस्तेपे सहस्राणि समा दश॥६॥

VERSE 6 Meaning: “Sage Maitreya said, “Lord Brahma had told his son, Sage Kardama, “Please have children” (i.e. increase the number of created persons). On hearing this, Bhagawan Kardama did penance for 10,000 years, sitting on the banks of the holy Saraswati river.”

श्रीसुबोधिनी : ब्रह्मा भगवद्रूपः, कर्दमोपि भगवद्रूपः, अतः स्वकर्तव्यसृष्टौ कर्दममेव प्रेरितवान्, स्वतुल्यत्वात्। सृष्ट्युपयोगिनी हि ब्रह्मदैवत्या सरस्वती; तस्याः तीरे दशवर्षसहस्राणि दिव्यानि तपस्तेपे। एतावता चतुर्युगानामावृत्तिर्जाता। स्वतन्त्रब्रह्मसृष्ट्यर्थमपि सहस्रवर्षमात्रं तपः, इदं तु ततोऽप्यधिकमिति तत्र हेतुं वक्ष्यति॥६॥

न केवलं तपसा भगवान् परितुष्यति, किन्तु भक्त्येति भगवद्भजनमाह—

SRI SUBODHINI: Lord Brahma and Sage Kardama were both, of the form of our Lord Sri Narayana only. Hence, for the sake of creation, our Lord had inspired Sage Kardama, as he was like Himself! Sage Kardama, sitting near the banks of the Saraswati river, did 10,000 “divine” years of penance. Within this time, one round of all the 4 “Yugas”, had taken place! We should remember here that Lord Brahma, for his own creation had done penance only for 1000 divine years. But Sage Kardama did this penance for 10,000 “divine” years! i.e. much more! (as Our Lord will be “born” as his son!).

Our Lord Sri Narayana does not get pleased only with penance! He gets easily pleased only through “Bhakthi”. Hence, through the following verse, the worship and service of our Lord, with “Bhakthi” is explained.

ततः समाधियुक्तेन क्रियायोगेन कर्दमः।

संप्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम्॥७॥

VERSE 7 Meaning: “Later, through “Kriyaa Yoga” (personal service and worship), coupled with “Samaadhi”, Kardama worshipped our Lord (did Pooja etc.). With Bhakthi, he attained our Lord Sri Hari, who blesses His surrendered devotees, with His “boons”!”

श्रीसुबोधिनी : ततः समाधियुक्तेनेति। समाधौ भगवानाविर्भावितः। तत्र क्रियायोगः परिचर्या। अतः समाधिना युक्तेन क्रियायोगेनेत्युक्तम्। एवं परिचर्यया सम्यक् प्रपेदे। ततो भजनक्लेशनिवृत्तिर्भजनीयगुणात्। तदाह—हरिमिति। ततः प्रेमभक्तिः। तथापि संप्रपेदे। भगवान् वा तया कृत्वा प्रपन्नानां वरदाता जातः। दाशुषं दातारम्॥७॥

ततो भगवत्साक्षात्कारो जात इत्याह—

SRI SUBODHINI: Through “Samaadhi”, Sage Kardama got our Lord manifested. He did personal service and worship of our Lord Sri Hari. He attained our Lord truly, after performing this Kriya Yoga, with Samaadhi. Through the virtues of our Lord, who is worthy of being served and worshipped with devotion, he removed the stress and strain of his spiritual practices. HE ATTAINED OUR LORD SRI HARI, THROUGH LOVING BHAKTHI! — AS OUR LORD, THROUGH THIS LOVING BHAKTHI, GIVES HIS BLESSINGS AND “BOONS”, TO HIS SURRENDERED DEVOTEES!

Later, Sage Kardama got the actual “Darsan” of our Lord — as per the following verse.

तावत्प्रसन्नो भगवान्पुष्कराक्षः कृते युगे।

दर्शयामास तं क्षत्तः! शाब्दं ब्रह्म दधद्वपुः॥८॥

VERSE 8 Meaning: “Oh Sri Vidurji! (who has great control, over his senses - “Samyami”). At this time, i.e. during the Sathya Yuga, our Lord Sri Narayana got

pleased with the Bhakthi and penance of Sage Kardama. He manifested Himself with His actual form, through His "Brahman" nature of the sound, (Sabda) and gave him "Darsan".

श्रीसुबोधिनी : तावदिति। तावता कालेन प्रसन्नः। प्रेम्णा वा प्रपन्नवरदातारं यावत् सेवते, मनःपूर्णा सेवा यावन्न जाता; तन्मध्य एव भगवान् प्रसन्नो जात इत्यर्थः। विलम्बे कारणं कृतेयुग इति। स हि सत्ययुगे तपः कर्तुमुपविष्टः। सत्ये तपसा शुद्धान्तःकरणो जातः, ततस्त्रेतायां योगसिद्धो जातः; तपस्त्वनुवर्तत एव सर्वत्र। ततो भगवदाविर्भावः। ततो द्वापरे परिचर्या, ततः प्रेम कलौ। तत्र चेदाविर्भावं प्राप्नुयात्, ततः कलावुत्पन्ना सृष्टिरसङ्गता स्यात्। अतो जातेऽपि स्नेहे प्रपन्नानां वरदातेति तदनाशार्थं कृतयुगे प्रादुर्भूतो जातः। तत्र तु न विलम्ब इति द्योतितम्। तावदिति। **पुष्कराक्ष इति** दृष्ट्येवाऽऽप्यायनजनकः। शब्दब्रह्मणा वेदेन निष्पादितं छन्दोमयम्, वेदपुरुषो भगवान्, तादृगृपं गृहीत्वा आविर्भूतः, तं दर्शयामास। **क्षत्तरिति** संबोधनमन्तः पुरात् बहुप्रकारेण प्रभुराविर्भवतीति भगवतो रूपविशेषे सन्देहाभावायोक्तम्। यद्यपि तदतीन्द्रियमेव, तथापि भगवानेव दर्शयामास। न हि भगवतोऽशक्यं किञ्चित्, स्वरूपमेव बहिरनेकधा कृतवतः॥८॥

एवं दृष्टं भगवद्रूपमनुपवर्णयति त्रिभिः—

SRI SUBODHINI: Our Lord had become very pleased, by now, through the loving service of Sage Kardama, as the Lord always bestows His blessings and boons on His surrendered devotees. Sage Kardama had sat to do penance, in the Sathya Yuga, and this penance had purified his inner mind. In the Treta Yuga, he attained the goal of his penance. Later, our Lord manifested Himself. In the Dwaapara Yuga, Sage Kardama did this service and worship of our Lord. Later, during this Kali Yuga, he had developed sincere Bhakthi and love for our Lord and during this "Yuga", our Lord did not manifest Himself, but originated intense Bhakthi in Sage

Kardama, for Him! But, with a view to ensure, that Sage Kardama is blessed with His “boons”, our Lord had manifested Himself, in the Krita Yuga itself. He did not delay His manifestation at all! Though, our Lord blessed His devotees, through His “vision” only!, our Lord had manifested Himself, with the body of the Vedic chanting, and due to this, he is hailed here as ‘Veda Purusha’. Sri Vidurji is addressed here, as “Oh Kshathaha!” - as Sri Vidurji has seen our Lord many times, with many “forms” earlier! Due to this, Sri Vidurji will not get any doubt, on this “form” of our Lord. Though, this “form of our Lord” cannot be seen through the “senses”, our Lord, out of His will and desire, had given this “Darsan” - AS NOTHING IS “IMPOSSIBLE” FOR OUR LORD! He even made his manifested form as “many”, in the outside! - for the sake of Sage Kardama!

Our Lord’s manifested “form”, as seen by Sage Kardama, is being described as follows.

स तं विरजमर्काभं सितपद्मोत्पलस्रजम्।

स्निग्धनीलालकव्रातवक्राब्जं विरजाम्बरम्॥९॥

VERSE 9 Meaning: “Our Lord’s divine form was brilliant like the sun, without the quality of “Rajas”! He was seen wearing, around his neck, a garland of white lotus and Kumud flowers! His lotus like face was surrounded by beautiful blue-black hair locks! He was illuminated, through a bright white dress! (On getting this “Darsan” of our Lord, Sage Kardama “prostrated” to Him.)”

श्रीसुबोधिनी : स तमिति। स्वरूपाभरणोपकल्पैः प्रथमं स्वरूपमनुवर्णयति। स कर्दमः, तं प्रसिद्धम्, दृष्ट्वा जातहर्षः सन् मूर्ध्नाऽपतदिति

संबन्धः।

प्रथमतो दोषाभावमाह—**विरजमिति**। रजोगुणो, रागः, कालुष्यं च नाऽस्तीत्यर्थः। अज्ञानान्धकारजडत्वव्यावृत्त्यर्थमाह—**अर्काभमिति**। अर्को हि देवतामण्डलं नारायणश्च। अर्कस्येवाभा यस्य। सितानि पद्मानि, उत्पलानि च तेषां स्रक् यस्य। अहोरात्रविकासयुक्तगणसमूहवान् भगवानुक्तः। स्निग्धा नीला ये अलकव्रातास्तैरावृतं वक्राब्जं यस्य। अनेन भक्तिः सर्वसुखसहिता तस्मिन् प्रकाशिता। सुखं चैहिकामुष्मिकमित्यलके विशेषणद्वयम्। **विरजं शुक्लमम्बरं** यस्य, शुद्धा एव वेदभागास्तेन गृहीता इति। अनेन पूर्णा ज्ञानशक्तिरुक्ता। एवमनेन दोषाभावो गुणाश्च त्रिविधा उक्ताः॥९॥

पुनर्द्वितीयेन राजसान् गुणान् दोषाभावं चाऽऽह—

SRI SUBODHINI: In the first instance, the divine form along with the special ornaments worn by our Lord is being described. Sage Kardama on getting the “Darsan” of our Lord, offered total prostrations, as he was overjoyed, with bliss.

सृष्ट्यर्थं पुरुषार्थार्थं चतुर्दशविधो हरिः ॥१॥

KAARIKA 1 Meaning: “Our Lord Sri Hari had become, for the sake of creation, 14 in number (10 + 4). Sage Kardama was made (by our Lord) to create two types of creations (the male and female divisions, as also with “qualities” and “beyond the qualities” (Saguna and Nirguna)). Hence, through 2 verses, 10 types (5 + 5) of special types have been told.”

सृष्टिश्च द्विविधा तस्मादतो द्वाभ्यां तु पञ्चधा।

दशापत्यानि तस्माद्धि एक एव पुमान् यतः ॥२॥

सर्गे च दोषव्यावृत्तिः पुरुषार्थेषु च स्वयम्।

शुक्लो हरिः प्रादुरासीदाद्या नव हिताः सताम् ॥३॥

KAARIKAAS 2 and 2½ Meaning: “10 children, including one son, were born! In the system of

“Saankhya”, the number of “Purushaas” are many, in number. With a view to remove the “blemish” in this creation, and with a view to remove the “blemish” in the “human goals”, our brilliant Lord Sri Hari, manifested Himself. At first, 9 children were originated viz. 9 daughters, who were capable of conferring beneficial results, on noble persons! Hence, through the “numbers” (Sankhya) and through the way of this creation, the difference from the other Saankhya system has been shown here.” (This will be explained, later, in detail).

SRI SUBODHINI: Through the word “Virajam” (without “Rajas”), it is indicated that, in our Lord, there is no “blemish” at all. In other words, the negative qualities of infatuation and attachment (Raaga) usually associated with “Rajas” were absent. There was no “ignorance” (Ajnana) or ‘foolishness’, in this manifested form of our Lord. Our Lord is hailed here, as Sri Narayana, with the brilliance of the sun! He is seen, with a garland of white lotus and Kumud flowers. This “garland” indicates, that our Lord is the one, whose glory has made, both day and night possible and He is present, at all times! Beautiful and blue tinged locks of hair has surrounded His lotus like face, and has beautified Him, manifold! This also makes us realize, that in this divine “form”, there is the presence of total joy and happiness, along with “Bhakthi”! The joy and bliss pertain both to this and the other worlds! By wearing a pure “white cloth or dress”, it is indicated, that He has come now, adopted, to adore Himself, with the pure Vedic “parts” – thus showing, that in our Lord, there is the presence of the total power of “Jnana” (Jnana Sakthi).

Through the next verse, the absence of the quality of “Rajas”, and other types of “blemish”, is being told.

किरीटिनं कुण्डलिनं शङ्खचक्रगदाधरम्।

श्वेतोत्पलक्रीडनकं मनःस्पर्शस्मितेक्षणम्॥१०॥

VERSE 10 Meaning: “Our Lord was seen with (1) crown, (2) with earrings, (3) conch and “Sudarsana” discus, (4) the mace, in His hand, (5) had a “toy” in the form of a white lotus flower in His hand. He was enchanting everyone’s mind, by attracting them with His smiling face and vision! (On getting “Darsan” of our Lord Sage Kardama did his “prostrations”).

श्रीसुबोधिनी : किरीटिनमिति। किरीटयुक्तं कुण्डलयुक्तं शङ्खचक्रादियुक्तं च। भूमाववतीर्णो लीलां कुर्वाणः तद्गतदोषयुक्तो भवेदिति तन्निराकरणार्थं चतुर्थमायुधं पद्ममपि परित्यज्य, श्वेतं यदुत्पलं तदेव क्रीडनकं यस्य, तथा जातः। क्रीडनकमिति वचनात् भ्रामणं लक्ष्यते। कमले च भ्रामिते जगदेव भ्रामितं स्यात्, उत्पले त्वज्ञानम्; अतो लीलाऽप्यज्ञाननाशिकैवेत्युक्तम्। मनः स्पर्शति मनोहरं यत् स्मितम्, तत्सहितमीक्षणं यस्य। भगवतो मायासृष्टिश्च मनस्येवाऽल्पं किञ्चिद्विकारं जनयति, न तु कायिकादि। अनेनाऽयं पुत्रो योगभक्तिज्ञानानि च नेष्यतीत्यपि सूचितम्॥१०॥

पुरुषार्थेषु दोषान्निराकुर्वन्नाह—

SRI SUBODHINI: Sage Kardama had now the “Darsan” of our Lord’s most beautiful form, adorned with the crown, earrings, conch, discus and the mace.

वेदान्ते परमं वेद्यं प्रमेयबलमीरितम्।

साङ्ख्ययोगौ प्रमाणं च तत्त्वानां कार्यतो बलम्।

त्रिविधान्यपि तत्त्वानि प्रोक्तानि त्रिभिरायुधैः१

KAARIKAAS 3 and 4 Meaning: “In the system

of Vedanta, the strength of our Lord's love (as the beloved Lord) — known as "Prameya Bala" is called as the "best" which is worthy of being realized!. Saankhya and Yoga are said to be the evidences and proofs! The strength and power of "principles" are explained through their "tasks". Through the three "weapons" (of our Lord) the three types of "principles" are explained."

[NOTES: (1) Through the "swirling" of the lotus flower, our Lord banishes "ignorance" (Ajnana).

(2) The crown indicates the "Prameya Balam" (see meaning before).

(3) The two earrings symbolize "Saankhya and Yoga". They symbolize the strength of "proof and evidence" ("Pramāna").

(4) Through the mace, conch and discus, the strength of principles viz. earth, water and fire have been shown.

(5) Our Lord's "ornaments" emphasizes the absence of "blemish" and also His virtues (Gunaas).]

SRI SUBODHINI: As our Lord had manifested, for enacting His "Leela", on this earth, will He be affected, through the "blemish", usually seen, on this earth? Not at all. It is said here, that our Lord had now brought the white lotus flower — KUMUDA — which blossoms only in the night, having given up His usual red lotus flower! He is seen, using this flower, as a "toy", swirling it, so that, He can destroy all "ignorance" (Ajnana)! When our Lord "swirls" His red lotus flower, the entire creation gets infatuated! But through the "swirls" of the white Kumud flower, all types of "ignorance" get destroyed.

Our Lord's present "Leela" also destroys all types

of ignorance. He had a beautiful smile, which touched everyone's "mind". And, along with His compassionate "vision" — especially when our Lord sees with intense love, His own devotees — He was enchanting the mind of everyone. His "smile" is the basis of creation, through His power of Maya, and it's main task, is to enchant the mind of everyone. In His holy body, there was no "Vikaar" (blemish) and through this, He also wanted to show, that, the son to be born (Kapila) — who is our Lord's manifestation only — for Sage Kardama, will enable everyone to attain "Jnana"!

Our Lord's "Darsan" removed the "blemish" which might have been there in the "human goals", nurtured (for the sake of creation) by Sage Kardama.

विन्यस्तचरणाम्भोजमंसदेशे गरुत्मतः।

दृष्ट्वा खेऽवस्थितं वक्षःश्रियं कौस्तुभकन्धरम्॥११॥

VERSE 11 Meaning: "Our Lord's lotus like holy feet, were placed on the shoulders of Sri Garudji. Our Lord was seen with the resplendent Goddess Laxmiji in His chest, and He was seen wearing the brilliant "Kausthubha" gem on His neck! Our Lord was seen by Sage Kardama, having stationed Himself, in the sky!" (He prostrated to our Lord!)

श्रीसुबोधिनी : विन्यस्तेति। धर्मे हि मृत्युः श्रमात्मको मृत्युरुपश्च निमित्तभूतश्च कालो बाधको भवतीति तन्निराकरणार्थम्, गरुत्मति काले चरणकमलं भक्तिमार्गं च विन्यस्य स्थितः। अंसदेशे इति मोक्षपर्यन्तं भक्तिरुक्ता, शिरश्चतुर्थोऽंश इति। खे आकाशे स्थितम्, आकस्मिकोर्ध्वस्तस्य निरूपितः। वक्षसि श्रीर्यस्य, कामो यथेच्छं निरूपितः। कौस्तुभो मणिः कन्धरायां यस्य। जीवाः सर्वे स्वोपरि यथासुखं नयनार्थं स्थापिता इति सर्वविधा मुक्तिरुक्ता॥११॥

SRI SUBODHINI: Usually, as said in the Vedas, "death" is stressful and "time" (Kaala) is the cause for this, as it comes in the way of undertaking to do "Dharma" (righteous actions). Hence, now, with a view to negate the effect of "death", our Lord had come, having placed His holy feet (symbolized by "Bhakthi") on Sri Garudji (symbolized by the divine factor of "time" (Kaala)). Our Lord had put His legs on the shoulders, to indicate, that this inexorable factor of "time" cannot put any restriction, on His beloved "Bhakthas", till they attain liberation! i.e. OUR LORD WILL PROTECT THEM! i.e. till they attain "liberation", their love and Bhakthi to our Lord will be there!

Our Lord was seen, staying in the sky — to indicate, that there is no "obstruction" for His devotees to attain Him! Our Lord was seen wearing His "Srivatsa" symbol, with Goddess Laxmiji, to indicate, that He does everything, as per His will and desire only. He was seen wearing the "Kausthubha" gem, to indicate, that there should not be any difficulty or obstruction, for every type of "Jeeva", to easily attain and come to Him! IN THIS WAY, EACH AND EVERY TYPE AND KIND OF "LIBERATION", (MUKTHI) HAS BEEN DESCRIBED!

जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः।

गीर्भिस्त्वभ्यगुणात्प्रीतित्वभावात्मा कृताञ्जलिः॥१२॥

VERSE 12 Meaning: "On getting this sort of beautiful "Darsan" of our Lord, Sage Kardama became very happy and blissful. Then, after realizing, that all his desires were totally fulfilled, now, with a very joyful heart, he prostrated, in a total way, to our Lord (falling on the ground fully). Afterwards, he began to sing

the “praise” of our Lord, through words, filled up with love and Bhakthi to our Lord, joining his palms, in deep reverence!”

श्रीसुबोधिनी : जातहर्ष इति। अत एव जातो हर्षो यस्य। मूर्ध्ना क्षितावपतत्, उपरि स्थितस्य तिष्ठन्नेव चरणं न स्पृष्टवान्। दर्शनाकाङ्क्षी च शिरो न नामयेदिति दोषश्चव्यावर्तितः। समागतो मदर्थमेवेति लब्धो भगवद्रूपो मनोरथो येन। एवं कायिकं मानसिकं च भजनमुक्त्वा वाचनिकं भजनमाह गीर्भिस्त्वभ्यगृणादिति। अभितो गृणनं सर्वसिद्धान्तनिरूपणपूर्वकम्। भगवति प्रीतिः स्वभाव एव यस्य। अतो भक्त्या गृणनं न वक्तव्यम्, सर्वकर्मस्वेव भक्तेर्विनियोगात्। तादृश आत्मा यस्य। जीवान्तःकरणस्वभाव एव तादृश इति देहकार्ये दासकार्ये वा स्नेहोऽनवच्छिन्नो निरूपितः। प्रार्थनार्थम्-कृताञ्जलिरिति। प्रसृताञ्जलिरुक्तः प्रसादग्रहणार्थम्॥१२॥

SRI SUBODHINI: By getting, this most exalted “Darsan”, Sage Kardama became very happy. He prostrated fully, putting his head on the ground! He could not touch the holy feet of our Lord, on standing. In other words, he could not put his head on the holy feet of our Lord — as he was eager to get the “Darsan” of our Lord, and for this sake, he had held his head high — especially when the Lord was seen in the sky!

He realized, that our Lord had come for his sake only! He understood, that his “goal” of getting our Lord’s “Darsan” has been fulfilled. After explaining his “worship and service”, through the mind, now, his “bodily” service and worship are being explained. Having understood the real glory of our Lord, and also the most important principles of our Lord’s divine nature, Sage Kardama began to sing the “praise” of our Lord. His inner nature was to love our Lord, at all times, and due to this, he praised our Lord, based on his pure “Bhakthi” to our Lord. His love for our Lord was

unbreakable. He folded his palms, for the sake of rendering his prayer — as if, he desired to accept through his hands, the blessings from our Lord, arising out of His compassion!

नवधा वर्णयामास सृष्ट्यर्थं गुणभावतः।

आद्यास्तु रजसा सत्त्वे तमसाऽप्यत्र योजितम् (?) ॥१॥

KAARIKA 1 Meaning: “For the sake of creation, through the “qualities and attitude”, 9 types of “descriptions”, have been done. Through the first 4 verses and by verses 13 to 15 (i.e. 3 verses), the “praise” has been sung, respectively, through the qualities of Satwaraja, Rajoraja and Tamoraja! “Through the 4th verse (16th), the “praise” is done, through the Satwik-Tamas nature”

द्वाभ्यां सत्त्वं रजःसत्त्वात् त्रिभिरन्तिम ईर्यते।

सत्त्वमिश्रं रजः पूर्वं तमोमिश्रं तथा परम् ॥२॥

KAARIKA 2 Meaning: “Through 2 verses (17th and 18th), the “praise”, with the qualities of “Satwa-Satwa” and “Raja-Satwa” has been done. Afterwards, through the verses 19th to 21st, the “praise” has been done, through the remaining “qualities”. Through the last verse, the “praise” has been done, through the quality of “Raja-Satwa”

फलं तु भगवानेव सर्वोत्कृष्टमिति स्थितिः।

तं परित्यज्य तस्माद्धि प्राप्यं प्रथममुच्यते ॥३॥

KAARIKA 3 Meaning: “THE HIGHEST “RESULT” IS OUR LORD ONLY! But, he speaks of all other “objects”, leaving our Lord!”

दोषज्ञाने तथा कामे विद्यमाने तु मध्यमः।

विचार्य भगवान् दातेत्यस्य वै शरणं गतः ॥४॥

प्रथमं सत्त्वयुक्तरजोभावेन भगवानेव परमपुरुषार्थ इति निरूपयति—

KAARIKA 4 Meaning: “Having realized his own blemish, and because of the existence of “desires” in him, Sage Kardama (who is having the “middle” type of authority only), surrendered to our Lord, having understood, that our Lord always gives and fulfills the desires of His devotees.”

At first, through the following verse, Sage Kardama says, through his quality of Satwa, mixed with Rajas, that **OUR LORD ONLY IS THE HIGHEST HUMAN GOAL (PURUSHAARTHA).**

ऋषिरुवाच।

जुष्टं बताऽद्याऽखिलसत्त्वराशेः सांसिध्यमक्ष्णोस्तव दर्शनान्नः।
यद्दर्शनं जन्मभिरीड्य ! सिद्धिराशासते योगिनो रूढयोगाः॥१३॥

VERSE 13 Meaning: “Sage Kardama began to sing, “Oh Lord! You deserve to be praised always! You, Oh Lord! are the pleasure house of Satwaguna! When the Yogis establish themselves in Yoga, then they desire to get the “Darsan” of your divine form! Today, I have been blessed with the “Darsan” of your divine form (which the Yogis seek). I have today attained the true result of my eyes (my being born with the eyes). This is indeed very blissful and joyful to me!”

श्रीसुबोधिनी : जुष्टमिति। नोऽक्ष्णोः सांसिद्ध्यं सम्यक् सिद्धेर्भावः, तव दर्शनादेव जुष्टं सेवितम्। सिद्धिरुत्तमा सर्वफलात्, यतः सर्वाणि फलानि स्वाधीनान्येव भवन्ति। सा च सिद्धिरस्माकं जातेति सर्वप्रकारेण भविष्यतीति ज्ञायते। यतः प्रथममक्ष्णोः सिद्धिर्जाता, अस्माभिर्ज्ञाता; न हि असिद्धा दृष्टिरधोक्षजं द्रष्टुमर्हति। तेन ज्ञायते, अक्षिभ्यां सांसिद्ध्यमाधिदैविकी सिद्धिः सेवितेति। अत एव—बतेति हर्षे अद्येत्यलभ्यलाभोक्तिः। सिद्ध्यः सर्वाः सत्त्वकार्याः, अखिलानि च सत्त्वानि त्वयि राशीभूतानि। तानि चेत् निकटे दृष्टानि, तदा का सिद्धिरवशिष्येतेत्यभिप्रायेणाऽऽह—

अखिलसत्त्वरशेरिति। न इति सर्वानेव सिद्धानात्मत्वेन ज्ञात्वा वदति। एवं दर्शनान्यथानुपपत्त्या चक्षुषोः सिद्धिरुक्ता। इदानीं दर्शनमेव सर्वसिद्धीनां फलमित्याह—यद्दर्शनमिति। ईड्येति संबोधनात् नेदं स्तोत्रं क्रियते, किन्तु वस्तुस्वरूपमेव तथेति ज्ञापितम्। भगवतः स्तोत्रं नित्यसिद्धम्, सर्वैरेव क्रियत इति। अतः स्तोत्रस्याश्चर्यत्वाभावात्, न वाक्यानां स्तोत्रपरत्वम्। रूढयोगा अपि, बहुभिः जन्मभिः, कायव्यूहमपि कृत्वा, देहदेशकालकृतसंदेहव्यावृत्त्यर्थं सद्भिरपि जन्मभिर्यद्दर्शनमाशासते। तेषां सिद्धयः स्वतः सिद्धाः, दर्शनं तु दुर्लभमाकाङ्क्षितमेव॥१३॥

एवं भगवद्दर्शनं सूचकत्वेन फलत्वेन च निरूप्य दर्शनानन्तरं दर्शनदातुः सकाशात् येऽन्यत्कामयन्ति तान् निन्दति—

SRI SUBODHINI: “My eyes have attained, total fulfillment (for having become the “eyes”) after getting your “Darsan”! I have attained the highest result of all results, as all “results” are lower in comparison to this “Darsan”, which I have been blessed with! The purport of telling this is that, “I have got fulfilled, and due to this, my two eyes have attained the highest celestial goals! (Siddhi) I have become very joyful due to this. The “profit”, which I have secured today, is indeed, unattainable and rare! All the goals are attained, through the quality of “Satwa”, and the (total) quality of Satwa is entirely in You only! Due to this, Oh Lord! You are the treasure-house of Satwa!

The word “Naha” (we) indicates, that all the goals have been attained by him. Without the eyes getting fulfilled, they will never be able to get the “Darsan” of our Lord’s divine “form” (i.e. in no other way, this is possible). **IN OTHER WORDS, GETTING THE “DARSAN” OF OUR LORD ONLY IS THE RESULT OF ALL ATTAINMENTS!**

“Oh Lord! You are always “praised” by everyone, as You are the only one, deserving to be “praised”, on a permanent basis! Everyone sings the praise of our Lord, at all times. Hence, my “praise” to You, Oh Lord! is not anything wonderful or unique! Even the Yogis who do penance, in many lives, with a view to remove all their doubts, pertaining to the place, time and their own “bodies”, desire to get your “Darsan”! They have attained several “results” (goals – Siddhis) through their Yogic practices. But they still nurture their desire to get your “Darsan”, which is rare!

In this way, Sage Kardama told, that our Lord’s Darsan is a “result and goal”! He now condemns those persons, who keep their desire to attain something else, from our Lord, after getting His “Darsan”.

ये मायया ते हतचेतसस्त्वत्यादारविन्दं भवसिन्धुपोतम्।

उपासते कामलवाय तेषां रासीश! कामान्निरयेऽपि ये स्युः॥१४॥

VERSE 14 Meaning: “Your lotus like holy feet is the ship, which is useful to cross over the ocean of Samsaara! (of lives and deaths) Even then, those persons, whose intellect has been destroyed, through the power of Maya, worship and serve your holy feet, for the sake of attaining petty and worldly happiness (which can be attained, even in the hell)! But, being very compassionate, You, Oh Lord! give these persons, even these petty benefits and results, to make them happy.”

श्रीसुबोधिनी : ये माययेति। ये ते पदारविन्दं कामलवायोपासते, ते मायया हतचेतसः। बालो हि मायया मोहितो बहुसुवर्णं दत्त्वा भक्षमुष्टिं गृह्णाति, तद्वदिति। तथा ग्रहणे हेतुः-हतचेतस इति। पादारविन्दमिति सुसेव्यता। ननु ये भजन्ति, ते हि कार्यार्थमेव; अतो वरप्रार्थनोचितेत्याशङ्क्याऽऽह-भवसिन्धुपोतमिति। सैन्धवः पोतोऽस्ति

तत्तीरवासिनां परोत्तरणहेतुः; तदर्थमेव तस्य निर्माणात्, न तु ग्रामवत् भोगार्थे। अतो ये पारगमनेच्छवः तैरेवारोढव्यः, न तु ग्रामवत् स्थित्यर्थम्। तथार्थमारोहे कर्णधारः क्रुद्ध्यति। ये पुनस्तत्र कार्यार्थं स्थापिताः, ते भोगं प्राप्नुवन्तोऽपि निरोधेन क्लिष्ट्यातयामभोगानेव भुञ्जते। ते तु नरकेऽपि भवन्ति, निरोधादीनां विद्यमानत्वात्। अतः पोतारूढो यथाकथञ्चित् पार एव गच्छेत्। न तु ततो विषयभोगं वाञ्छेत्; तत्र निरोधस्य सहजस्य विद्यमानत्वात्। (क्षणमात्रं प्राप्नोति) कामलव एव तत्र भोगेन भवति। परमदयालुस्तु भगवान् तदपि प्रयच्छति यथा महता कष्टेन पोतारूढः, तत्र तत्र स्थितकर्णधारात् भक्ष्यमात्रं प्राप्नोति, महानगराद्यपेक्षया तु तदन्नादिकमपकृष्टमेव; तद्वदित्यर्थः॥१४॥

एवं गुणदोषान् ज्ञात्वाऽपि गत्यन्तराभावात्, उद्यतकामस्य प्रतीकाराभावाच्च आत्मार्थमपि भगवन्तमेव प्रार्थयति—

SRI SUBODHINI: “Those persons, who serve and worship your lotus like holy feet, Oh Lord! for the sake of attaining petty material benefits (desires) — their intellect is supposed to have been lost, through the Maya power — like an inexperienced little boy (whose intellect has not yet realized many things), easily gives away “gold”, and accepts in turn, a handful of black gram! In the same way, these persons are comparable to this little boy!

Our Lord's holy feet is referred to here as “the lotus of His feet” (Charana Kamal). This is done to indicate, that our Lord's worship and service can be performed very easily!

But those, who “serve”, always perform this service, for the sake of fulfilling their tasks only. Hence, it is, indeed appropriate to pray for getting the “boons”. But, with respect to our Lord, is this apt and right? On this, it is said, that our Lord's holy feet is a veritable

ship, which can make us cross over the sea of Samsara easily! A ship is used to cross over big rivers or the sea. The helmsman becomes unhappy, if some persons refuse to sit on the ship, and cross over the impassable sea! He (the Lord) becomes unhappy, that these persons are interested only to remain in small villages, and enjoy whatever little pleasure, they are able to attain — leaving the big whip, which will put an end to, once and for all, all their worldly sorrows and desires! In this verse, it is said, that such petty enjoyments are available, even in the hell! This attachment to petty joys of the world is caused by one's "bondage" (due o Karma and ignorance). Hence, it is appropriate, that those persons who sit on the ship, should desire to continue to enjoy the petty pleasures of the city or village. This ship, in the form of our Lord's holy lotus like feet, is always available. But the desires and their fulfillment is temporary and fleeting! Our Lord is so very compassionate, that He gives these petty worldly joys and pleasures also — like the owner of the ship gives a little food to eat to a weary passenger, so that he can fill up his stomach! But this food is simple only, in comparison to the food and other objects available inside the city or villages.

Realizing these 'qualities and blemish' in himself, due to the absence of any other way or path, and also with the knowledge of the continuing "desire" in himself (for the sake of creation, as ordered by his father Lord Brahma), Sage Kardama, through the following verse, prays to our Lord only, for this sake also!

तथा स चाऽहं परिवोदुकामः समानशीलां गृहमेधिधेनुम्।
उपेयिवान्मूलमशेषमूलं दुराशयः कामदुघाडिघ्नपस्थः॥१५॥

VERSE 15 Meaning: “As I am affected by the defeat caused by my desires, I am seeking to marry a wife, who is of the same attitude and nature like me, and an ideal householder wife (like a virtuous cow). Hence, I have taken refuge and surrendered to your lotus like holy feet, which always fulfills the desires of everyone!”

श्रीसुबोधिनी : तथेति। स चाऽहमिति ज्ञात्वाऽपि प्रकटकामः, अत एव परिवोदुकामः। स्वयोगबलेन कामिनीनिर्माय न भोगकामः, न वा तथोत्पादित ब्रह्मणः कार्ये प्रयोजका भवेयुः, हीनास्ते। तद्ध्यावृत्त्यर्थमाह—समानशीलामिति। समानं शीलं यस्याः। तदा पूर्णमपत्यं भवति। अनेन भगवता मदानन्देनैव सा निर्मिता भवतीति ज्ञापितम्। किञ्च, न केवलं कामार्था, किन्तु धर्मादयोप्यपेक्ष्यन्ते। अतो ये गृहमेधिनी गृहस्थितबुद्धयो धर्मार्थकामपराः, तेषां धेनुर्धर्मादिदोग्नी। तादृशीं परिवोदुकामस्ते कामदुघाडिघपस्य मूलमुपेयिवान्। कल्पवृक्षमूले गतः सर्वं प्राप्नोति, यावती शक्तिः कल्पवृक्षे भगवत्स्थापिता, तत्र सिद्धम्। भगवच्चरणारविन्दद्वयं तु ततो विशिष्टमित्याह—अशेषमूलमिति। न हि कल्पवृक्षः सर्वस्य मूलम्, न हि देवहूतिं दातुं समर्थो वा भवति। ननु चितशुद्धिं प्रार्थय, संपादय वा; किमनयेत्याशङ्क्याऽऽह—दुराशय इति। अन्तःकरणशुद्ध्यभावान्न स पक्षः सिद्ध्यति। यथा भवसिन्धुपोतः, तथा कल्पवृक्षोऽपि भवान्; अतो भार्यार्थमपि भजनं युक्तमिति भावः॥१५॥

नन्वन्तःकरणशुद्धिरेव वरात्कथं न प्रार्थ्यते? किं कामपूरणेनेत्याशङ्क्याऽऽह—

SRI SUBODHINI: “I am like this, that I have developed persistent desires, and due to this, I desire to get married! I am not interested to create, through my own Yogic powers, women, with a view to marry them!—as these “ladies” will not become useful, in the furtherance of creation, as desired by Lord Brahma! The “ladies”, created through my “Yogic” powers, will be of “lower category”. Hence, Oh Lord! I need a wife of the

same conduct and character like me, to enable me to have the 'best' children of total goodness and virtues!" By telling like this, the thought emerges, that only our Lord, who is always "blissful" (Sadaananda) can create a "wife" like this (or would provide). This "wife" should be also "Dharmik", and should aid and help me, in attaining all of our "human" goals!

Hence, a householder, who is eager to attain the goals of Dharma, Artha and Kaama, needs a wife, who is like a "cow", from whom, all these goals could be attained! (by way of "milk", which is the basis of ghee for sacrifice, and other products for daily use). Sage Kardama had such a desire to attain a wife, and due to this, he says, "Oh Lord! I have taken refuge in your lotus feet, which will fulfill all my desires." The divine "wish fulfilling tree" (Kalpa Vruksha) can at best confer only those benefits, which our Lord has empowered it to give! But our Lord's lotus feet is much much greater than this divine 'wish fulfilling tree' – AS YOUR LOTUS FEET IS THE BASIS AND ROOT OF ALL BENEFITS AND GOALS! The word used here, to describe our Lord's feet is "Asesha Moolam" i.e. it confers "unending" benefits. The divine wish fulfilling tree can't have this capacity! In other words, this "Kalpataru" cannot confer the benefit of making mother Devahooti, as his wife!

If Sage Kardama had prayed for attaining "purity" of his mind and imagine, he had also attained it. Then, what will be the benefit, he will achieve, by having Devahooti, as his wife? On this, Sage Kardama says, "My inner mind is not pure. Hence, this purity cannot be attained by me! Hence, Oh Lord! as You are the 'ship', (His lotus feet) which can make me cross over this huge sea of "Samsaara", You are also the divine "wish

fulfilling tree” and it is, indeed, appropriate for me to serve, pray and worship You, for an ideal wife!” This is the purport.

The Lord may ask, “Why do you not ask, for the purification of your mind, through a boon from Me? What will you gain, through the fulfillment of your desires?” This doubt is removed through the following verse.

प्रजापतेस्ते वचसाऽधीश! तन्त्या-

लोकः किलाऽयं कामहतोऽनुबद्धः।

अहं च लोकानुगतो वहामि बलिं-

च शुक्लानिमिषाय तुभ्यम्॥१६॥

VERSE 16 Meaning: “Oh Lord of the Universe! Oh Lord of everyone! This world certainly is engulfed in the mire of many desires and is bound, through the ropes of the Vedic chanting (rules and rituals), which is your’s only! Oh Lord! who is pure! I am also following this rule only, and offering my “oblations” to You, who is the embodiment of the divine factor of “time” (Kaala).” (i.e. I am also worshipping You only).

श्रीसुबोधिनी : प्रजापतेरिति। न केवलं कामः, किन्तु पितृराजा च। स च वैष्णवस्त्वत्पुत्रः; अतस्तव यः प्रजापतिः, तस्य वचसा। लोकापेक्षया वा स एव भवान्; तथा ग्रामवासिनां ग्रामाधिप? तरेव महाराजः। लोकानां ब्रह्मवाक्यमनुलङ्घनीयमित्याह—ते वचसा तन्त्या अयं सर्वोपि लोकः कामहतोऽनुबद्धः। ‘ऋणत्रयमपाकृत्य मनो मोक्षे निवेशयेत्।’ जायमानो वै ब्राह्मणस्त्रिभिर्ऋणैर्वा जायते’ इति च। एवंविधानि श्रुतिस्मृतिवाक्यानि सकामपराणि, अतः सकामश्चेदन्यथा कुर्यात् पतेदेव। अतो हे अधीश! अनुलङ्घ्यसामर्थ्यं, सर्व एव लोकः कामहतोऽनुबद्ध एव। एवं सामान्यतः कामहतस्य ऋणत्रयापाकरणं कर्तव्यमित्युक्त्वा, स्वस्य लोकत्वाभावेऽपि सकामत्वं लोकानुगतत्वं च वर्तत इत्याह—अहञ्चेति। हे शुक्ल! ते च

बलिं वहामि। इदमधिकम्, भक्तोऽहमपि यतः। अतस्त्रितयकार्यार्थं मह्यं
स्त्री देयेति भावः। शुक्लेति संबोधनान्न संसारकृतः कश्चन क्लेशो भविष्यतीति
सूचितम्॥१६॥

एवं लोकानुसारिणं सकामभक्तमात्मानं निरूप्य, मुख्यभक्तान् निरूपयितुं
तेषां धर्ममाह—

SRI SUBODHINI: I am not asking for a “wife”, for the mere fulfillment of my desires! My father had ordered me (to create children). Your son, Oh Lord! (i.e. my father Lord Brahma), is a great devotee of yours! (Vaishnava) I am bound through the words of my father, as I am a “Prajapati” created by You! I am not expected to break the words of Lord Brahma! Oh Lord! through the “rope” of your “words”, in the form of the Vedas, this entire Universe is “bound” strongly, with multifarious desires! It has been said, by the scriptures, that a person is supposed to repay the debts, which he owes to the celestials, sages and the ancestors! Afterwards only, he should concentrate his mind on the goal of “liberation”! It is also further said, that a “Brahmin”, who is ‘born’ takes his birth along with these three “debts”. Both the Vedas and the rules of conduct have specified this”. Sage Kardama says, that he, who having ‘desires’, does not follow this “order”, and does everything in a different way, actually “falls” i.e. does not reach or attain his goals!

“Oh Lord! You have this Universe under your control! You are the ruler of this Universe! No one can break your rules or challenge your capacity! The entire Universe is under the control of the “desires” (Kaama). It is indeed necessary, for a “person with desires” to repay, the three debts, as explained above! But, I have not nurtured this worldly desire! (i.e. I am not “worldly”). I am seen, as with “desires”, (Sakaama) only for the sake of following

the way of this world". He said further, "Oh Lord! You are always pure! (Shukla) I am consecrating my worship and service to You, only! I am also a devotee of yours' Oh Lord! Hence, for the sake of attaining the three goals, I pray to You, to give me, an ideal wife!" This is the purport. The addressal of "Shukla" (pure one) indicates that, with this prayer being fulfilled, he will not encounter any sorrow or difficulty, pertaining to this "Samsaara"!

In this way, Sage Kardama described himself as a worldly person, full of desires — but, that he was a "Bhaktha" of our Lord! Now, through the next verse, he speaks of the virtues and qualities of an ideal "Bhaktha" (devotee) of our Lord.

लोकांश्च लोकानुगतान् पशूंश्च हित्वाऽऽश्रितास्ते चरणातपत्रम्।
परस्परं त्वद्गुणवादसिन्धुपीयूषनिर्यापितदेहधर्माः॥१७॥

VERSE 17 Meaning: "Oh Lord! your devotee always takes refuge in the shadow of the umbrella of your lotus feet, after giving up everyone, and those beings, who are attached to only "worldly" actions! Your devotees have made their "bodily duties" (and demands) peaceful, by meeting other devotees, and through the drinking of the nectar from the river of the singing of your qualities and "Leelas"! Only these devotees are your ideal "Bhakthas", Oh Lord!"

श्रीसुबोधिनी : लोकांश्चेति। मुख्या भगवद्भक्तास्त्रिधर्मा भवन्ति। प्रथमतो लोकान् त्यजन्ति, तदनु ते चरणातपत्रमाश्रिता भवन्ति, निरन्तरं च तादृशैः सह तथा भगवद्गुणान् कुर्वन्ति। यथा देहादीनामस्मरणं भवति। यद्येतन्मध्ये एकमपि न्यूनं भवेत्, न स वैश्णवो मुख्यः। यथा लोकास्त्यक्त्वा एवमेव भगवद्भक्ता अपि लोकानुगताश्चेत् त्यक्तव्या एव। लोकापेक्षयाऽप्येते विशेषतस्त्यक्तव्या इत्यत्र हेतुमाह—पशूनि। अन्धश्चेत् कूपे पतति, युक्तं

तत्; चक्षुष्मान् चेत् पतति स महानन्ध इति ज्ञेयम्। त्यक्त्वा पश्चाच्चरणशरणात्।
आतपत्रग्रहणादिदानीमिव भगवान् यस्य प्रसन्नो भवति, तथा सति शरणागतश्चेत्,
समुख्यो भवति। स्वत एव गुणकथने रसाविर्भावो न स्यात्, अभिमानश्च
स्यादिति समानाश्चेत्परस्परं वदेयुः। तत्रापि त्वदुणानां वादो यत्र; तादृशवाक्समुद्र
एव, मथनादिवोद्धृतं यदमृतम्, तेन कृत्वा नितरां यापिताश्चेत् क्षुत्पिपासादयः।
ते एव भगवद्भक्ताः, ये कथामृते पीयमाने देहधर्मरहिता भवन्ति।

अमृतं च तदेव यद्देहधर्मनिवर्तकम्। येषां च निवर्तते, त एव त्यक्तलोका
भवन्ति, अन्येषां तदपेक्षाया विद्यमानत्वात्। वादस्तदैवान्तस्तापं दूरीकुर्यात्;
यदि चरणच्छायामाश्रितो भवेत्। यस्य च्छायान्तरेण धर्मनिवृत्तिः, अन्नादिना
च क्षुन्निवृत्तिः, ते चेन्नोक्तानुगताः, पतिता एवः, तदा उभयभ्रंशात्। अतो
लक्षणत्रयमुक्तम्॥१७॥

तथाविधानां फलं वदन् कालादीनामाबाधकत्वमाह—

SRI SUBODHINI: The ideal devotees of our Lord have three important “virtues”. (1) They give up this “world”. (2) They take total refuge in the umbrella of our Lord’s lotus feet only and (3) At all times, they sing, with like minded devotees, our Lord’s “Leelas” and attributes. Through all these, they lose the remembrance of their bodies etc. Out of these three qualities, even if one quality is bound to be deficient or less, then this devotee is not considered, as the “most ideal” one!

Our Sri Mahaprabhuji says here that, if a devotee always follows only, “worldly” desires and actions,, then he should be also “given up”! Why? — as these persons are like “animals” (Pasoon), being foolish! If a blind person falls into a well, due to his blindness, then it is appropriate! But, if a person, with good eyesight, falls into a well, then he should be considered as “really very blind”!

The ideal devotee, therefore, gives up all “worldly” ways, and takes “refuge” in the shadow of the umbrella of our Lord’s lotus feet! On this devotee only, our Lord gets pleased and happy. After our Lord getting pleased, when this devotee does not give up the “refuge” of our Lord, then, this devotee, is considered, as the “most ideal and important” Bhaktha!

It is said, that when a devotee sings the “Leelas” and virtues of our Lord, alone, then, the “bliss” of our Lord, does not get originated in his inner self! The defect, in group singing, may also originate “ego”, in oneself! That is why, it is said here, very particularly, that the group of devotees, should be of the “same” attitude of pure love and Bhakthi to our Lord! When this identical group of devotees sing the “Leelas” and virtues of our Lord, then, from the ocean of our Lord’s “Leelas” and virtues, due to their repeated “churning” (i.e. singing), the nectar, in the form of our Lord’s “bliss” (Aananda) emerges, and mitigates the hunger and thirst of this group of devotees. This group of devotees, by drinking the nectar of our Lord’s Leelas and virtues are considered, as the “best” among our Lord’s devotees. The bliss of our Lord, which is capable of removing the attachments to one’s body, is the real “nectar” (Amrut). Only such devotees are able to “give up” (renounce) this “world”. The devotees, who have not been “freed” from their attachments to the bodily duties and demands, always need the objects and pleasures of this world (i.e. they are dependent on them). The singing of our Lord’s “Leelas” and virtues removes the burden of these worldly attachments, when this devotee has taken total “refuge”, under the shadow of the umbrella of our Lord’s lotus feet. Others are not able to get rid of this bondage!

— especially those, who “depend” on food and other material objects only! If these persons commit themselves only to “worldly” goals and attachments, then, they are regarded as “fallen”, as they are deprived of both — from our Lord’s Bhakthi, and freedom from “worldly” anxieties! In this way, the three virtues of the best and most important devotees of our Lord are explained.

Through the next verse, it is said, that such “best and important” devotees are not affected by the factors of “time” (Kaala) and others.

न तेऽजराक्षभ्रमिरायुरेषां त्रयोदशारं त्रिशतं षष्टिपूर्वं।

षण्मेम्यनन्तच्छदि यन्निणाभि करालस्रोतो जगदाच्छिद्य धावत्॥१८॥

VERSE 18 Meaning: “Oh Lord! This “wheel of time” is very powerful! The highest Brahman (i.e. Yourself) is the fulcrum, on which it is fixed and made to go around! It has, along with the “excess” (Adhik Maasa) month, 13 spikes! It is joined with 360 days. It has 6 seasons, as it’s focal points! Countless moments-seconds are there, as it’s “leaves”! It has a “navel” (centre), consisting of the three “4 months” periods! It has tremendous speed, and is of the nature of a “year”, continuously engaged in cutting the “longevity” of all the created “beings”! It goes round and round, in this way! But, this wheel of time, does not destroy the “longevity” of these “best and important” Bhakthaas!” (devotees of our Lord).

श्रीसुबोधिनी : न त इति। ते त्रिणाभि कालचक्र-
मेषामायुराच्छिद्य धावन्न भवतीति संबन्धः। कालस्य
बलिष्ठत्वमनन्यप्रेर्यत्वं वक्तुं प्रवाहत्वेनोच्यते स्वरूपम्, चक्रे त्वन्यप्रेरणं
भवति। चक्रस्येव वा गतिविशेषस्य प्रवाहत्वं विधीयते। कालचक्रं
संवत्सरात्मकमविकृतेऽक्षेऽक्षरूपे प्रोतं भ्रमति, नाशकमिति। समलं

त्रयोदशारमुच्यते। त्रयोदशमासा एवाऽराः। सारमेतच्चक्रम्, न तु प्रधियुक्तम्। एकैकस्याऽरस्य त्रिंशत् पर्वाणि भवन्ति। तथा सति त्रिंशतं षष्टि च पर्वाणि यस्य। इदमाधिदैविकं चक्रं तुल्यमेव, अन्यथा तस्यैव परिवर्तो न स्यात्। आधिभौतिकं हि वृद्धिक्षयौ, अतस्तावत्पर्वत्वं नानुपपन्नम्। षड्भूतव एव नेमयो यस्य। अरास्तु नाभिं नेमिं प्रविशन्ति, अयं च त्रिणाभिर्भवति। सर्पकुण्डलिकावन्नाभित्रयम्, परं चत्वार एवारा एकस्यां नाभौ प्रविशन्ति। अत एवाऽस्य करालत्वम्। ते च वर्षातपहिमागमा नाभिस्थानीयाः। किञ्च, अनन्तच्छदि च भवति। प्ररोहात्मा चाऽयं संवत्सरः, यतोऽस्य पलाणि सन्ति, न तु प्राकृतचक्रवत् शुष्ककाष्ठजनितम्, अतो नाऽस्य कदाऽपि क्षयः। करालं चाऽस्य स्रोतः, अत एव जगदाच्छिद्य धावद्भवति। लोकमध्ये स्थितौ अवर्जनीयतयापि तस्याऽऽयुराच्छिद्येत्। तटच्छायाश्रयेणऽपि कदाचित्पातयेत्, परिवृत्तौ तद्गतानां वैकल्यसम्भवात्। तदपेक्षया तन्निकटगमने पातयेदेव। अपेक्षा च कथया चेद्देहधर्मनिवृत्तिः, तदैव निवर्तते। एवं द्वाभ्यां भक्तिमार्गनिष्कर्षो निरूपितः॥१८॥

तामसभावेन जगत्कर्तृत्वेनोक्त्वा तं च लीलाविग्रहं मत्वा, तेन च वरं प्रार्थयते—एक इति त्रिभिः—

SRI SUBODHINI: This “wheel of time” of our Lord has three “navels”, and is a mighty force — but it does not destroy the “longevity” of our Lord’s “best and important” “Bhakthaas”! This “wheel of time” has the nature of a big and constant flow! There is no other “inspirer” for this flow. This “wheel” of the nature of a “year”, is fixed on the changeless Imperishable Brahman, (Akshara) and it goes round and round continuously! It destroys continuously the created “Beings” in the Universe. It has 13 spikes, by way of the 13 months! This is a huge wheel, which cannot be cut away! i.e. it is not broken in the middle! Each of the “spike” has 30 days joined with it! In this way, it consists of 360 days. It remains as a “celestial wheel” only, at all times!

Due to this celestial nature only, it is able to go round and round! The 6 seasons are it's main "focal" points (Nemi). It has 3 "navels", into which, the 4 spikes only are able to enter! In other words, this wheel is very fearsome! Rains, heat and cold seasons are in the "navel" of this wheel! It has many "leaves" (small joints/spikes). This wheel is not made through dry wood! It is constantly seen, as "fresh and new; this wheel of time, is never destroyed. It's speed is relentless! Due to this "speed" only, it is seen always engaged in the destruction of the created "beings" in the Universe! The "Bhakthaas" of our Lord, who are residing within this, are affected by this "time"! — as also those who take refuge in it, near it's "bands"! In other words, the devotees, who are under the control of "time" or have taken "refuge" in it (dependent) are also affected and made to "fall" by "time". But, devotees, who have crossed over their attachments to the bodily needs and demands, through their deep love to listen and sing the virtues and "Leelas" of our Lord, are not affected, as this "time" does not take away their "longevity" — nay — this "time" fulfills all their "desires". In this way, through these two verses, the "essence" of this path of "Bhakthi" is explained.

Thus, through the "Tamasik" way, our Lord is described, as the creator of this Universe! It is further said, that our Lord takes His "forms", as a "play or Leela"! Regarding like this, Sage Kardama is asking for 3 "boons", from our Lord!

एकः स्वयं सन् जगतः सिसृक्षया-

द्वितीययात्मन्यधियोगमायया।

सृजस्यदः पासि पुनर्ग्रसिष्यसे -

यथोर्णानाभिर्भगवान्स्वशक्तिभिः॥१९॥

VERSE 19 Meaning: “Oh Lord! You are always ALONE by Yourself! With your desire to create this Universe, You originated the undivided power of Yogamāya, inside yourself! Like a spider weaves it's web by itself (i.e. from itself), protects it and in the end, swallows it (destroys), You, Oh Lord! through your own powers, create, protect and destroy this Universe!”

श्रीसुबोधिनी : त्वमेक एव स्वयम्। यदा जगतः सिसृक्षा जाता, तदा तादृशोऽपि सन्, आत्मनि स्वाधिष्ठाने, अधिका योगमाया निर्मिता। तदा सा द्वितीया करणत्वेन प्राप्ता, तदा सर्वमेव जगददोऽव्यक्तरूपमपि सृजसि, पासि, पुनश्च ग्रसिष्यसे। असहाये करणमात्रापेक्षायां दृष्टान्तः—यथोर्णनाभिरिति। तथा करणे सामर्थ्यम्—भगवानिति। ऊर्णांशाः स्वशक्तयः सत्त्वादयः॥१९॥

सर्वकर्तृत्वात् पालकत्वाच्च स्त्र्यादिदानेन सृष्टिकारणं नाऽऽश्चर्यम्, तथापि भक्तिमार्गे तथा करणं तस्याऽप्याश्चर्यमित्याह—

SRI SUBODHINI: “You are yourself single, one and always Alone only! When You get your desire to create this Universe, You, at first, originate the power of Yogamāya in your inside, where this entire Universe is present, in an “unseen” way (Avyaktha). You, Oh Lord! originate this Universe, protect it and swallow it again! There is no one to aid and assist You, in this process, as You, single handed, create, protect and destroy this “Universe”! How is this possible? As an example (to explain the way) it is told, that like a “spider”, without any aid or help from outside, manifests the “web” from itself, spreads it and in the end, swallows it, in the same way, our Lord, by HIMSELF AND ALONE, DOES ALL THIS “WORK” — AS OUR LORD HAS NUMEROUS POWERS, WHICH ARE LIMITLESS, AND AS HE IS “BHAGAWAAN” — THE LORD OF THE UNIVERSE! Like the materials, for creating the “web” in the

spider, are "it's own", in the same way, our Lord has, in Himself, all the powers, which are Satwik etc.

Our Lord is the creator of everything, as also the actual "doer" (Sarvakartha). He is also it's ruler and protector. His "blessing" the devotees, with ideal wives and other materials, is not to be, therefore, wondered at as, these "instruments" are essential for creation. But, it is indeed wonderful, that our Lord blesses those, who are following the path of "Bhakthi", with all these "ideal" materials and conveniences, which do not affect the devotees at all ! as per the following verse.

नैतद्वृत्ताऽधीश ! पदं तवेप्सितं-

यन्मायया नस्तनुषे भूतसूक्ष्मम्।

अनुग्रहायाऽस्त्वयि ! यर्हि मायया-

लसत्तुलस्या तनुवा विलक्षितः॥२०॥

VERSE 20 Meaning: "Oh Lord! You are so very compassionate, that You bless us, your devotees, with the pleasures and comforts of material objects, which are created by You, through your power of Māya! It is indeed, of course, a matter for grief and sorrow for all of us, and to You also! (i.e. the Lord has to bless His devotees with these material objects/pleasures). But, Oh Lord! when You have given your "Darsan", illuminated through your Māyik power now, of your holy divine body, then kindly bless us also, through your grace, that despite being householders, we do not get attached to it's pleasures, objects and comforts of this world!"

श्रीसुबोधिनी : नैतदिति। एतद्विवाहादिलक्षणं पदम्, तवाभीप्सितं न भवति। बतेति खेदे। यतस्त्वमधीशः, अन्यथापि सर्वा कर्तुं शक्तः। भक्तेभ्यश्च संसारदायकं भूतसूक्ष्ममहङ्कारं, तन्मात्रा वा, यन्नस्तनुषे

विस्तारयसि, एतन्न तवेप्सितम्। सहजजगन्निर्माणे भक्तार्थं त्वया विषया न सृष्टा इत्यर्थः। नन्वेवं सत्यन्यार्थं निष्पादिता विषयाः कथं प्रार्थ्यन्ते? तत्राऽऽह—अनुग्रहायाऽस्त्विति। अन्यार्थं कृता अप्यनुग्रहेणाऽन्यस्मै देयाः, अत एव तदानमनुग्रहाय भवतु। अयीति संबोधने स्नेहेन। अव्ययं चैतत्। नन्वनुग्रहेणाऽपि कथमन्यथाकर्तुं शक्यते? तत्राऽऽह—यर्हि मायया कृत्वा लसत्तुलस्या तनुवा भवान् विशेषेण लक्षितः। त्वया न भक्तार्थं स्वार्थं वा किञ्चित्सृष्टम्, तत्र परार्थसृष्टैरेव सत्त्वकार्यैः स्वस्य तनुं संपाद्य, तुलस्याद्याभरणानि च गृहीत्वा, विष्णुरयमिति चेदात्मानं प्रकाशयसि, तदा भक्तमपि यथाभिलषितं विषययुक्तं संपादयेत्यर्थः। तामसभावत्वेऽप्येवंविधैव सृष्टिः॥२०॥

एवं स्वाभिलषितं ज्ञापयित्वा तद्वानार्थं नमस्यति—

SRI SUBODHINI: “Oh Lord! really You do not like the “status” of your devotee remaining, only attached to his marriage, family etc. The word “Bata” (alas) has been used to convey “unhappiness”! You are the controller of everyone! You are capable of creating in a different way too! Again, really speaking, Oh Lord! You do not really accept or get pleased, with the factors of “ego” quality of elements, both subtle and gross, and of the “elements” themselves, which are capable of putting your devotees, in this mire of lives and deaths! (Samsaara) But, these “instruments” are required for the furtherance of creation, with a view to fulfill your “Leela”! When this creation has been made, as per the nature of the various types of “Beings”, You have not made the material objects and pleasures, for the sake of ‘Bhakthaas’ (i.e. your devotees)! Oh Lord! You may question me now thus, “If this is so, why are you asking Me, for the same material objects etc. (i.e. wife etc.), when you are My devotee!?” On this, Sage Kardama says, “Oh Lord! You may give to others, what You have really made

for “others” only! But, whatever You will give me, will be a “blessing”! – that it will lead to my benefit only! The word used here to denote our Lord (Ayee) expresses Sage Kardama’s “Bhakthi” (love) to our Lord, and also the “everlasting Imperishable” (Avyayam) nature of our Lord!

How will the “blessings and grace” of our Lord function? On this, Sage Kardama says, “Oh Lord! when You have already given me the best “Darsan” of your most beautiful form, with the “Tulasi” garland, - the form manifested by You, through your power of Māya – I have realized, that whatever materials have been created by You, is for the sake of “others” only, and not for your “Bhakthaas”!; or for that matter, You have not created for your sake also! Oh Lord! You have now given this “Darsan”, with the Tulasi garland and other ornaments, made through your “Satwa” quality, making us realize, that this divine form is the protector and ruler of this Universe viz. Lord Vishnu only! You, also give to your “Bhakthaas”, those material objects only from your quality of “Satwa”, and Oh Lord! let me not get attached to these objects at all, even when I lead the life of a householder!”

In this way, after expressing his desire, Sage Kardama, through the following verse, is prostrating to our Lord.

तं त्वानुभूत्योपरतक्रियार्थं स्वमाययाऽऽवर्तितोक्तन्त्रम्।
नमाम्यभीक्ष्णं नमनीयपादसरोजमल्पीयसि कामवर्षम्॥२१॥

VERSE 21 Meaning: “Oh Lord! In your real divine nature and self, You are known to be “action free” Even then, through your power of “Māya”, You rule

and control the various functions pertaining to the creation, existence and destruction of this entire Universe! You are so very compassionate, that You shower the rain of everything (materials) desired by your devotees, even if they do only very little service and worship! Hence, your lotus feet are worthy of worship and adoration! I am prostrating to You, again and again!"

श्रीसुबोधिनी : तं त्वेति। सर्वप्रकारेणोक्तं त्वां नमामीति संबन्धः। भगवान् हि स्वतोऽनुभूयमानस्वानन्देनैव पूर्णः स्वार्थं कामपि क्रियां न करोति, अतोऽनुभूयैव उपरतक्रियार्थो भवति। क्रियायाश्चाऽर्थद्वयम्—दुःखाभावः स्वसुखं चेति। जगत्कारणव्यावृत्तिरपि न तस्य स्वतः, किन्तु माययेत्याह—**स्वमाययेति**। बहुधा आवर्तितं लोकतन्त्रं लोकरचना येन; स्वाधीनया माययैव बहुधा सृष्टिः क्रियत इति। अत एतादृशमभीक्षणं नमामि। इदं च नमनं नाऽपूर्वमित्याह—**नमनीयमेव पादसरोजं सर्वेषां यस्येति**। प्रकृतोपयोगाय विशिनष्टि—**अल्पीयसि कामवर्षमिति**। अल्पीयस्यप्यर्थे, पुरुषे वा, यथेष्टं वर्षतीति। मया तु गार्हरथ्यमात्रं प्रार्थ्यते, अलौकिकं च दास्यसीति भावः ॥२१॥

अद्भुतकर्मा भगवान् प्रार्थिते सति किं कृतवानित्याकाङ्क्षयामाह—

SRI SUBODHINI: “Oh Lord! I am prostrating to You, again and again! As You have become “everything”, You have been described in so many ways!” OUR LORD IS ALWAYS TOTAL AND FULL, WITH HIS OWN “BLISS”! Hence, He does not do anything to get joy or bliss (as we all do!). due to His inherent bliss only, our Lord has become “free” of doing “actions”! ‘Actions’ (Kriya) have two goals. (1) To avoid sorrow and (2) to have happiness. Our Lord does not have these two “goals”, as He is “blissful” in Himself! Why? He does not, by Himself, create this Universe! This work and task is fulfilled by the power of Māya! In this way, our Lord gets this task done, again and again!

Moreover, our Lord is known to be most generous and compassionate. His holy lotus feet are worthy of worship and adoration by everyone! In fact, everyone is always eager to offer their prostrations to our Lord! Now also, these “prostrations” are offered to our Lord. Our Lord showers the rain of bountiful benefits on His devotees, even if they do only petty worship and service to Him, and even if they are only very “ordinary” persons! He fulfills all their desires and wishes! “Oh Lord! I am only asking to lead an ideal householder’s life! All the “supernatural” benefits are usually given by You, on your own!” (by Himself, automatically). This is the plea, attitude and desire of Sage Kardama.

On hearing this “prayer”, our Lord enacted a most wonderful act! This is answered as follows.

मैत्रेय उवाच।

इत्यव्यलीकं प्रणुतोऽब्जनाभस्तमाबभाषे वचसाऽमृतेन।

सुपर्णपक्षोपरि रोचमानः प्रेमस्मितोद्वीक्षणविभ्रमद्भूः॥२२॥

VERSE 22 Meaning: “Sage Maitreya said, “Our Lord’s eyebrows and face now manifested a most loving smile, and He looked exquisitely beautiful! Our Lord was seen, even now, as brilliantly seated on the Sri Garudji! Sage Kardama, with a guile free attitude did his prostrations again and again! Our Lord, who had a beautiful lotus flower on his navel, in turn, spoke thus, to Sage Kardama, in His “nectarian” words!”

श्रीसुबोधिनी : इत्यव्यलीकमिति। यथाहृदयं कथनादव्यलीकत्वम्। स्वरूपनिरूपणमेतत्। भगवांस्तु प्रकर्षेण नुतः, तपोभक्त्यादिकं त्वग्रे फलिष्यति। इदं तु स्तोत्रं फलमेवेति ज्ञापितम्। अब्जनाभ इति जगत्कर्तृत्वादेव करणमभीष्टमेव। विषयदाने कदाचिन्मृत्युर्भवेदित्याशङ्क्य अमृतेन वचसेत्युक्तम्। तथात्वसिद्धर्थं सुपर्णपक्षोपरि रोचमान एव बभाषे। पक्षपदेन

कालपक्षपातोऽपि लक्षितः, येन परित्यागादिसाधनानि च कृतवान्। भगवता सह संवादेऽस्य मायापगतिर्मा भवत्विति स्मितपूर्वं दर्शनम्, संसारभावापत्तिव्यावृत्त्यर्थं प्रेम च। उद्धीक्षणमुत्कर्षाधायकम्, तदर्थं विभ्रमययुक्ता भ्रूयस्य। मोक्षे देहपरित्याग उत्कर्षाधायको भवति। एवं सर्वमेव भाव्यर्थं सूचयन् बभाष इत्यर्थः ॥२२॥

द्वाभ्यां भगवच्छास्त्रसिद्धान्तमाह—

SRI SUBODHINI: By telling the inner “wishes” of his heart clearly, Sage Kardama exhibited his guile free nature and straightforwardness! Sage Kardama prostrated to our Lord, with deep love and reverence. He will, very soon, attain the results of his penance and “Bhakthi”. Now, our Lord will give, immediately, the result of this “praise”, sung by him! Through the reference to the “lotus flower in His navel” (Abjanaabha), our Lord’s role, as the creator of this Universe, is indicated. For our Lord, conferring the “boons”, asked for, is also appropriate, as it is required for the furtherance of His creation.

Will Sage Kardama meet with “death”, due to the conferment on him of worldly and material benefits? This is answered by telling, that the Lord now spoke to him, in His “nectarian” words (AMRUTENA VACHASA) i.e. our Lord negated his “death”, through His nectarian words! This removal of the prospects of “death”, is also indicated, through our Lord, continuing to remain seated on the shoulders of Sri Garudji, speaking these nectarian words, during this time! The word “Paksha” denotes “time” (Kaala) — that this factor of “time” is under His control, and He had endorsed that Sage Kardama will “live”, through His nectarian nature, conveyed through His words! If Sage Kardama were to

begin a “dialogue”, with our Lord, now, then, he may get out of the control of “Māya” (and not ask for any “boons”)! Hence, to keep him in “Māya” only, our Lord gave the sage His “Darsan”, with His smile and looked at him, with love — so that Sage Kardama will not indulge in a dialogue! This “vision” of our Lord increases the bliss and happiness of the onlooker (sage). Due to this, our Lord’s eyebrows were seen fluttering like a bee! In other words, His eyes were showering “grace and compassion” on Sage Kardama. That is why, it is said, that during “liberation”, the body is given up happily by the “Jeeva”, and this is a matter for great joy and bliss. All these “meanings” will be revealed, in the future, and our Lord made here, an indication of the same only!

स्वसिद्धान्तं कामनायाः पूरणं द्विविधं तथा।

तव च त्वत्पितुश्चैव मदाज्ञा न्यास एव च।

एवं कृते त्वहं तुष्टः पुत्रस्ते भविता शुभः ॥१॥

KAARIKA 1 Meaning: “Our Lord said to Sage Kardama “to establish My system of spiritual truth (Siddhantam), to fulfill the desires of yourself, and your father (for progressing “creation”) and to carry out My “order” to you, to take to “Sannyas” (total renunciation). I will manifest Myself as your son, as I am pleased to know, that all the above three goals will be fulfilled!””

Our Lord, now, speaks, through the following 2 verses, the “spiritual truth” of the scriptures.

श्रीभगवानुवाच।

विदित्वा तव चैत्यं मे पुरैव समयोजि तत्।

यदर्थमात्मनियमैस्त्वयैवाऽहं समर्चितः॥२॥

VERSE 23 Meaning: “Our Lord said, “I have understood the attitude of your inner mind! You have worshipped and served Me, while keeping your body and senses under strict control! (discipline) It is Me only, who, even from the first instance, had facilitated, all these “preparations”!” (i.e. for My incarnation, as your son).

विदित्वेति। भक्तस्य हृदये कामस्तदैव स्याद्यदा पुरा।

भगवान् पूरकं कुर्यात्सिद्ध एव हि साधनम् ॥१॥

KAARIKA 1 Meaning: “When our Lord has the will to fulfill the desires of His devotee, then only, a “desire” arises in the mind of the devotee! In other words, our Lord Himself makes the devotee undertake to do spiritual practices, when He had decided already to bless His devotee, with the results of his desires!” (i.e. for a sincere and true “Bhaktha” of our Lord, everything is done and decided by or Lord viz. the rise of a desire, the actions necessary to fulfill them, and the actual fulfillment thereof).

अतो हि सर्वमार्गाणां भगवन्मार्ग उत्तमः।

सफलान्येव सर्वाणि साधनान्यत्र सर्वदा ॥२॥

KAARIKA 2 Meaning: “Due to this, “the path as shown by our Lord” (Bhagawat Maarga) is the “best” of all other “paths”! This is due to the reason that, in this path, the spiritual devotional practices of the devotee never go, in waste!”

श्रीसुबोधिनी : तव चैत्न्यं चित्तभावं विदित्वा, त्वद्याचनात्पूर्वमेव, तन्मया समयोजि। किं त्वया योजितमित्याशङ्क्य भयाभावार्थमाह—यदर्थमिति। यत्कामनार्थमात्मनियमैस्तपस्यादिभिः सह भक्त्या त्वयैवाऽहं समर्चितः। यदि मया तत्र कृतं स्यात्। तदाऽन्तर्त्यामिप्रेरणया अहमेव त्वया कथमर्चितः स्याम्, अतो मदर्चनायाः सफलत्वाय पुरैव मया कृतम्, सफवैलोत्पद्यतामिति ॥२३॥

नन्वर्चना पश्चात्कृतो न फलतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: “I have understood your “attitude”, (inner thoughts) and due to this only, even before you have prayed to Me, I have “prepared” everything i.e. kept them ready!” With a view to reveal the “preparations”, which have been already completed by our Lord, and to remove all possible “doubts and fears”, from the mind of Sage Kardama, our Lord says thus, “You have disciplined yourself through penance and “Bhakthi”, instead of following the ordinary course (which everyone does) of protecting your body! You have served and worshipped Me. Hence, I have made all the “preparations” ready, for the fulfillment of your desire! It was My “preparations and readiness to bless you”, which has made you to undertake this penance and Bhakthi! You would not have been inspired, to serve and worship Me, who is your “indwelling Lord”, (Antaryami) if I had not willed for the same! How can you or anyone do My worship and service, without being inspired by Me? Moreover, how can any worship or service, attain it’s due “results” (Phalam), without My blessings and grace? Hence,, I have made all the necessary things “ready”, even from the first instance, so that your desires will get fulfillment, through My worship and service!”

Our Lord says, that He always blesses with “results”, all types of His service and worship. “Doubts” on this, are removed, through the following verse.

न वै जातु मृषैव स्यात्प्रजाध्यक्ष ! मदहंणम्।
भवद्विधेष्वतितरां मयि संगृभितात्मसु॥२४॥

VERSE 24 Meaning: “Oh Prajaapati! My service

and worship done by anyone, never goes in waste (i.e. fruitless)! How can, then, your service and worship, done with a pleased mind, with deep loving attachment to Me, go “waste and fruitless”? How can it not be fulfilling, especially, when I am served by devotees like yourself! In fact, these loving and one pointed devotees will get only more benefits and blessings!”

श्रीसुबोधिनी : न वा इति। मदर्चनं कदाचिदपि मृषा फलरहितं न स्यात्, कालभेदेनाऽपि मद्भजनस्य न फलाभाव संबन्धः। भगवच्छास्त्रे अदृष्टादेरभावात्, भगवतो व्यापारत्वाभावात्, तदानीं फलानि न भवेयुः, भजनस्य निवृत्तत्वात्। सामग्री पूर्वसिद्धा कामितेति न समकालमपि फलोत्पत्तिः। सर्वेष्वेव पक्षेषु फलस्यैकोंशो बाध्येत, यदि पूर्वं न क्रियते। अतो मद्भजनस्य स्वभाव एव तादृश इति पूर्वमेव फलजननम्। किञ्च, अभक्तेषु मदर्थणमन्यथापि भवेत्, भक्तिविरोधात्। भवद्विधेषु तु अन्यथाभावशङ्का नास्त्येवेत्याह—भवद्विधेष्विति। अतितरां सर्वथा, न केनाप्यंशेनाऽन्यथाभावः। तमेव प्रकारमाह—मयि संगृभितात्मस्विति। मयि सम्यक् गृभितो गृहीत आत्मा येषाम्, तेषु॥२४॥

एवं सिद्धान्तकथनेन सामान्यतस्तस्य कामनां पूरयित्वा विशेषतः पूरयति—प्रजापतेरिति चतुर्भिः—

SRI SUBODHINI: “My worship and service never goes in waste! My worship can be done, at all times — i.e. good and bad times! At all times, the results of My worship are blessed by Me on My devotees!”

[NOTES BY “PRAKAASH”: Whatever is prayed for by the “Jeeva”, the result of his worship and prayer is already “readied” by our Lord! The worship and service are done only as a discipline.]

There is nothing “unseen or fortune” (luck) in this path of “Bhakthi” to our Lord and our Lord never indulges in “business” of giving “something”, when a

particular discipline is undertaken! It is not, that when a devotee ceased to do worship and service, our Lord in turn, denies him, the “benefits and results” also! The truth is, that the desired results are already “readied” by our Lord, for His devotee! In other words, the devotee does His worship and service, only to attain the results and benefits already “kept ready” (as per His will and desire), by our Lord! Our Lord says that, “My worship and service are of this nature, that, the “results and benefits” are kept ready by Me, to be blessed with, on My devotees! He, who is not a devotee, may have to face “opposite” results, due to his opposition to My love! But, for devotees like you, this possibility of any “opposing attitude or result” does not arise! For devotees like you, your worship and service never goes in waste or unfulfilled. (i.e. these efforts are always crowned with success). Due to their loving attachment, in their mind, to Me, they remain always cheerful and pleasant. Due to My grace, their desires or worship never get unfulfilled or a waste!

In this way, after telling the “truth” about our Lord’s worship and service, our Lord fulfilled his “desire”, in an ordinary way! Now, our Lord, through the following 4 verses, speaks, with a view to fulfill his “desires” in a special way.

प्रजापतेः सुतः सम्राट् मनुर्विख्यातमङ्गलः।

ब्रह्मावर्तं योऽधिवसन् शास्ति सप्तार्णवां महीम्॥२५॥

VERSE 25 Meaning: “Please know that the famous Emperor Swayambhuva Manu, who is the son of Lord Brahma (Prajapati) is ruling this earth with 7 oceans, while residing in Brahmanavarta!”

श्वशुराधिक्यकथनं तत्समागम एव च।

कन्यादानं ततः कन्यारुचिस्त्वयि च वर्ण्यते ॥१॥

KAARIKA 1 Meaning: “Speaking about his (Sage Kardama’s) father in law’s glory, meeting him, marriage with his daughter, then the love for his wife and happiness (Ruchi) with her — all these have been described in stages.”

श्रीसुबोधिनी : प्रथमं मनोरुत्कर्षमाह—प्रजापतेः ब्रह्मणः सुतः, अनेनोत्तमो वंशो निरूपितः। सम्राडिति राजा, सम्पत्तिरुक्ता। मुनिरिति धर्मः। विख्यातमङ्गल इति कीर्तिः। विख्यातं मङ्गलं सदाचारो यस्य। देशस्वधर्मावाह—ब्रह्मावर्ते देशे अभितो वसन् सप्तार्णवामेव पृथिवीं शास्ति। ‘सरस्वतीदृषद्वत्योर्देवनद्योर्दन्तरम्। तद्देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते।’ इति। इदानीं कुरुक्षेत्रमिति प्रसिद्धम्। एवं मनुः सर्वत उत्कृष्ट उक्तः॥१॥

तस्याऽऽगमनमाह स्वयम्—

SRI SUBODHINI: Our Lord is, in the first instance, describing the glory and fame of Swayambhuva Manu, who was the son of Lord Brahma — thus indicating the glorious nature of his family background. He is the emperor now - with great wealth! The word “Manu” is used by our Lord, to emphasize his “Dharmik” nature! His character and conduct are well known (famous). Through this, Manu’s “fame” (Keerthi) has been described. His place of residence and main “Dharma” (duty) are being spoken. He stays in the place called “Brahmavartha”, and is at present, ruling earth with the 7 oceans. This “Brahmavartha” territory is situated between the Saraswati and Drishadvati rivers. The “place”, which has been made by the “celestials” is called as ‘Brahmavartha’ (just now, this place is well known, as ‘Kuruksheetra’). In this way, our Lord, at first, told that “Manu” is the “best” of all!

That “Manu” himself came there - is told as per the following verse.

स चेह विप्र! राजर्षिर्महिष्या शतरूपया।

आयास्यति दिदृक्षुस्त्वां परश्चो धर्मकोविदः॥२६॥

VERSE 26 Meaning: “Oh Brahmin! This sage king and emperor Swayambhuva Manu, who is very “righteous” (Dharmajna) along with his wife and queen Sataroopa, will come here, day after tomorrow, with a view to see you!”

श्रीसुबोधिनी : स चेहेति। न हि भक्ताः स्वयं याचन्ते। विप्रेति संबोधनमागते स्वागतकरणार्थम्। विप्रा हि पश्चिमबुद्धयः, असमानने अभिमानो दोषो भवेत् तदभावार्थं संबोधनेनोपदेशः। राजर्षिरिति योग्यता। भार्याया अपि संमत्यर्थं तथा सहाऽऽगमनम्। तस्याः प्रतिबन्धकत्वाभावाय विचक्षणत्वनिरूपणार्थं शतरूपयेत्युक्तम्। विवाहस्याऽज्ञातत्वात् दिदृक्षुरेव त्वामायास्यति। अयं चाऽर्थो नाऽतिदूर इत्याह—परश्च इति। धर्मकोविद इति। ‘अभिगम्य स्वयं कन्यामलङ्कृत्य यथाविधि। सद्द्वाराय प्रयच्छेद्यः स कूकुद इति स्मृतः’ अतः कन्यादानधर्मं जानातीति ॥२६॥

आगत्य कन्यां दास्यतीत्याह—

SRI SUBODHINI: A TRUE DEVOTEE OF OUR LORD NEVER ‘BEGS’ OR ASKS FOR ANYTHING FROM OUR LORD! The addressal “Oh Brahmin!” is made to tell him, that “You should welcome the guest, who is going to visit you!” — Why did the Lord say this specifically — as guests are usually welcomed properly! On this, it is said by our Sri Mahaprabhuji that, “Brahmins usually get it right, in their intellect later” (i.e. delayed realization). In other words, they do not remember the appropriate issue or matter, at the appropriate time! Hence, “if you do not welcome

properly, Manu and his wife, then you will incur a “blemish” (Dosham). In other words, you will be blamed and condemned!” Our Lord was eager to tell the sage, not to exhibit his “ego”, while dealing with his guests.

Our Lord used the word “sage-king” (Raajarshi) to speak, about the “deserving” nature of Manu. He would bring his wife, along with him, with a view to get her approval too - that she does not put any “obstruction”, on the issue to be decided! The name of Manu’s wife is “Sataroopa” – indicating, that she was “special”, with clever ideas and thinking!

The Lord had willed, already, about the marriage of Sage Kardama, although Manu was not aware of this. “Manu and Sataroopa will come, only to see you and your desire (for a wife) will get fulfilled. They will come very soon – in fact, “day after tomorrow”!

King Manu was aware of the codes of “Dharma”, regarding giving his daughter in marriage (Kukuda). He will come on his own, and adorning his daughter, with exquisite dresses and ornaments, will offer his daughter, as per the scriptural injunctions, to the best “bridegroom”. In this way, emperor Manu, is aware of the way of conducting the marriage of his daughter.

Our Lord says, that emperor Manu will come and conduct his daughter’s marriage with Sage Kardama – as per the following verse.

आत्मजामसितापाङ्गीं वयःशीलगुणान्विताम्।

मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभो ! ॥२७॥

VERSE 27 Meaning: “Oh, honorable sage! (Prabho). Manu will come and offer his daughter in marriage to you, as he will consider you only, as appropriate to his

daughter, who has blue eyes, youthful age, good character and exemplary virtues, and who is searching, for an appropriate husband!"

श्रीसुबोधिनी : आत्मजामिति। पिता हि कन्यादाने मुख्योऽधिकारी। असितापाङ्गीमिति स्वभावतो नेत्रप्रान्तकाण्यं सर्वसल्लक्षणसूचकम्। वयस्तारुण्यम्, शीलं पातिव्रत्यम्, गुणाः स्त्रीलक्षणानि। विरक्ताया विवाहानौचित्यात्। पतिं मृगयन्तीमिति। त्वमपि तादृश इत्यनुरूपाय ते दास्यति। प्रभो इति संबोधनं स्वसामर्थ्यं तत्र दत्तवानिति ज्ञापनार्थम्। अतः स्त्रीणां यावानपेक्ष्यते भोगपदार्थः स सर्वोऽपि मया दत्तइति बोधितः॥२७॥

एतदज्ञानेऽपि सा त्वां भजिष्यतीत्याह—

SRI SUBODHINI: The 'authority', who can give a daughter in marriage is "father" only! By her birth, this daughter of Manu will have 'blue eyes'. She will have features, which are the "best". She is young. She is very chaste — i.e. knowing about the "Dharma" of fidelity! She has all the best "female" virtues (Gunāha). If a "daughter" is equipped, with a sense of "detachment" (Viraktha) then, it is not appropriate to marry her. Our Lord, therefore, says here, very specifically, that she is "searching for her husband"! In other words, she has a keen desire, in her mind, to attain a "husband"! "You also are like her only! You are desirous of getting a wife! Hence, as you are equal to her, you will be given this daughter, by Manu, in marriage! The addressal of "Prabho" (Lord) is used by our Lord to tell the sage, that he has now fulfilled the requirements, which are necessary to be there, in an ideal wife!

Though, devoid of this "knowledge" (that she will become the wife of Sage Kardama), she will come and do "service" to you — as per the following verse.

समाहितं ते हृदयं यत्रेमान्परिवत्सरान्।

सा त्वां ब्रह्मनृपवधूः काममाशु भजिष्यति॥२८॥

VERSE 28 Meaning: “Oh Brahman! you have been thinking, in your mind for attaining an “appropriate” wife, for all these years! (i.e. to meet your future wife). In this same way, this princess will become your wife and will serve you, by coming to you very soon!”

श्रीसुबोधिनी : समाहितमिति। यस्यां देवहूत्यां ते हृदयं सम्यगाहितम्। इमान् परिवत्सरानिति दशसहस्रसङ्ख्याकान्। अत्यन्तसंयोगे द्वितीया। सा देवहूतिस्त्वां भजिष्यति। ऋषिर्हि राजकन्याया न रोचते, तथापि मदिच्छया भजिष्यति। ब्रह्मन्निति निरूपितार्थसंवादाथम्। नृपवधूर्नृपकन्या। वधूरिव सुरक्षिता, पितृगृहे चाञ्चल्यसम्भवात् तन्निवृत्त्यर्थमुक्तम्। कामं यथासुखम् न त्वतिक्रमेण रतिः प्रीतये भवतीत्युभयोरतिरुक्ता ॥२८॥

SRI SUBODHINI: Your mind had contemplated on mother Devahooti, for a long time, in a most perfect way! You have been thinking of her, all these years! In the same way, mother Devahooti, will also serve you for 10,000 years!

“Though a princess usually does not like a sage (as a husband), this girl will like and serve you, as per My will and desire! “Oh Brahman”! — our Lord has used this addressal, to register his total approval! This girl is called here as ‘Vadhu’ — to emphasize, that despite being an unmarried girl, she has been instructed fully, as to how to conduct herself, as an ideal daughter-in-law! She will serve you, as per your desire, so that both of you attain the highest happiness and conjugal joy! (Kaamam). She will not forsake you!” Our Lord indicated here, their “mutual” love! (as He is going to be born as their son).

या त आत्मभृतं वीर्यं नवधा प्रसविष्यति।

वीर्ये त्वदीये ऋषय आधास्यत्यञ्जसाऽऽत्मनः॥२९॥

VERSE 29 Meaning: “Mother Devahooti will manifest, through your “energy” in her, 9 daughters! (i.e. in 9 ways). Sages will, very easily, be able to procreate sons by marrying these daughters.”

श्रीसुबोधिनी : या त इति। ततस्त्वया सर्वभावेन सा भोक्तव्या। भिन्नभिन्नभावेन स्थापितान्यपि बीजानि स्वसामर्थ्यादेकधा एकभावापन्नमात्मनि धृतं नवधा प्रसविष्यति। ता नवापि कन्या एव भविष्यति। ततस्त्वदीये वीर्ये कन्यासु, मरीच्यादय ऋषयः, आत्मनः पुत्रान् आधास्यन्ति। अतस्तेभ्यो देया इति देवाः॥२९॥

त्वया च ततः संन्यासो ग्राह्य इत्याह—

SRI SUBODHINI: “Oh sage! Be happy with her, leading your joyful conjugal life. She will give birth to 9 daughters. Sage Mareechi and others will marry them and procreate sage-like children (sons). Hence, marry these “daughters” to these sages!” This is the purport.

Afterwards, you take up the path of “Sannyasa” — as per the following verse.

त्वं च सम्यगनुष्ठाय निदेशं म उशत्तमः॥

मयि तीर्थीकृताशेषक्रियार्थो मां प्रपत्स्यसे॥३०॥

VERSE 30 Meaning: “Oh, beautiful one! After following my orders, in the most perfect way, you should offer to me (consecrate), all your actions and their results, as I am the highest pilgrimage center (Theertham). You will, then attain Me only.”

श्रीसुबोधिनी : त्वं चेति। न तु यावज्जीवं श्रुत्यनुरोधेन गार्हस्थ्येनैव स्थातव्यमिति भावः। ममाज्ञा पूर्वोक्तैव। त्वं चेति। चकारस्त्वर्थे। सापि

प्रपत्स्यत इति ज्ञापितम्। निदेशमाज्ञाम्, सम्यगुक्तप्रकारेणाऽनुष्ठाय मां प्रपत्स्यस इति संबन्धः। उशत्तमेति संबोधनं मत्प्रवेशयोग्यतार्थम्। ननु कर्मणां विद्यमानत्वात् कथं भगवति प्रवेशः? तत्राऽऽह—मयीति। तीर्थीकृतास्तीर्थे समर्पिता अशेषक्रियार्था येन, तादृशो मां प्रपत्स्यस इत्यर्थः ॥३०॥

ततः पूर्वमभिज्ञापकं तव ज्ञानं भविष्यतीत्याह—

SRI SUBODHINI: The purport of this verse is, that noble persons should not lead their entire life, as a householder only, leading their lives as per the Vedas! “I have already told you regarding My “orders”! — that you will attain Me! Mother Devahooti will also attain Me! In other words, through your total adherence to my “orders”, you both will attain Me!

“You are deserving to attain and enter into Me!” How will Sage Kardama attain our Lord, when he is told to do “actions”, for the furtherance of creation? On this, our Lord says, “I am the holiest of all holy pilgrim centers! You have already offered, in respectful consecration, all your actions and results thereof! Hence, you will not be “bound” by these actions or their effects! In view of this, you will attain Me only!” This is the purport.

“Before you will attain Me, you will, in the first instance, will attain the “knowledge of Brahman” (Brahma Jnana) — as per the following verse.

कृत्वा दयां च जीवेषु दत्त्वा चाऽभयमात्मवान्।

मय्यात्मानं सह जगद्भक्ष्यस्यात्मनि चाऽपि माम्॥३१॥

VERSE 31 Meaning: “You will become the knower of the “Aatma”, due to your compassion to all ‘beings’, and your attitude of causing no ‘fear’ to them, through you! (Abhayam) Due to this “Jnana”, you will see

everything being present in Me only, along with yourself!
You will also see, in your own "Aatma", Myself and
the entire Universe!"

श्रीसुबोधिनी : कृत्वेति। सर्वसाक्षात्कारो हि तस्याभिज्ञापकम्, ब्रह्मविद एव भगवत्प्राप्तिः। ज्ञानस्य च निदर्शनं 'यस्मिन् विदिते सर्वमिदं विदितम्' इति। तस्याऽपि निदर्शनमाह—जीवेषु दयां कृत्वा अभयं च दत्त्वेति। स्वयं च ब्रह्मभावमापन्नः, अन्ये तु तद्रहिता दीना दयापात्रं भवन्ति। आत्मत्वे स्फुरिते तु अभयदानं च आत्मविदो हि तत् कृत्यम्। तदाह—**आत्मवानिति।** आत्मवत्त्वं नाम मूलचिद्रूपस्य स्वस्मिन्नाविर्भावः। इन्द्रियजयस्तत्र नोपयुज्यत एव, पूर्वमेव सिद्धत्वात्। तदा सर्वाधिष्ठानत्वेन मां पश्यतीत्याह—**मय्यात्मानं सह जगदिति।** भगवति स्वात्मानं जगच्च द्रक्ष्यसि। **आत्मनि, चकारात् जगति च मां द्रक्ष्यसि।** एतावता आधाराधेयभूतो भगवान् ज्ञातः, स्वाधारश्चेति पूर्णब्रह्मज्ञानं तस्योक्तम्॥३१॥

एवं तस्मै आज्ञामुक्त्वा तदङ्गीकारे स्वस्य प्रसादमाह—

SRI SUBODHINI: It is called, as the "knowledge of Brahman" (Brahma Jnana) when everything is seen, as our Lord only, and our Lord being present in everything! Only the knower of Brahman, attains our Lord Sri Narayana! The Vedas say, "By knowing which, all this is clearly understood!" This is the real nature and form of "Jnana".

What is the nature of this highest 'Jnana'? (1) There will be the highest compassion, on all the 'beings'. (2) No one will "fear" this knower of "Aatma"! These are the two "highest characteristics", of a knower of Brahman!

Every being has the same "Aatma" in them i.e. **EVERYTHING IS "AATMA" ONLY!** When a devotee attains this "attitude" i.e. everything is "Aatma", he gives the assurance and promise, that no one needs to be afraid of him - **THIS IS A DUTY OF A KNOWER OF**

AATMA! This devotee is called as "Aatmavaan" (knower of Aatma). "He has conquered his inner mind! And his senses do not put any obstacles in his realization" (PRAKAASH). This devotee has manifested the "root and one consciousness" of our Lord! (Moolachitswaroopam). There is no necessity for him to conquer his senses — as this conquest has happened even earlier! i.e. from the very beginning! "When you attain this state, you will have My "Darsan", as the divine basis of everyone and everything. YOU WILL SEE YOUR "AATMA" AND THE UNIVERSE, IN "ME", AND YOU WILL SEE ME AND THE UNIVERSE, IN YOUR "AATMA" ONLY! IN THIS WAY, I AM THE LORD OF THE UNIVERSE, AND EVERYTHING IS IN ME ONLY. I AM BOTH THE "BASIS" AND THE "BASED" ONE! ("Aadhaar" and "Aadheya"). "You will understand this highest truth". In this way, our Lord has explained, about His status, as the "root basis" of everything, and the total knowledge of Brahman, to Sage Kardama.

Our Lord gave His "order" in this way. "On your accepting this order of Mine, you will attain My grace" — as per the following verse.

सहाऽहं स्वांशकलया त्वद्वीर्येण महामुने॥

तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम्॥३२॥

VERSE 32 Meaning: "Oh great sage! I will take an incarnation (i.e. manifest Myself) through My divine "part and powers", through your "energy", and from the stomach of mother Devahooti! Then, I will create a system of philosophy! (of spiritual principles)."

श्रीसुबोधिनी : सहेति। स्वांशकलया सह। अंशा आनन्दरूपाः,

भगवतस्त एव स्वांशभूताः। जीवास्त्वंशाः, कला ज्ञानक्रियाशक्तयः। तत्रानन्दांशो ज्ञानकलासहितः। त्वद्वीर्येण सह, तव क्षेत्रे देवहृत्याम्, तत्त्वसंहितां साङ्ख्यसिद्धान्तप्रतिपादिकां प्रकर्षेण नेष्ये कथयिष्यामि। वीर्यक्षेत्रसंबन्ध एव, न तु जीववदुत्पत्तिरस्तीति। पुराणे वेदवन्मूलसंहिताश्चतस्रः, साङ्ख्ययोगपशुपतिमतवैष्णवसिद्धान्तप्रतिपादकमन्त्ररूपाः। सर्वाण्येव पुराणानि तस्याऽपेक्षितषडङ्गभूतकालादिप्रतिपादकानि ब्राह्मणस्थानीयानि। तत्र मूलसंहिताः कालेन ग्रस्ता इति, तत्राऽऽद्यां प्रकाशयिष्यामीत्यर्थः। स्वस्यांशस्य वीर्यस्य चाऽभेदप्रतिपादनाय प्रथमत एव सहेत्युक्तम्। महामुने इति संबोधनं तथा त्वधिकारज्ञापनाय ॥३२॥

एवं कामनां पूरयित्वा, स्वसन्निधाने जीवस्य कामना न सिद्ध्यतीति, भगवान् वरं दत्त्वा प्रस्थित इत्याह द्वाभ्याम्—

SRI SUBODHINI: “With My “part” (Amsa) and “power” (Kalaa), I will manifest Myself in an incarnation!” Our Lord’s “part” is full of bliss (Aanandroopam). That “part”, which is ‘blissful’, is only the part of our Lord! The “Jeeva” is a “part” of our Lord’s virtue of “consciousness” (Chidroopam). The “powers” (Kalaa) of our Lord, are represented by the “powers of Jnana and Kriya” (action and knowledge). The part of “bliss” (Aananda) is, with the power of “Jnana”. “I will go into the stomach of mother Devaki, along with your “energy” and create, after My incarnation, the “Sankhya” system of spiritual philosophy.”

Here, our Lord’s reference to Sage Kardama’s “energy” (Veeryam) and mother Devahooti’s “stomach” (Kshetram) are told for “relationship” only, and our Lord will not manifest (i.e. take His incarnation) like a “Jeeva” does! In other words, our Lord’s “incarnation” (like all other incarnations) will be “supernatural”!

In the “Puraanaas”, there are 4 systems of “phi-

losophies" like the 4 Vedas viz. (1) Saankhya. (2) Yoga. (3) Pāsupata and (4) Vaishnava system. All these "Puraanaas" are sacred "verses" or 'Manthraas'! They are aided by the "Braahmana" literature, which explains the concept of "time" (Kaala) and other factors. Our Lord told, "The "root basis" (Moola) system (literature) has been "eaten" up by "time" (Kaala) i.e. have got destroyed! Among these, I will manifest the "Saankhya" system of philosophy." To emphasize the "non-division" between our Lord's "part" and the "energy" of Sage Kardama, our Lord, in the beginning of this verse itself, has told "Saha" (along with) — to convey this thought!

"Oh great sage! (Mahaamune!) — this addressal by our Lord, has been made, to reemphasize the fact of Sage Kardama's "authority" for this!

In this way, after fulfilling Sage Kardama's desire, i.e. after giving him, the desired "boon" (Varam), our Lord went away! The Lord went away, because when He is present, the "desire" of the "Jeeva", does not get fulfilled! (i.e. Māya is absent, when our Lord is present).

मैत्रेय उवाच।

एवं तमनुभाष्याऽथ भगवान्प्रत्यगक्षजः।

जगाम बिन्दुसरसः सरस्वत्या परिश्रितात्॥३३॥

VERSE 33 Meaning: "Sage Maitreya said, "Oh Sri Vidurji! After speaking to Sage Kardama in this way, our Lord, who had given His "Darsan", through the "internally concentrated" senses of Sage Kardama, went away (disappeared) from "Bindusaras", surrounded through the waters of the Saraswati river, to His own abode!"

श्रीसुबोधिनी : एवमिति। तं कर्दममनुभाष्या करिष्यति सर्वं स्वयमेव, अनुभाषणमात्रं तु क्रियते। अथ भिन्नप्रक्रमेण। पूर्वं दयापरीतः समागत

इदानीं भक्तमुद्धृत्य पूर्णमनोरथ इव गतः अतो भिन्नप्रक्रमः। तस्मिन् स्थापितं ब्रह्मभावं गृहीत्वा गत इति ज्ञापयितुं भगवानित्युक्तम्। पुनराविर्भावः कदा भविष्यतीत्याशङ्क्य तामेवाऽवस्थां कथयन्निव भगवन्तं विशिनष्टि—प्रत्यगक्षज इति। प्रत्यग्भूतेष्वक्षेष्वाविर्भवतीति। यदैवाऽयमन्तर्मुखो भविष्यति, तदैव भगवदाविर्भाव इत्यर्थः। तद्धि तीर्थं बिन्दुसर इति भगवतैव निर्मितम्, सरस्वती च ब्रह्मदैवत्या, तया च परिश्रितम्। भगवद्भावः सृष्टिश्च द्वयं तत्र सिद्धं भवतीति स्थानादेव तस्य द्वयं सेत्स्यतीति सरस्वतीपरिवेष्टिताद्विन्दुसरसो जगामेत्युक्तम् ॥३३॥

अन्यचित्ते तदानीं देशोऽप्यनुपयुक्तो भविष्यतीति, हृदये भगवत्स्थापनार्थं च निरीक्षत एव तस्य सतो ययावित्याह—

SRI SUBODHINI: After having told, what He wanted to tell to Sage Kardama, (as everything has to be done by Sri Kardama only, and our Lord had desired to tell him only, what He had willed), our Lord went away, to His own abode!

The word “Atha” (now) indicates, a new “beginning”! Our Lord had manifested, through His “compassion”. Now, after redeeming His devotee, our Lord knew, that the “desire” of His devotee had been fulfilled. Due to this, He went back to His abode!

A new subject is being begun. It is said here by our Sri Mahaprabhuji, that our Lord went away, taking along with Him, the attitude of “Brahman” which Sage Kardama had been blessed with, by our Lord only! (The word “Bhagawaan” denotes it.) When will our Lord give His “Darsan” again? On this, the nature of “Darsan”, which our Lord usually “gives” is explained, along with His unique glory! It is said, that our Lord very rarely gives His “Darsan”, before the devotee i.e. to the eyes of the devotee! When the eyes of the devotee becomes

“pointed inwardly” (Antarmukhi), then our Lord’s “Darsan” happens, automatically! Then our Lord, on His own will and desire, manifests Himself and gives “Darsan”, outside too! ...

This holy pilgrim center of “Bindhusara” has been created by our Lord only! The presiding deity of the Saraswati river is Lord Brahma. This lake “Bindhusara” is surrounded by the Saraswati river. Due to this, here, both “creation and the realization of Brahman” can be achieved. As a result, both the “desires” of Sage Kardama, will be fulfilled, at this holy place. Our Lord, knowing this (i.e. ensuring this), went back to His holy abode, after “blessing” Sage Kardama.

The holiness of the place, will be of “no use”, if Sage Kardama was to forget our Lord and get attached to something else! Hence, it is said, that Sage Kardama, with a view to firmly establish our Lord, in his heart, was seeing our Lord only, when He departed i.e. when the sage was still “seeing”, our Lord went away!

निरीक्षतस्तस्य ययावशेषसिद्धेश्वराभिष्टुतसिद्धमार्गः।

आकर्णयन्पत्ररथेन्द्रपक्षैरुच्चारितस्तोममुदीर्णसाम॥३४॥

VERSE 34 Meaning: “At this time, all the Lords of Siddhas (who have realized the highest truth), were seen rendering the “praise” of our Lord, and His path towards Sri Vaikuntam! (i.e. His holy abode). Our Lord, when Sage Kardama was actually “seeing”, went into this “path”. Sri Garudji was seen singing the “Saama Veda”, through his wings! Our Lord went away, blissfully listening to this singing of the “Saama Veda” by Sri Garudji!”

श्रीसुबोधिनी : निरीक्षत इति। अशेषसिद्धेश्वरैरभितः स्तुतः, सिद्धः

स्वत एव सिद्धो मार्गो यस्य, वैकुण्ठमार्गो वा। सिद्धैर्मृग्यत इति भगवतो गमनागमने च सिद्धानां संमते। अतो भगवति गते न तस्य काचिदप्रतिष्ठा, पुनरागमनसम्भवात्। सिद्धैः सह भगवतो व्यवहार एव तादृशः। सर्वसम्मतिरत्रेत्यशेषपदम्। येषामपि सिद्धिर्जाता, स्वयं च सिद्धिदातारः, तेषामपि भगवन्मार्गोऽभीष्टदः, ततोऽप्यधिकफलापेक्षित्वात्। ननु सिद्धेश्वरा भगवन्तं निरन्तरं स्तुवन्तीति तेषां स्तोत्राण्यश्रुत्वा कथं गत इत्याशङ्क्याऽऽह—**पत्रस्थस्य** गरुडस्य, **पक्षैः** पृष्टरूपैर्बृहद्रथन्तरादिभिरुच्चारितः **स्तोमः** स्तोत्रत्रयसमुदायो यस्मिन्। **उदीर्णं** यत् **साम**, ऋगधिरूढगीतम्। त्रिवृदादयः स्तोमाश्चत्वारः, बृहदादयोपि। तत्र ऋचः प्रधानभूताः। पक्षैः उदीर्णं यत् साम तदाकर्णयन्निति संबन्धः। **उच्चारितस्तोममिति** विशेषणम्। अतो वेदैः साक्षाद्भगवानेव स्तूयते, तदेव च शृणोति। अन्ये तु मार्गानेव स्तुवन्तीति भावः ॥३४॥

एवं भगवत्कृतमुक्त्वा तथैवेदं जातमित्याह—

SRI SUBODHINI: Our Lord went away to Sri Vaikuntam, when on all the four sides, His glory was sung, by the Lords of all “Siddhies” (Siddheswaraas) i.e. the noble saintly realized sages! Our Lord went through His own path towards Sri Vaikuntam, which “path”, is always “searched” by the noble saints! Our Lord, it is said, gets the “approval” of these great “Siddhas” for His “to and fro” travel, through this “path”! This shows the extreme “humility” of our Lord and His “intense loving relationship” with these noble saints. (The word “Asesha” denotes the “approval” of everyone). Those “Siddhaas” are capable of “blessing” others with “Siddhi”. Hence, they are called as “the Lords of Siddhaas” (Siddheswaraas). They are blessed with the result of their desires through this “path” of our Lord. But, it is said, that these “Siddhaas” desire for more special benefits and results from these!

These “Siddheswaraas”, constantly sing the “praise” of our Lord and this “path”. Our Lord went away, even after listening to their “singing”, as He was listening to the chanting of “Saama Veda”, by the wings of Sri Garudji! (Stuti like “Sthoma and Brihat”). The word “Saama” also denotes those verses of holy sacred chanting, based on Rig Veda! Our Lord, as per our Sri Mahaprabhuji, was joyfully listening to the chanting of the four “Sthomaas” viz. the “Saamaveda” verses (Manthraas) like “Brihat”, wherein the important chanting are done, from the Rig Veda. The “wings” of Sri Garudji were singing these holy “Manthraas”! THE VEDAS ALWAYS RENDER THE “PRAISE” (STUTI) OF OUR LORD AND OUR LORD ALWAYS LISTENS TO THIS ONLY! The other ‘Siddheshwaraas’ were seen singing the glory of the “path”. (Maarga). This is the purport.

After explaining the “action” of our Lord (and the “way”), it is said, that whatever was told by our Lord, now, happened — as per the following verses.

अथ संप्रस्थिते शुक्ले कर्दमो भगवानृषिः।

आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन्॥३५॥

VERSE 35 Meaning: “Oh Sri Vidurji! On our Lord departing from there, Bhagawaan Kardama awaited, for the actual “time” (of Manu’s visit) and for this sake, stayed there, at Bindhusara only!”

श्रीसुबोधिनी : अथेति। अथाऽऽनन्तर्यवाचकः। यस्मिन्नेव क्षणे शुक्लनारायणः प्रस्थितः, तदैव मनुः स्वगृहान्निर्गतः। कर्दमोऽपि ऋषित्वात्तमर्थं जानन्, भगवत्वाच्च अदीनः सन्, तं कालं परिपालयन्नेव स्थितः। कदा दिनद्वयं यास्यतीति। दीनो हि तत्र प्रयत्नं कुर्यात्। कामापेक्षयापि भगवद्वाक्यं महदिति विश्वासो भगवद्भावापन्नस्यैव ॥३५॥

मनुस्तु सभार्यः समागत इत्याह—

SRI SUBODHINI: On our Lord Sri Narayana's departure, it is said, King Manu got out of his home to come towards the "Bindhusara"! Sage Kardama is called here as "Bhagawaan" to indicate, that he was not anxious or worried about the future. Neither did he put his worried mind to know about it! He was only waiting for the actual "time" i.e. when will these two days be over? If he was anxious, then only, he will put efforts to solve his problem. but, he did not do or put any efforts. THE TRUE "BHAKTHA" OF OUR LORD, WHO HAS ATTAINED THE "BHAGAWAD BHAAVA" (ATTITUDE OF BEING "BELONGING" TO OUR LORD) WILL ALWAYS REGARD OUR LORD'S "WORDS" AS MORE GLORIOUS (GREATER) THAN HIS OWN "DESIRES" AND VIEWS! THIS IS THE STRONG "FAITH" OF THE SINCERE BHAKTHAAS OF OUR LORD!

Through the next verse, it is said, that Emperor Manu, did not come "alone", but came, with his wife.

मनुः स्यन्दनमास्थाय शातकौम्भपरिच्छदम्।

आरोप्य स्वां दुहितरं सभार्यो व्यचरन्महीम्॥३६॥

VERSE 36 Meaning: "Oh Sri Vidurji! Emperor Manu, along with his wife and daughter, began to go around this earth, having got seated, on a golden chariot!"

श्रीसुबोधिनी : मनुरिति। शातकौम्भपरिच्छरमिति सौवर्णपरिकरयुक्तं स्यन्दनं विवाहं सूचयति। आरोप्य स्वां दुहितरमिति विवाहे कृतनिश्चयः। अन्तर्यामिप्रेरणया तत्तथैव भविष्यतीति विनिश्चित्य, स्वकन्याया नाऽन्यः प्रष्टव्य इति दम्पत्योः प्राधान्यात्सभार्यः, देयत्वेन तां गृहीत्वा, तामज्ञापयन्, तस्याः पश्चात् कौतुकदर्शनं न भविष्यतीति महीं व्यचरत्। उत्तमस्थानानि

सर्वाणि प्रदर्शितवानित्यर्थः ॥३६॥

एवं दिनद्वयमतीतम्। तृतीये दिवसे कुरुक्षेत्रात् बिन्दुसरसि समागत इत्याह—

SRI SUBODHINI: The “golden chariot” indicates, the prospects of a “marriage”. The fact, that he had brought his daughter also indicates, that he had got determined to give his daughter in marriage! He will now get inspired by our “indwelling Lord” (Antaryaami) and give his daughter in marriage (to Sage Kardama). As the parents of the girl, they both had come also. After marriage, perhaps, his daughter might not be able to see “beautiful” places. Hence, Emperor Manu, began to go around this earth, showing them all the best and beautiful places. This is the meaning.

While going round, in this way, “two days” got over. On the third day, after leaving Kurukshetra, they reached the lake of ‘Bindhusara’ — as per the following verse.

तस्मिन्सुधन्वन्नहनि भगवान्यत्समादिशत्।

उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत्॥३७॥

VERSE 37 Meaning: “Oh! Best among the warriors! On the same day, which has been indicated by our Lord, they (King Manu and others) reached the “Aashram” of the sage, who had taken the vow of silence and peace!” (ie as per the “orders and will” of our Lord).

श्रीसुबोधिनी : तस्मिन्निति। हे सुधन्वन्निति स्वपौरुषं ख्यापयन् जितेन्द्रियत्वं बोधयतीति विदुरप्रतीत्यर्थं संबोधनम्। भगवदाज्ञा नाऽन्यथा भवतीति तस्मिन्नेव दिने समागतः, यद्भगवान् समादिशत्, न तु काकतालीयन्यायेन तदा समागतः। एतद्व्यावृत्त्यर्थमेव भगवदाज्ञाकीर्तनम्। आश्रमो यस्मिन् पदे देशे, तमुपायात् तस्य निकटे समागतः। ननु तपसा

तप्यमाने तस्मिन् ततेजसा कथं निकटे गत इति तत्राऽऽह—शान्तव्रतस्येति।
परिसमाप्तं तपोलक्षणं व्रतं यस्य। तत् प्रसिद्धम्। न ज्ञानार्थं प्रश्नापेक्षा॥३७॥

भगवन्निरूपितकालः स एवेति निरूप्य, देशोऽपि भगवत्कृत इत्याह—

SRI SUBODHINI: “Oh great warrior!” — this addressal of Sri Vidurji denotes, that Sri Vidurji was seen, as a great warrior, along with his status of having conquered his “senses”! Sage Maitreya continued to say, that our Lord’s “orders” never get altered or changed! Hence, Manu and family came there, on the “appointed” day! i.e. on the day fixed by our Lord! The emphasis, on the word “The order of our Lord” indicates, that everything happened, automatically, as per the will and desire of our Lord only! They came near to the hermitage of the sage. Was Sage Kardama, very difficult to be approached, due to the intensity of his penance? On this, it is said, that the sage had taken the vow of “peace”, having given up all the “signs and symbols”, of the vow of penance! Hence, there was no necessity to enquire about this!

The “appointed” time, as told by our Lord was, that “time” only! (i.e. when they came) After telling this, through the next verse, it is said, that this place was also “created” by our Lord only!

यस्मिन्भगवतो नेत्रान्न्यपतन्नश्रुबिन्दवः।

कृपया संपरीतस्य प्रपन्नेर्पितया भृशम्॥३८॥

VERSE 38 Meaning: “This lake of Bindhusara was, such, that our Lord had, in this place, felt great and intense loving compassion to His surrendered devotee Sage Kardama! Due to these feelings of our Lord, drops of tears had fallen, at this place (Bindu) from his eyes!” (Hence, the name of ‘Bindhusara’).

श्रीसुबोधिनी : यस्मिन्निति। बिन्दुसरोनिरुक्तिस्तत एव, बिन्दवः सरसि यस्मिन्निति। तेषां बिन्दूनामुत्पत्तिमाह—यस्मिन् सरसि भगवतो नेत्रादश्रुबिन्दवो न्यपतन्। बिन्दुपाते निमित्तम्—कृपया संपरीतस्येति। कृपायां निमित्तम्—प्रपन्नेऽर्पितयेति। शरणागतश्चेत् क्लिष्टः, तदा तत्र कृपा भवति। कृपया यो व्याप्रियते स्वस्थानात् प्रच्याव्यते। तदा नेत्रात् बिन्दवो भवन्ति। भगवान् स्वकृपां शरणागतेष्वेवाऽर्पितवान्, अतो न दीनमात्रे भगवतो दया, यतः प्रपन्नाय दत्तवान्, तदाहाऽर्पितयेति। भृशमिति सर्वभावेन ॥३८॥

एवं देशकालयोर्भगवन्निरूपितत्वमुक्त्वा भगवत्कृपाकार्यं तस्मिन् देशे वर्णयति कन्यायाः सुखस्थित्यर्थम्। तद्वै बिन्दुसर इति षड्भिः—

SRI SUBODHINI: The “inner” meaning of “Bindhusarovar” is being explained. In which lake, “tears” (drops) had fallen! These “tears” had come, from the eyes of our Lord, and had fallen, on this lake! How did these “tears”, fall on this lake? On this, it is said, that OUR LORD HAD BECOME VERY UNHAPPY, SEEING THE SURRENDERED SAGE KARDAMA! HE GOT SO MUCH COMPASSION (DAYA) FOR HIM. DUE TO THIS, “TEARS” ROLLED FROM THE EYES OF OUR LORD, AND FELL ON THIS LAKE! OUR LORD SHOWERS HIS GRACE ONLY, TO HIS SURRENDERED DEVOTEES! The word “Bhrisam” indicates, that this consecration and blessings conferred, through our Lord’s compassion, is not an “ordinary” one, but through our Lord’s entire mind and attitude of love.

In this way, after explaining, that our Lord had specified the “time and place” for this event to happen, now, through the next 6 verses, this “Bindhusaras” is being described, as an ideal place, for the joy and happiness of the daughter of Manu.

तद्वै बिन्दुसरो नाम सरस्वत्या परिश्रितम्।

पुण्यं शिवामृतजलं महर्षिगणसेवितम्॥३९॥

VERSE 39 Meaning: “This ‘Bindhusaras’ lake, which was filled up, with the water of the Saraswati river, is considered as a sacred pilgrim center! It’s water was as sweet as the ‘nectar’ itself! It is very auspicious too! Great and noble sages reside and serve our Lord, in this holy place.”

श्रीसुबोधिनी : भगवद्गुणकृत्वाय बिन्दुसर इति नाम प्रसिद्धम्। सरस्वत्या परिश्रितमिति। तत्र धर्मसिद्धिः। परिप्लुतमिति पाठे सरस्वतीमध्ये एव कालीयहृद इव तत्कुण्डम्। प्रथमतो जलं वर्णयति—पुण्यमदुष्टजनकम्। शिवमारोग्यकरम्। अमृतं स्वादु। प्रमाणमाह—महर्षिगणसेवितमिति। महर्षयोऽपि सर्वपदार्थयाथातयद्रष्टारः तेषां सङ्गेन सेवितम्, अतो महाफलमेवैतज्जलम् ॥३९॥

जलप्रान्तभागं ऋषिगणसेवितत्वेनोक्त्वा, तस्याऽपि वेष्टनरूपं वचमनुवर्णयति—

SRI SUBODHINI: As this ‘lake’ was made, with the divine “qualities” of our Lord, it became famous as ‘Bindhusarovar’! It was filled up with waters of the Saraswati river. Due to this, here, the ceremonies performed for the “ancestors” (Sraadha) attains good benefits and success (Siddhi). Alternately, we can also treat this as a “Khud”, in the midst of the holy Saraswati river, like the small “Khud” in the holy Yamuna river, where the serpent Kaaliya had resided! This water was of the form of “good deeds” and sacred (Punyam). Hence, it could confer auspicious benefits. The word “Sivam” indicates, that it can confer “good health” too! The word “AMRUTAM” denotes the nature of this water as sweet, and full of good relish and taste! The glory of

this place can be seen by the visit and residence of noble saints and sages, in this place. Hence, this “water” was of the best holy nature!

The noble sages and saints were seen worshipping our Lord, on the banks of this lake. Now, the surrounding forest is explained through the following verse.

पुण्यद्रुमलताजालैः कूजत्पुण्यमृगद्विजैः।

सर्वर्तुफलपुष्पाढ्यं वनराजिश्रियान्वितम्॥४०॥

VERSE 40 Meaning: “This lake was surrounded by sacred trees and creepers – in which many types of animals and birds, who could speak sweetly in their languages, resided! All these trees were seen equipped with the flowers and fruits pertaining to all the 6 seasons, at the same time, and at all times! The layers of this beautiful forest illuminated and made the place, very brilliant!”

श्रीसुबोधिनी : पुण्येति। द्रुमा वृक्षाः, लताश्च; स्वभावतोऽपि पुण्याः आम्रादयः द्राक्षादयश्च, पुण्यजनकाश्च। पुण्यास्तत्फलभक्षकाः कूजन्तो मृगा हरिणादयः, द्विजा मयूरादयश्च यत्र। तत्र तादृशानि द्रुमलतानां जालानि; तैः कृत्वा सर्वर्तुषु तत्स्थानम् फलैः, पुष्पैश्चाढ्यम्। वनपङ्क्तिश्च तत्र शोभमाना परितः। तदाह—वनराजिश्रियान्वितमिति ॥४०॥

एवं धर्मजनकत्वं वनस्य निरूप्य रसालत्वं निरूपयति—

SRI SUBODHINI: By their very nature, these trees were “sacred and pure”, and they were capable of making others also “pure” — like mango, Bhel trees etc. Their fruits were being eaten by animals, such as the sacred deer, which makes beautiful sound! There were birds, such as peacocks and others, residing in this place. All the trees, such as “Bhel” and others, had flowers and fruits in them, which belonged to all the 6

seasons! In this way, on all the four sides, this forest was seen, as very brilliant!

After describing the “virtues and qualities” of the forest, now the joy and “Rasa” (bliss) of this place, as exhibited by the animals and others, are being described.

मत्तद्विजगणैर्जुष्टं मत्तभ्रमरविभ्रमम्।

मत्तबर्हिंनटाटोपमाह्वयन्मत्तकोकिलम्॥४१॥

VERSE 41 Meaning: “Groups of birds were joyously making noises there! Intoxicated bees were seen roaming! Likewise, peacocks, who were very inspired, were seen dancing like the proud dancers! In the same way, cuckoos also made it’s sweet “cooing”, with a view to speak to each other (i.e. singing to each other). Such was the beauty of this place!”

श्रीसुबोधिनी : मत्तेति। द्विजगणाः पक्षिगणाः। सर्व एव तत्रत्यरसेन मत्ताः। अत एव, तल्लोभेन सेवन्त एव, अतस्तैर्जुष्टम्। मत्तानां भ्रमराणां, विभ्रमो विलासः, मधुररणनम्, गतिविशेषो वा यत्र। मत्ता ये बर्हिणस्त एव नटा नर्तकास्तेषामाटोपः संभ्रमो यस्मिन्। निश्चिन्तता अहिंसकत्वात्तेषां निरूपिता। आह्वयन्तो मत्ताः कोकिला यस्मिन् ॥४१॥

एवं रसालतां निरूप्य पुष्पप्रधानान् वृक्षान् गणयति—

SRI SUBODHINI: All the birds were very happy, by imbibing the “relish” of the fruits of this forest. They lived there, due to this “desire and attachment” to this “relish”! The intoxicated bees were singing sweetly, and were going round, in a “special” way! There were intoxicated peacocks, dancing like inspired “dancers”. They were “proud” of their ‘dancing’ too! They were no hunters there, who will injure or harm! Due to this, the peacocks were carefree! The cuckoos, through their sweet “cooing” were calling out to each other!

After describing the “joy” (Rasa) in this forest now, through the following verse, the trees, which had beautiful “flowers”, are being described.

कदम्बचम्पकाशोककरञ्जबकुलासनैः।

कुन्दमन्दारकुटजैश्चूतपोतैरलंकृतम्॥४२॥

VERSE 42 Meaning: “The Kadamba, Ashoka, Champaka, Karanjo, Bakula, Kunda, Asana, Mandhaara, Kutaja trees along with newly sprouted mango trees were seen adorning this hermitage.” (of Sage Kardama)

श्रीसुबोधिनी : कदम्बेति। आ(?)सिनोऽपि वृक्षः पुष्पप्रधानः।
चूतपोताः सूक्ष्माः, तैरप्यलङ्कृतम् ॥४२॥

SRI SUBODHINI: The “Āsana” tree also is endowed with beautiful flowers. All these trees have “flowers” as “important” in them! i.e. fruits, leaves etc. are not important. Small “mango” trees are specially referred to, as more beautiful!

कारण्डवैः प्लवैर्हंसैः कुररैर्जलकुक्कुटैः।

सारसैश्चक्रवाकैश्च चकोरैर्वल्गु कूजितम्॥४३॥

VERSE 43 Meaning: “Various types of birds, such as water bird, cranes, swans, water-borne animals, Saarasa birds, Chakwa and Chakora birds were heard, sweetly making their “sounds”, in a very beautiful way!”

श्रीसुबोधिनी : कारण्डवैरिति। कारण्डावादयः पक्षिविशेषाः, तैर्वल्गु
यथा तथा उपकूजितम् ॥४३॥

SRI SUBODHINI: The water bird and cranes are special birds. They were making their sounds, which enchanted and attracted the mind of everyone! They were all seen making sweet sounds!

तथैव हरिणैः क्रोडैः श्वाविदगवयकुञ्जरैः।

गोपुच्छैर्हरिभिर्मर्कटैर्नकुलैर्नाभिभिर्वृतम्॥४४॥

VERSE 44 Meaning: “In the same way, she deer, pigs, foxes, blue cows, elephants, monkeys, lions, Langur monkeys, “Nevale” and “Kasturi” deer and other animals were all seen, as roaming around this holy hermitage!”

श्रीसुबोधिनी : तथैवेति। हरिणादयो मृगविशेषास्तैर्वृतम्। क्रोडः सूकरः। श्वावित् शल्लकः। गोपुच्छादयः मर्कटविशेषाः, हरयः सिंहाः, वानरा वा। नाभिभिः कस्तूरीमृगैः ॥४४॥

तादृशं वनं निःशङ्कं प्रविश्य तत्र विद्यमानं मुनिं दृष्टवानित्याह—

SRI SUBODHINI: This forest was seen with special animals like the she deer and others like boars etc. (Langur monkeys, blue cows, lions and “Kasturi” deer etc.).

Emperor Manu entered into this forest, without any doubt or fear, and saw Sage Kardama there.

प्रविश्य तत्तीर्थवरमादिराजः सहानुगः।

ददर्श मुनिमासीनं तस्मिन्हुतहुताशनम्॥४५॥

VERSE 45 Meaning: “The Primordial Emperor Manu, along with his servants, entered into the hermitage, and saw Sage Kardama, having got seated, after completing the “Agnihotra” fire worship!”

श्रीसुबोधिनी : प्रविश्येति। बिन्दुसरसो निकटे तस्य पर्णशाला; अत एव तीर्थवरं प्रविश्येत्युक्तम्। नदीमुत्तीर्य तदाश्रमे गत इति प्रविश्येति पदात् ज्ञायते। तीर्थश्रेष्ठ्यपरिज्ञानार्थमादिराज इत्युक्तम्। आदिराजो मनुः। सहानुगः ससेवकः, राजत्वपरिज्ञानार्थम्। दूरादेव ददर्श। हुतो हुताशनो येन। अनेन कर्मसमाप्तिः सूचिता ॥४५॥

कन्यादानयोग्यत्वाय वर्णयति सार्द्धाभ्याम्—

SRI SUBODHINI: Near the lake of Bindhusara, the hermitage of Sage Kardama was there. Due to this reason only, it is said, that Emperor Manu, entered into this most holy pilgrim place — alternately, it may mean also, that he came to the hermitage, after crossing the river. Manu being the “first” ruler of the Universe, is called as “Aadiraaja” (Primordial Emperor). He was accompanied by his servants, as he was the king! The king, saw even from a distance, that the fire worship of “Agnihotra” had been completed — thus indicating the ending of the usual rituals and ablutions, on the part of Sage Kardama.

Through the following verse, it is said, that the ‘bridegroom’ is deserving and worthy of being married to his daughter!

विद्योतमानं वपुषा तपस्युग्रयुजा चिरम्।

नातिक्षामं भगवतः स्निग्धापाङ्गावलोकनात्।

तव्याहतामृतकलापीयूषश्रवणेन च॥४६॥

VERSE 46 Meaning: “Sage Kardama’s body was seen as “brilliant” (Tejaswi), due to his intense penance, done for long periods! Due to the “vision”, imbibed with love and beauty of our Lord, (which Sage Kardama had 2 days ago) and due to the drinking of the nectar flowing from the words of our Lord (compared to the ‘moon’ there), the body of Sage Kardama, had not become lean and emaciated, despite his long periods of intense penance! Emperor Manu saw such a glorious sage!”

श्रीसुबोधिनी : विद्योतमानमिति। उग्रयुजा तपसि वपुषा विद्योतमानम्। उग्रो युक् योगो यस्य। तपसि तस्य महान् योगः, तपसः परमधर्मत्वात् चिरकालकृतेनापि तपसा वपुर्विद्योतमानमेव। अनेन वर्णोत्तमता निरूपिता। कृशत्वं परिहरति—नातिक्षाममिति। भगवतो यत् स्निग्धापाङ्गावलोकनं

तेनाऽत्यन्तं न कृशः। 'दुरन्तसर्गो यदपाङ्गमोक्षः' इत्यादिवाक्यात् भगवत्कटाक्षः सर्वपदार्थजनको भवति। स हि देहपुष्टिमपि जनयेत्। दुरन्तत्वव्यावृत्त्यर्थं स्निग्धता निरूपिता। देहे स्थूलत्वापादका अवयवा भगवत्स्नेहसहितदृष्ट्या जनिता इति नोत्तरत्राऽन्यथाभावः। ते चावयवाः कियन्त एव भवन्तीतिनातिक्षामता। साक्षादृष्टिजनितत्वाय सर्वावयवेषु दृष्टिसंबन्धार्थं बहुवचनम्। तथाप्यासन्नो न तृप्यतीति कारणान्तरमप्याह—तव्याहतेति। भगवतो यत् व्याहृतं वाक्यं, स एवामृतकलः चन्द्रः, तस्याऽऽसमन्ताद्यत्पीयूषम्, तस्य श्रवणेन च। भगवद्वाक्यं निरन्तरामृतोत्पत्तिरूपमिति वाक्यश्रवणेनापि पुष्टिप्रतिपादनार्थममृतकलत्वेन निरूपितम्। अतो नाऽत्र द्रविडमण्डकः। तत्रापि प्रयोजकं रूपं वक्तुं अमृतकलप्रयोगः। तस्य च श्रवणमात्रमिति नातिक्षामता। अन्यथा पुष्टिरेवोक्ता स्यात्। चकारादलौकिककृपया ॥४६॥

एवं दोषाभावमुक्त्वा गुणान् वर्णयति—

SRI SUBODHINI: Sage Kardama had done intense penance, for a very long period, due to which, his body was now seen with glorious “brilliance”! Despite his devoted penance done for a long period, the body had not become weak or lean — but it was seen as “shining”! there was no weakness in his body!

The sage had seen our Lord's loving and beautiful face and His divine self had made him retain his health. Our Lord, through His “vision” had ensured this continued health. OUR LORD'S “ONE VISION” ORIGINATES COUNTLESS CREATIONS! Through His “gaze”, our Lord had protected the health of the sage also. All his healthy “parts” were made, through the loving gaze and vision of our Lord. Due to this, they will remain, in this way, at all times! In fact, the entire body was protected and progressed by our Lord's grace and vision!

The most important “vital air” (Aasaanya Praana) was also happy, despite his penance. The reason for this, was the ‘hearing of the nectarian (compared to the moon) words of our Lord. This “nectar” had made his body healthy and strong. **OUR LORD’S HOLY WORDS ALWAYS ORIGINATE THE DIVINE “NECTAR” (AMRUT).** Sage Kardama’s health did not deteriorate only due to the “supernatural” grace (Aloukik) of our Lord!

After describing the absence of “blemish” (Dosham), through the following verse, the “qualities” are being spoken.

प्रांशुं पद्मपलाशाक्षं जटिलं चीरवाससम्।

उपसंसृत्य मलिनं यथार्हणमसंकृतम्॥४७॥

VERSE 47 Meaning: “Sage Kardama was of full height, in his body! He had lotus petal like eyes! He had matted hair! He had worn the bark of the trees! Like a precious gem looks “unclean”, before it is cleaned up and studded with gold! — in the same way, Sage Kardama was looking unclean (though shining, like a precious gem). Emperor Manu understood like this, on going near, to the sage!”

श्रीसुबोधिनी : प्रांशुमिति। प्रकृष्ट अंशवः पर्वणि यस्य। आजानुबाहुत्वं यज्ञियत्वं च निरूपितम्। पद्मपलाशवत् अक्षिणी यस्येति। सौन्दर्यं प्रकृतोपयोगि। जटिलं चीरवाससमिति तप ऋषित्वज्ञापकं सत्त्वाय। उपसंसृत्य निकटे गत्वा ददर्शेति पूर्वणैव संबन्धः। अथवा। उप निकटे संसृत्य संसार प्राप्य मलिनम्। कामेन हि प्राणिनो मलिना भवन्ति। ‘धूमेनाव्रियते वह्निः’ इति वाक्यात्। तत्र दृष्टान्तमाह सहजदोषत्वाभावाय, यथार्हणमसंकृतमिति। महारत्नमनिर्णितं यथा स्वभावत उज्ज्वलमपि बहिः संस्काराभावे न सुवर्णे योजयितुं शक्यते। तथाऽत्र प्रकृते विद्योतमानमिति

विशेषणविरोधात् ऋषीणां तथात्वस्य बाधकत्वाभावात् द्वितीय पक्षः ॥४७॥

एवं दूराद्दृष्टं तं वर्णयित्वा, तस्य लौकिकधर्मं वक्तुमाह—

SRI SUBODHINI: His 'limbs' were big and long. His hands touched his knees! In this way, he was looking, deserving to be respected and honored! He had eyes, which resembled the petals of the lotus flower. This 'beauty' will be useful under the present context, of the ensuing marriage! He had matted hair, and was wearing the bark of the tree (for clothes). Being "Satwik", these two symbolized his stature as a 'sage' (Rishi). Emperor Manu went near to have his "Darsan". He looked as though he was "unclean" — as "desires" make everyone "unclean" (dirty). In the Gita, our Lord has told that, "smoke covers the fire inside". In the same way, "desire" envelops the 'Jeeva'! Another example is given here. Like a precious gem, when not studded with gold, looks unclean or not brilliant! — although, it is not inherently blemishful! In the same way, Sage Kardama, being a "Muni", was seen as 'brilliant' — but, as he was in this "Samsaara", he is told to be "unclean". Of course, this "unclean" nature is indeed a "defect" for the sage. But, this defect is momentary like the gem, which gets "unclean" due to coming into contact with earth — but his "unclean" nature will not affect the inherent glory and value of the gem (as it can be cleaned and restored to its original glory).

After describing the sage, on seeing him from a distance, through the next verse, the "worldly" conduct of the sage is being described.

अथोदजंप्रत्यायान्तं नृदेवं प्रणतं पुरः।

सपर्यया पर्यगृह्णात्प्रतिनन्द्याऽनुरूपया॥४८॥

VERSE 48 Meaning: "The sage greeted the king who had come near to him, in his hut made of leaves, and had also prostrated to him! He also welcomed him with due hospitality and appropriate reception".

श्रीसुबोधिनी : अथोटजमिति। पर्णशालां प्रत्यायान्तं राजानं पुरः
पादसमीपे प्रणतम्, क्षत्रियस्य तथैव धर्म इति राजपूजार्थं पूर्वमेव संपादितया
सपर्य्या पर्यगृह्णात्। प्रतिनन्द्याऽऽशीर्भिः कुशलप्रश्नैर्वा तुल्यताज्ञानार्थं
च। अनुरूपया महाराजयोग्ययाऽर्घ्यादिरूपया इत्यर्थः। परिग्रहो ह्यात्मीयतया
गृहे नयनम्॥४८॥

एवं बहिस्तस्य पूजां विधाय, आधिनिराकरणार्थं सर्वसन्देहनिवृत्त्यर्थं
च वाचा पूजां कृतवानित्याह—

SRI SUBODHINI: "Sage Kardama's hut was made up of leaves, and the king prostrated to the sage, as per the traditional way of the warrior class! The sage had already prepared various materials for welcoming the king. With these, the sage honored the king. With a view to show his "equality and sameness"; after doing all the steps for an appropriate "welcome", the sage asked for the welfare of the king. He showed his feelings of oneness of his "Aatma", with the king, by taking him to his own home, and on doing the appropriate service and worship (Poojām).

In this way, after 'welcoming' the king, in the "outside", with a view to remove all anxieties and doubts, the sage began to "worship" through his words — as per the following verse.

गृहीतार्हणमासीनं संयतं प्रीणयन्मुनिः।

स्मरन्भगवददेशमित्याह श्लक्ष्णया गिरा॥४९॥

VERSE 49 Meaning: "Sage Kardama, remembering well, the "order" of our Lord, did his service and

worship of the king. The king accepting the welcome of the sage, had sat comfortably. The sage, with a view to please the king, now began to speak the enchanting words!"

श्रीसुबोधिनी : गृहीतार्हणमिति। ऋषिदत्तां पूजां स्वीकृत्य स्थितं ज्ञात्वा अग्रिममपि स्वीकरिष्यतीति निश्चित्य सम्यक् यत्तं (?) सावधानं विनीतं, प्रीणयन्निति प्रथमं स्तोत्रं कुर्वन्। मुनिरिति भाव्यर्थज्ञाता। तथापि निश्चयरूपेण कथं तदुक्तं करिष्यामीति प्रतिजानीते। स चेदन्यदेव किञ्चिद्वदेदित्याशङ्क्याऽऽह—स्मरन् भगवदादेशमिति। 'आत्मजाम-सितापाङ्गीम्' इति भगवद्वाक्यात् कन्यां दातुमेवाऽयमागतः। लज्जया च स्वयं न वक्ष्यति। अतः स्वयमेव श्लक्ष्णया मनोहरया वाचा अग्रिमवाक्यरूपमिदमाह। वाक्यान्येवाऽऽह सप्तभिः। यद्यपि त्वया किमर्थमागतमिति न प्रष्टव्यं प्रसङ्गादप्यागमनसम्भवात्। प्रसङ्गश्च वक्तव्यः षड्भिः, तथापि विशेषाकारेण मत्समीपमागत इति लक्षित इति तथात्वे यद्भवानाज्ञापयिष्यति तत् करिष्यामीति समुदायार्थः ॥४९॥

प्रसङ्गमाह—

SRI SUBODHINI: On seeing King Manu, having got seated after accepting his reception and welcome, Sage Kardama realized, that his "proposal" also may be fully approved by the king! Having decided like this, with humility and alertness, the sage made the king happy with his 'praise'. Though the sage knew, that the "future" will unfold only, as per the "words and will" of our Lord, he also got the doubt, that King Manu may decide to speak differently! Hence, he remembered again the "orders" of our Lord, who had told him that, "Manu will come and offer to you his daughter with blue eyes". Hence, the sage concluded, that King Manu had come only to offer his daughter and due to bashfulness, he may not open the "topic" himself! Due to this, the sage now speaks, through the next 7 verses, his mind!

It is not proper to ask the king, as to why, he has come, as the king has the right to come for “any reason”! Through the 6 verses, the sage will ask for the purpose of this visit of the king — especially when the king has come to him only! The purport of these verses is, that “whatever you may order, I will carry out the same”!

Sage Kardama now speaks up.

कर्म उवाच।

नूनं चङ्क्रमणं देव! सतां संरक्षणाय ते।

वधाय चाऽसतां यत्त्वं हरेः शक्तिर्हि पालिनी॥५०॥

VERSE 50 Meaning: “Sage Kardama spoke, “Oh Lord! I realize, that you have to roam around this earth, for the sake of protecting noble persons and saints. You undertake to do this, with a view to destroy wicked and evil minded persons too! This you do, as you are the power and strength, of the “protecting and ruling” powers of our Lord Sri Hari!”

श्रीसुबोधिनी : नूनमिति। हे देव! तव चङ्क्रमणं सतां संरक्षणाय, असतां वधाय च। देवेति संबोधनमुपपादयति—यत् यस्मात्त्वं हरेः पालिनी शक्तिः ‘स्थानेऽथ धर्मः’ इति वाक्यात् सतामसतां चाऽनुग्रहनिग्रहौ स्वतन्त्रौ धर्मत्वात्। नत्वेकार्थमन्यत् ॥५०॥

नु लोकपालकैरेव पालने सिद्धे किं मन्वादिभिरित्याशङ्क्य, परिपालिकां शक्तिं निरूपयन् तथाकर्तारं भगवन्तं नमस्यति—

SRI SUBODHINI: “Oh Lord! your going around, is for the sake of protecting noble saints and for destroying evil persons! This is due to the reason, that you are the “power of protection” of our Lord Sri Hari (HAREH SAKTHIRHI PAALINI). That is why the addressal as ‘HEY DEVA’ has been made! “Dharma” or duty can happen or be performed, only at the

appropriate 'place'. Hence, the protection of the 'good', and the destruction of the 'bad', being the 'duty' of the king, are both "independent" of each other i.e. the one is not dependent, or for the sake of the "other"!

Why King Manu has to do this duty of "protection" etc., when the protectors of the Universe, are already doing his "task"? On this doubt, Sage Kardama, explaining the "power of protection" of our Lord, offers his "prostrations" to the Lord!

योऽर्केन्द्रगनीन्द्रवायूनां यमधर्मप्रचेतसाम्।

रूपाणि स्थान आधत्ते तस्मै शुक्लाय ते नमः॥५१॥

VERSE 51 Meaning: "For the sake of protecting the ruling this Universe, Oh Lord! You assume the divine forms of the sun, moon, fire, wind, Yama, Dharma and Varuna. I am offering my "prostrations" to our Lord, who is the symbol of purity." (as Sri Narayana).

श्रीसुबोधिनी : योऽर्केति। यः अर्कादीनां लोकपालानां रूपाणि, स्थाने तत्तत्कार्यावसरे, मनुशरीरे वा आधत्ते, तस्मै ते शुक्लाय नम इति। अयं शुक्लनारायण एव मनौ तिष्ठतीति; तस्मै नमः। सर्वाणि रूपाणि अन्यस्तत्र स्थापयितुं न शक्नोति। न वा भगवत्स्थितिव्यतिरेकेण तत्र सर्वदेवतासान्निध्यं भवति; अतो मनुमधिष्ठाय पालनार्थं भगवानेव स्थितः ॥५१॥

विपरीते बाधकमाह चतुर्भिः। साधनाभ्यां फलाभ्यां च स्वतश्च सेनया च परिपालनं द्वयेन, सेतुधर्मरक्षा अधर्मनिवृत्तिश्च फले। प्रथमतः स्वतो रक्षाभावं बाधकत्वेनाऽऽह—

SRI SUBODHINI: It is our Lord, who has taken the forms of the sun and others to fulfill the various specific tasks connected with the protection and ruling of this Universe! In the body of "Manu" also, it is our

Lord only, who has entered, for the sake of ruling and protecting this Universe, now! "Oh Lord! I am prostrating to the Lord Sri Narayana, who is pure, and who has now come to me as Manu!" "Only our Lord Sri Narayana, is capable of assuming each and every type of "form". Without our Lord's "presence" in Manu, all the celestial deities, referred to above, cannot remain in the body of Manu! Hence, using King Manu, as the "basis", it is our Lord only, who is present in Manu, for the sake of protecting this Universe!

The following 4 verses describe the "obstructions", which are usually caused! — 2 each, on the "path" and the "result" (Saadhan and Phalam). Through 2 verses, it is said, that King Manu, through himself and his army, is engaged in ruling the Universe. As regards the "result", it is said, that due to his efforts, the protection of "Dharma" and the destruction of "Adharma" got ensured. If King Manu did not undertake to protect and rule properly, the "dangers" which will occur, are counted — as per the following verse.

न यदा रथमास्थाय जैत्रं मणिगणार्पितम्।

विस्फूर्जच्चण्डकोदण्डो रथेन त्रासयन्नघान्॥५२॥

VERSE 52 Meaning: "You, Oh king! Having got seated on your chariot, studded with precious gems, and which is capable of attaining victory by you, terrify the sinners and evil minded persons, through intense fear, caused by the huge terrifying sound emanated from your relentless bow, and the speed and force of your chariot!"

श्रीसुबोधिनी : न यदेति। यदा त्वं जैत्रं रथमास्थाय न पर्यटसि तदा सेतवो नश्येरन्त्रिति संबन्धः। रथस्य मुख्यासनत्वं। जैत्रमिति जयशीलम्।

or duty can happen or be performed, only in the

अनेन न क्वाऽपि पराभवशङ्का। मणिगणार्पितमिति महाराजयोग्यत्वात्
दृष्ट्वैव भयमसतां ज्ञापितम्। विशेषेण स्फूर्जच्चण्डः कोदण्डो यस्य।
अनेन धनुष्टङ्कारेण दूरादेव भयं जनयतीति ज्ञापितम्। पापानां पापिष्ठानां न
मारणं शस्त्रेण किन्तु, रथेनैव त्रासं जनयन्॥५२॥

दुष्टानां बहुत्वात् तदर्थं साधनान्तरमप्याह—

SRI SUBODHINI: “If you do not undertake these ‘journeys’ on this chariot, which is used to attain “victory”, at all times, then, the orderly righteous actions and systems will get destroyed! This chariot is your glorious seat. This chariot is not an “ordinary” one, but always “victorious”! This chariot has never caused you a defeat! By the reference to this chariot, as being studded with precious gems, it is indicated, that being the emperor’s chariot, evil minded persons, get “fear” on seeing such a glorious chariot, even from very far! The resounding shattering noise, made through the stringed bow of the king, also made them get fear, even from a very long distance! “You do not destroy the sinners, through weapons, but you kill them, in the above way only — through the speed, sound and force of your relentless “victory-prone” chariot! — as everyone runs away, through this terrifying speed and the sound of your ‘bow’!”

There are many evil minded persons. Hence, for their destruction, through the following verse, another “way”, is being told.

स्वसैन्यचरणक्षुण्णं वेपथ्यन्मण्डलं भुवः।

विकर्षन्बृहतीं सेनां पर्यटस्यंशुमानिव॥५३॥

VERSE 53 Meaning: “ You, Oh king! Like the sun, who is seen as going round the Universe, along with

your vast army, roam around this earth, making this earth “tremble”, through the stomping of the feet of your army!”

श्रीसुबोधिनी : स्वसैन्येति। स्वसैन्यानां चतुर्विधानां चरणैः क्षुण्णं भुवो मण्डलं वेपयन् महतीं सेनां दृष्ट्वैव महान्तो दोषा निवर्तन्त इति भूकम्पननिमित्तान्तरत्वज्ञानाभावाय बृहतीं सेनां विकर्षन् तत्र तत्र नयन्। पूर्वोक्तधर्मं धर्माधर्मनिवृत्तिसाधकत्वेन निरूपयन् दृष्टान्तमाह—अंशुमानिवेति। स हि सहस्रकिरणः तमो दूरीकरोति। अग्निहोत्रादिधर्मं च जनयति। न हि सूर्ये अनुदिते कश्चिद्धर्मादिः सेत्स्यति ॥५३॥

SRI SUBODHINI: King Manu’s army consisted of all the 4 main constituents! When his army marched, due to the stomping of the feet of this vast concourse, it is said, that the “earth” trembled! On seeing such a huge army only, all types of “blemish” got redeemed! There was no other reason for this huge army going around this earth — except to protect “Dharma”, and to destroy “Adharma”! The example of the “sun” is given here, to make us understand it correctly. Like the sun removes darkness, through it’s “thousands” of powerful rays, and enables the conduct of the fire sacrifice, such as ‘Agnihotra’, on this earth, in the same way, “You also, Oh king! Protect the Dharma and noble saints and destroy the evil minded persons! “The purport is that, if the “sun” does not “rise”, then holy rituals like the “Agnihotra”, fire worship and others cannot be done!

तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः।

भगवद्रचिता राजन्भिद्येरन्वत दस्युभिः॥५४॥

VERSE 54 Meaning: “Oh king! If you were not to roam around this earth, having got seated on your chariot, along with your army, then, evil minded, low

graded persons will break the orderly functioning of the caste and the 'Ashrama' systems, by destroying it's rules and binding orderly behavior and conduct."

श्रीसुबोधिनी : तदैवेति। तदैव सर्वे सेतवो मर्यादा वर्णकृता आश्रमकृताश्च भगवद्रचिताः। औदासीन्याभावाय राजन्निति, तस्य स्वधर्म इति ज्ञापितम्। दस्युभिरेव भिद्येरन्। चौरभये वर्णाश्रमवतां भीतत्वात्र मर्यादा सिध्यतीति ॥५४॥

SRI SUBODHINI: It is our Lord, who had made the "binding" (compulsory) rules and orders of the "caste and Aashrams". But this will be destroyed by evil minded robbers, if "you were not to go around this earth, along with your army"! The addressal of "Oh king! has been made to emphasize, that the king is very conscious and alert, in the performance of his "duties", and it is the duty of the king to "go around this earth", in this way! When the true followers of the Vedic systems of "caste and Aashramaas" get fear from the evil minded robbers, then the orderly functioning of such "duties" cannot take place! (Hence, the king, has to do this "task").

अधर्मश्च समेधेत लोलुपैर्व्यङ्कुशैर्नृभिः।

शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्ष्यति॥५५॥

VERSE 55 Meaning: "If you "sleep" away i.e. you do not go around this earth with your army, then "Dharma" will get destroyed, by way of increase in evil minded "unrighteous" actions (Adharma) through robbers and uncontrolled wicked persons! This earth, then, may get destroyed by these robbers, by being "eaten" away by them!"

श्रीसुबोधिनी : अधर्म इति। न केवलं धर्महानिरेव किन्तु, अधर्मश्च समेधेत वृद्धिं गच्छेत्। चकारात् पाखण्डधर्मा अपि। तत्र हेतुः—लोलुपैरिति।

धर्मे निरन्तरं क्रियमाणे इन्द्रियाणि व्यापृतानि भवन्ति, तदा लौकिके भोगे नाऽऽसक्तानि भवेयुः। अन्यथा त्वासक्तानि योग्यैः कामैरपूर्णानि अयोग्ये लोलुपानि भवन्ति। तथापि राजभयं चेत्, न कार्यनिष्पत्तिः स्यात्। अन्यथा त्वत्प्रसङ्गः स्यादेवेत्याह—**व्यङ्ग्यैरिति**। विगतोऽङ्गुशो नियामको येषाम्। **नृभिरिति**। त एव हि भगवदाज्ञोल्लङ्घका वेदेनोक्ता अशनप्रसङ्गे। राज्ञो द्वय्यवस्था; विषयभोगः, परिपालनं च। आद्यैव शयनम्। यदि चोभयोः समता, यदि वा कालविभेदेन व्यवस्था, यदिवा भोगप्राधान्यम्, सर्वप्रकारेणापि त्वयि शयाने सति अयं लोको दस्युभिरेव ग्रस्तः, आच्छिन्नदारद्रविणः स्वरूपादपि विनङ्ग्यति। अतस्त्वया पर्यटनमवश्यं कर्तव्यम्। अतः प्रसङ्गादागमनम्। अत्रापि चोरादिनिराकरणार्थं च ॥५॥

SRI SUBODHINI: It will not be only the destruction of “Dharma”, but, “unrighteousness” (Adharma) will get increased! Atheistic faith will get an impetus. When everyone practices “Dharma”, then the behavior of these righteous persons, do not exhibit or get attached to “worldly” and “material pleasures” only! If they indulge in “Adharmik” actions, then, they get attached to worldly and material pleasures. The “senses” of these persons will seek only inappropriate and sinful pleasures. In this event, if there is the fear of the “king”, then wicked robbers cannot take advantage of the situation. But, in the absence of the fear of the “king”, injustice and disorderly behavior will prevail, as evil minded persons will have no one to control and subdue them! These evil minded persons will break all the rules of discipline of our Lord also! The Vedas have specified, that everyone is entitled to get his “two meals”. Due to the presence of uncontrolled evil minded persons, even this basic Vedic injunction will get violated!

The “kings” usually are seen in two “states” viz. (1) Enjoyment of comforts and pleasures. (2) Protecting

and ruling his subjects! If the king were to treat the “former”, as more important, and ignore the “latter”, then, he is supposed to “sleep” away, from the performance of his royal duties. As such, a king is expected to “balance” both! In the event of his “sleep”, robbers and evil minded persons will eat away this earth. Women and wealth will be taken away! There will be vast scale destruction on this earth. Hence, “certainly, you have to go around this earth, so that evil minded persons are destroyed”.

अथाऽपि पृच्छे त्वां वीर! यदर्थं त्वमिहागतः।
तद्वयं निर्व्यलीकेन प्रतिपाद्यमहे हृदा॥५६॥

VERSE 56 Meaning: “Oh great warrior! Even then, may I ask you, as to why you have visited us today! I am ready to fulfill, with a guile free heart, your purpose and reason for this visit!”

श्रीसुबोधिनी : अथाऽपीति। हे वीर! स्वधर्मनिष्ठ! यदर्थं त्वमिहागतः; तत्प्रयोजनं पृच्छामि। मां प्रार्थयितुमिति यदि; तदा तद्वाक्यं निर्व्यलीकेन हृदा प्रतिपद्यामहे स्वीकुर्महे। नतु त्वत्प्रार्थनां न करिष्यामीति सन्देहः। एवंवचनं हि भगवत्प्रसादादेव महाराजादप्युत्कर्षवचनात्।

इति श्रीभागवतसुबोधिन्यां
श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां
तृतीयस्कन्धे एकविंशाध्यायविवरणम्।

SRI SUBODHINI: “Oh courageous king! You are fully devoted to the performance of your duties! May I ask you the purpose, for which you have visited us! If there is anything to be asked of me (desiring or wanting from me), then, please specify the same! I will fulfill your “prayer”, through a pure heart, accepting

your plea! Please do not have any doubt, that I will not respect or respond to your prayer!" These words of Sage Kardama got out of his mouth, only through the grace and will of our Lord – as these words are more blessed and enlightening – being pleasing to the king!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 21 of Canto III of Shri Mahā Bhāgavata Purāṇa.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धं - द्वाविंशाध्यायविवरणम्।

**SRI BHĀGAVATAM - CANTO III,
CHAPTER 22**

द्वाविंशे कर्दमस्याऽर्थः सिद्धस्त्रीधनरूपवान्।

अयमेवैन्द्रियगणः कृष्णार्थं सुविनिश्चतः॥१॥

अर्थस्य सत्त्वं चाख्यातुं मनोधर्मस्य वर्णनम्।

भगवत्कृपयैवार्थं उत्तमो नान्यथेति च॥२॥

आकूतिः पुत्रिकात्वेन दत्ता येन निजेच्छया।

स एवात्यन्तदैव्येन देवहूतिं प्रयच्छति॥३॥

कृतकृत्यं च मनुते ततो धर्मं च सेवते।

यज्ञश्रवणभेदेन द्विरूपमपि सर्वदा॥४॥

पूर्वाध्यायात्ते त्वद्वाक्यं कर्तव्यमिति ऋषिमुखात् श्रुत्वा, सन्तुष्टो विज्ञापयितुमादौ तं स्तौतीत्याह—

KAARIKA 1 to 4 Meaning: “In the 22nd chapter, Sage Kardama’s “goals” are explained as attainment of success, wife, wealth and a beautiful body! (Artha). The objects and qualities of elements, which the “senses” can “grasp”, are called as “belonging” to the senses. The “qualities” pertaining to all these, really, belong to

our Lord Sri Krishna only (i.e. have been created for the sake of the “Leela” of our Lord, and for doing service and worship of our Lord). This “truth” is well determined, from all points of view.” (1)

“To explain the nobility and purity of “wealth”, there is the description of King Manu’s “Dharma” (duty – actions). Through the Lord’s grace only, a person attains noble and pure (best kind) wealth. Not otherwise!” (2)

“King Manu had given in marriage, his daughter Aakooti, as it was his duty, to perform his daughter’s marriage! Now, with great humility, he is seen giving away in marriage, his other daughter Devahooti.” (3)

“King Manu regarded himself as “self-fulfilled” due to this action! Afterwards, he leads a life of serving the cause of “righteousness” (Dharma Seva). This “Dharma”, consisted of two “forms” viz. performance of sacrifices and “listening” (to the glory of the “Leelas” of our Lord). He observed these two “duties”, at all times!” (4)

Towards the end of the last chapter, King Manu had got very pleased, after hearing Sage Kardama’s words, to the effect that, “I will do, as per your “words” (bidding).” Now, with a view to “pray” for the fulfillment of his “objective”, King Manu renders a “praise” of Sage Kardama!

मैत्रेय उवाच।

एवमाविष्कृताशेषगुणकर्मोदयो मुनिम्।

सत्रीड इव तं सम्राडुपारतमुवाच ह॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! in this way, when Sage Kardama described the

exalted nobility of King Manu's actions, and the entire gamut of "qualities" (virtues), King Manu, with bashfulness, told the sage, who was devoted to the path of freedom from "action" (Nivruithi), the following words."

श्रीसुबोधिनी : एवमिति। आविष्कृताः प्रकटीकृताः सर्वे गुणाः कर्माणि, अभ्युदयश्च यस्य, गुणकर्मणां वाऽभ्युदयोयस्या। गुणोदयः सर्वदेवाधिष्ठानात्। धर्माधिपालनात् कर्माभ्युदयः। अन्यथा कथनं व्यावर्तयति—मुनिमिति। सग्रीड इव स्वकीर्तिश्रवणात्, प्रत्याख्यानशङ्कया वा कन्यार्थं प्रार्थनायामपि। सम्राडिति। महतः सर्वमेव वचनं शोभाकरम्। उपारतं तूष्णीभूतम्। उप समीपे कन्यायामासमन्ताद्रतं वा। हेत्याश्चर्ये। न हि महाराजः कचिदेवं प्रार्थयति ॥१॥

प्रथमं ब्राह्मणक्षत्रिययोर्विवाहो नोचित इत्याशङ्क्य, भगवत्कृत एव तयोः संबन्ध इत्यन्योऽन्योपकारेण तुल्यतामापादयति—ब्रह्माऽसृजदिति त्रिभिः—

SRI SUBODHINI: King Manu exhibited all his "virtues, qualities, actions and auspicious welfare"! All the celestial deities were residing in him, and due to this, everything about him, was auspicious! As a result of this, all the virtues and qualities had got originated in him! He was also protecting and observing the tenets of "Dharma", in a most proper way, and his auspicious welfare through his "actions" was clearly seen!

The word "Muni", (sage) has been used to describe the sage, to emphasize, that his "words" will never be "opposite" or untruthful! The sage spoke about the king's glory and fame. Due to this, King Manu got a little bashful! The king might have got "bashful", due to the reason, that he had come to offer his daughter in marriage to the sage — and perhaps the sage may "decline" his offer! The word "Saamraat" (emperor) indicates, that the "words" of noble and great persons,

are always illuminating and brilliant!

The word “Upaaratam”, used here, has two meanings viz. (1) When the sage became “silent”, King Manu spoke. (2) This word can be split into two words viz. “Upa + Aaratam” which means, that King Manu’s daughter was present there, and the king spoke to the sage, who had got fully attached to this daughter! The syllable “Ha” (ah!) is used to convey “astonishment” — especially, when the emperor never, up to now, had prayed to anyone, in this way, for any object! Hence, it was very surprising that, here, the emperor was seen “praying” to the sage!

In the first instance, a marriage between a “Brahmin and a Kshatriya” was not proper. Doubting, in this way, King Manu thought that, this “relationship” is blessed and arranged by our Lord’s will only! He also thought, that the “Brahmins and the Kshatriyas are “equal and same”, only due to their “helping and aiding” each other! King Manu speaks, as per the following three verses.

मनुरुवाच।

ब्रह्माऽसृजत्स्वमुखतो युष्मानात्मपरीप्सया।

छन्दोमयस्तपोविद्यायोगयुक्तानलम्पटान्॥२॥

VERSE 2 Meaning: “King Manu told, “Oh sage! You and other noble sages have been created by our Lord Brahma, who is the symbol of all Vedas, from his own face, with a view to protect his body, made up of the Vedas! All of you are endowed with the “wealth” of knowledge (Vidhya), penance (Tapas) and Yoga! You are all unattached to objects and material pleasures!”

श्रीसुबोधिनी : प्रथमतो ब्रह्मा वेदमयः स्वमुखतो युष्मान् ब्राह्मणानसृजत। आत्मपरीप्सया आत्मनः स्वस्य वेदस्य पर्याप्तुमिच्छया, रक्षार्थं वा। ब्राह्मणव्यतिरेकेण वेदानां यज्ञानां वा पर्याप्तिः पूर्तिर्न भवति। छन्दोमय इति सर्ववेदात्मकः। ते ब्राह्मणास्त्रिविधाः; तपोयुक्ताः, योगयुक्ताः, भगवदुपासनायुक्ता वा। त्रितययुक्ता मुख्याः। अलम्पटानिति विषयलाम्पट्यं ब्राह्मणानां दोषः, तपस्यादयो गुणाः॥२॥

एवं गुणदोषाभावयुक्तान् ब्राह्मणान्निरूप्य, क्षत्रियान्निरूपयति—

SRI SUBODHINI: Lord Brahma's body is made up of the Vedas! (Vedamaya). Lord Brahma, from his face, had created the sages, who were Brahmins! He had done this creation for his own fulfillment and for the sake of the Vedas too! "He was deeply eager to protect his "Vedic" body, and for this sake, all of you sages, were created by Lord Brahma!" Without the "Brahmins", the Vedas and the performance of "sacrifices" will be incomplete! These "Brahmins" are of 3 types. (1) Equipped with "penance", (2) equipped with "Yoga" and (3) equipped with service and worship of our Lord. He, who has all these three "virtues", is considered, as the "most important" (Mukhya) Brahmins! The word used here viz. "Alampataa" is very significant i.e. A BRAHMIN SHOULD NEVER HAVE, IN HIM THE 'BLEMISH' OF BEING ATTACHED TO OBJECTS AND THEIR PLEASURES! ON THE CONTRARY, A BRAHMIN SHOULD CERTAINLY HAVE THE VIRTUES OF PENANCE, YOGA AND BHAKTHI TO OUR LORD!

In this way, after describing the "Brahmins", who are equipped with the "virtues" and devoid of all types of "blemish", King Manu is speaking, about the "warrior class" (Kshatriyaas).

तत्राणायाऽसृजच्याऽस्मान् दोःसहस्रात्सहस्रपात्।

हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते॥३॥

VERSE 3 Meaning: “For the sake of protecting the “Brahmins”, the “Viraat Purusha” who had thousands of legs, with the aid of His “thousands of hands”, created us, the “Kshatriya” (warrior) class! In this way, the Brahmins are called, as the “heart”, and the “Kshatriyaas” are called as the “body” of our Lord “Viraat Purusha”! (Sri Narayana).”

श्रीसुबोधिनी : तत्राणायेति। ब्राह्मणानां त्राणायाऽस्मान् क्षत्रियान् दोःसहस्रात्। वरेणाऽन्यस्यापि सहस्रबाहवो भवन्तीति तद्व्यावृत्त्यर्थमाह— सहस्रपादिति। वेदो हि ब्राह्मणेषु स्थितो भगवता रक्ष्यते। रक्षणे च बाहवः करणम्। तत्र जाताः क्षत्रियाः। शब्दप्राधान्येन ब्राह्मणानां सृष्टिः, अर्थप्राधान्येन क्षत्रियाणामिति योनिभेदोऽपि विवाहार्थः सूचितः। उभयोरन्योऽन्योपयोगमाह— हृदयं तस्य भगवतः, ब्रह्म ब्राह्मणाभिमानिनी देवता, हृदयमन्तःकरणम्, आत्मा मध्यमिति यावत्। क्षत्रं क्षत्रियाभिमानिनी देवता, अङ्गमवयवाः। प्रचक्षत इति प्रमाणम्। यथाऽङ्गव्यतिरेकेणात्माऽवसीदति। एवमात्म- व्यतिरेकेणाप्यङ्गान्यवसीदन्ति ॥३॥

SRI SUBODHINI: King Manu told, that our Lord had originated, from His “thousands of hands”, the “warrior” class, for the protection of the Brahmins! Through the “boons” conferred by our Lord, many others with “thousands of hands” were originated. But, no one else, except our Lord, was originated with “thousands of legs”! AS ONLY OUR LORD, AS “VIRAAT PURUSHA”, HAD “1000s OF LEGS! The Vedas are established in Brahmins and the Vedas are protected by our Lord! For the sake of giving “protection”, only “hands” are useful! Hence, from our Lord’s “hands”, came the “warrior” class! From the point of importance

to “sound” (Sabdam), the “Brahmins” were originated. From the point of importance of “wealth” (Artham), the “warrior class” was originated by our Lord! This sort of “difference” was made by our Lord, so that, they may “marry” each other, and prosper “mutually”! Both the Brahmins, and the Kshatriyaas are aiding and helpful to each other. The celestial deities who preside over the brahmins are the “heart” of our Lord i.e. the Aatma! The word “Kshetra” means “wealth” (Artham). Hence, the celestial deities, who preside over the “Kshatriyaas”, are the various parts of the “body” of our Lord! This “saying” has sufficient proof and evidence (Prachakshate). Like, without “parts”, the “Aatma”, suffers pain and difficulties, in the same way, without the “Aatma”, the “parts” also attain pain and difficulties.

अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः।

रक्षति स्माऽव्ययो देवः स यः सदसदात्मकः॥४॥

VERSE 4 Meaning: “ Thus, due to the relationship of both, with one “body” (of the “Viraat Purusha”), the Brahmins and the Kshatriyaas protect not only themselves, but provide protection to each other also! But, in reality, both of them, (nay everyone) are protected by our Lord Sri Hari only – WHO, DESPITE BEING “THE CAUSE AND TASK” OF EVERYTHING (I.E. HE IS THE CAUSE AND DOER OF EVERY “TASK-“KAARAN” AND “KAARYA”), CONTINUES TO REMAIN CHANGELESS! (NIRVIKAAR).”

श्रीसुबोधिनी : अत इति। अतोऽन्योन्यं ब्रह्म च क्षत्रं च रक्षतः, तथा सत्यात्मानमेव रक्षतः। हि युक्तोऽयमर्थः। यो हि आत्मार्यं अन्यान् पालयति; स हि आत्मानमेव पालयति। एवमन्योन्यपालनमुक्त्वा उभयोः साकाङ्क्षत्वेन पालकत्वमाशङ्क्य स्वतन्त्रेण भगवता पाल्यमानाः अन्योन्यं

पालयन्तीति वक्तुमाह—रक्षति स्मेति। स हि देवः स्वतन्त्रः सर्वानेव पालयति। पालने हेतुः—सदसदात्मक इति। सर्वात्मकोऽपि निर्विकार इत्याह—अव्यय इति। स्मेति प्रमाणम्। एवं च भगवता कृत्वा यथाऽन्योन्यरक्षा तथा कामकन्यकाभ्यामप्युभयो रक्षा कर्तव्या। तव कामोऽस्माभिः पूरणीयः कन्यादानेनास्मत्कामोऽपि त्वया पूरणीयो विवाहेनेति भावः॥१४॥

स कामो विवाहात्मक एवेति वक्तुमन्यानि फलान्येव वचनादेव सिद्धानीति तानि गणयति—तव संदर्शनादेवेति त्रिभिः—

SRI SUBODHINI: Due to this, the Brahmins and the “Kshatriyaas” protect each other! In reality, they protect the “Aatma” only, in doing so! In other words, he, who protects others, for the sake of his own “Aatma” is really protecting his own “Aatma” only! At the highest level, both of these (nay, everyone), it is said here, are protected by our Lord Sri Hari only! Our Lord Sri Hari is always “free”, and protects everyone! — AS HE IS THE “AATMA” OF EVERY-ONE! In fact, our Lord is the one, who has become both the “truthful” and the “untruthful” ones! Despite this, HE CONTINUES TO REMAIN WITHOUT ANY “CHANGE”, IN HIS DIVINE SELF! The word “Sma” (yes, indeed), reemphasizes this, by telling, that there is proof and evidence for this truth!

In this way, it is our Lord only, who is protecting each other. King Manu says that, “I will fulfill your desire, by giving my daughter, in marriage to you! By accepting my daughter in marriage, please fulfill my desire also!”

This “desire” in Sage Kardama is of the nature of getting married to King Manu’s daughter only. All other benefits, however, accrue through the “words” only (of Sage Kardama praising the king) — as told and counted

through the following 3 verses.

तव संदर्शनादेव छिन्ना मे सर्वसंशयाः।

यत्स्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिषोः॥५॥

VERSE 5 Meaning: “Through your holy “Darsan”, all my doubts have been cleared! Through your “praise” of my self, you have with great love, extolled and described by yourself, the duty and Dharma of kings, who are fully committed to the protection and rulership of their subjects!”

श्रीसुबोधिनी : ब्राह्मणानां स्थाने राजादयो धर्मनिर्णयार्थमप्यागच्छन्ति; तदस्माकं प्रथमत एव जातम्। यतस्तव संदर्शनादेव सर्वे संशयाः संछिन्नाः। एवमेव तपः कार्यम्, भगवत्सेवा च। तथा सत्येव प्रसन्ने भगवति सर्व एव पुरुषार्थः सेत्स्यति, नाऽन्यथेति। पूर्वं ये संदेहाः स्थिताः सर्वार्थेषु, ते सर्वे त्वद्दर्शनेनैव जातेन निश्चयेन छिन्ना इत्यर्थः। को धर्मो राज्ञामित्यपि संदेहो गत इत्याह—यत्स्वयमिति। यद्यस्माद्दर्शनानन्तरं प्रीत्या रिरक्षिषोः पालकस्य, पालनेच्छोर्वा, भगवानेव धर्ममाह। अतः क्षत्रियाणां धर्मः प्रजापालनं परमो धर्म इति। अतो वाक्यादेव धर्मसंदेहो गतः ॥५॥

महापुरुषाणां दर्शनमेव स्वतन्त्रफलमिति चेत्; तदपि वचनव्यतिरेकेणैव जातमित्याह—

SRI SUBODHINI: Kings and other members of the warrior clans also often determine the rules of “Dharma”, in the place of Brahmins. King Manu says that “This determination of “Dharma” has already happened to me, as all my “doubts” regarding my “Dharma” have been removed, through your “Darsan”! I have realized the necessity to do penance and worship of our Lord, in the same way, you have been doing! By doing this only, OUR LORD SRI HARI WILL GET PLEASED! ON OUR LORD SRI HARI GETTING PLEASED ONLY, A DEVOTEE ATTAINS ALL THE

“GOALS” OF HIS LIFE! OTHERWISE, THIS IS NOT POSSIBLE! All my doubts, regarding these “goals”, which I had earlier, in my mind, have been removed through your “Darsan” only! You have told me, through your Darsan, Oh Lord!, by yourself (Swayam), about the nature of my “duties” (Dharma) in a loving way! I have realized, that the highest duty of a ‘Kshatriya’ is to protect his subjects! Through your “holy words”, all my doubts have been removed!”

“In fact, the “Darsan” of great saintly “Mahaatmaas” itself, is the “result and blessings”. King Manu says, that this “benefit and blessing” has happened to him, without being told so! — as per the following verse.

दिष्ट्या में भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम्।

दिष्ट्या पादरजः स्पृष्टं शीर्ष्णां मे भवतः शिवम्॥६॥

VERSE 6 Meaning: “Persons, who do not know the “truth”, that the “Aatma” is separate and different from the “body”, are not able to get your “Darsan” (i.e. it is very rare). It is my great fortune and luck, that I have secured today, your holy “Darsan”, and I have been able to put on my head, the auspicious “dust” of your holy feet!”

श्रीसुबोधिनी : दिष्ट्येति। भगवान् भवान् अकृतात्मनां दुर्दर्शोऽपि मे मया दिष्ट्या दृष्टः। यैः संधातात्पृथगात्मा न कृतः, भगवदर्थं वाऽन्तःकरणं न कृतम्; तेऽकृतात्मानः। आत्मयोग्यदेहार्थं वा यैर्भूतानि न संस्कृतानि तादृशस्य तव दर्शने परलोकोपयोगि सर्वमेव कार्यं सिद्धमिति परलोकसंदेहोऽपि गतः। पापक्षयार्थं प्रायश्चित्तमिति किमपि न प्रष्टव्यमित्याह—दिष्ट्येति। ते पादरज एव शिवं कल्याणरूपं मे मया शीर्ष्णां स्पृष्टं मच्छिरसा वा। ‘पुनन्तु मां ब्राह्मणपादपांसवः’ इति सर्वप्रायश्चित्तापेक्षया इदमेव वरम्। किञ्च। न केवलं पापनिवर्तकं किन्तु कल्याणकरमपीति शिवमित्युक्तम्।

शिरसा चेत्स्पृष्टमङ्गानामपि पापं गच्छत्येव, प्रधानत्वात्। दैवगत्या जातमिति दिष्ट्या॥६॥

ब्राह्मणो हि क्षत्रियमनुशास्ति। यथाऽऽचार्योऽन्तेवासिनं 'सत्यं वद' इत्यादिभिः। तदप्यवचनादेव जातमित्याह—

SRI SUBODHINI: “Oh Lord! you do not give “Darsan” of yourself to those, who regard their “body and Aatma”, as separate and different!” But I have secured your “Darsan”, and I am overjoyed by this! Those persons, who have not made their “bodies” separate from their divine “Aatma” (i.e. not realized this) are referred to here as “AKRUTA-AATMA” (not fulfilled). These persons have not dedicated their inner mind to our Lord! Those persons, who have not purified their “body of 5 elements”, to make it appropriate for the “Aatma”, are also included in this category! If ever, these types of persons get your “Darsan”, then, they attain success, in all their efforts, and also remove any doubt, as regards their attaining the “other” worlds, after their death! The dust of your holy feet is most auspicious! I have taken it on my head! (i.e. I have “worn” it on my head.)

Our Shri Mahaprabhuji says here about the glory of the dust of the holy feet of the Brahmins (quoting the Vedic saying) that the highest act of repentance and reparation is the “touching of the dust of the feet of the Brahmins! The Vedic Manthra says, “Let the dust of the feet of this Brahmin make me purified and sacred”. The dust of the feet of Brahmins, not only destroy the “sins”, but also confers auspicious welfare and benefits. That is why the word “Sivam” (auspicious) has been used to qualify the “dust” of the feet of the Brahmins! All other “repenting acts of reparation” only remove the

“sin”, and not bless the person with auspicious welfare! The dust of the feet of the Brahmins is put on one’s head (i.e. touched) as the “head” is the most important and valuable part of the body! (i.e. above every other “part”). The “sins” committed by “other parts” of the body also get destroyed this way! King Manu says, “This has happened to me, after getting your “Darsan”, and through a mere touch of the dust of your holy feet!” (Dishtyaa)

A Brahmin is considered as “higher” (rulership) than the warrior class! — like a good teacher does with his disciple, from the point of observing discipline and code of conduct! King Manu says, “This discipline has come upon me, without my asking any question to you!” — as per the following verse.

दिष्ट्या त्वयाऽनुशिष्टोऽहं कृतश्चानुग्रहो महान्।

अपावृतैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योशतीगिरिः॥७॥

VERSE 7 Meaning: “Due to my great fortune only, Oh sage! You have instructed me on the “Dharma” pertaining to my “royal” duties! In this way, you have conferred a great “blessing” on me! Due to the rise of the result of my past good deeds (fortunate fate) only, I have been able to listen to your pure and sanctifying “words”, through my ears!”

श्रीसुबोधिनी : दिष्ट्येति। वचनव्यतिरेकेण प्रजापालनं कर्तव्यमिति धर्मोऽप्युपदिष्टः। ‘तदद्वयं निर्व्यलीकेन’ इति वाक्यात् अनुग्रहश्च कृतः। महतां मुखात् भगवदुणाः श्रोतव्या इत्यप्यस्माकं जातमित्याह—अपावृतैरिति। योऽर्केन्द्रग्रीवोऽस्ति। एते हि भगवतः सर्वपालका गुणाः; तत्प्रतिपादका एव कमनीया गिरिः ताः पुनः शब्दान्तरैरावरणरहितैः कर्णरन्ध्रैः अकस्माद्भाग्येनैव जुष्टाः सेविताः ॥७॥

एवं सदृशनेन यावद्भाव्यं तावत्सर्वं जातम्। अतः परमन्यत्
विज्ञापयामीत्याह—

SRI SUBODHINI: “Without my asking you, you have instructed me to observe the “Dharma” of protecting the people of my kingdom! You have indeed blessed me through your words. I have known, that we should listen, from the mouth of holy “Mahaatmaas”, only the glory of the virtues and “Leelas” of our Lord! This “blessing” also has happened to me! (i.e. I have gained this too). Our Lord has the virtue and quality of “protecting the entire Universe). The sage had told this virtue of our Lord, in the most beautiful way, through his “words”. “I have been blessed with the “accidental” fortune of being able to listen, through my ears, these words extolling the virtues of our Lord! I feel blessed and fortunate, to have got this opportunity to serve and worship our Lord.”

“In this way, I have secured all the “benefits and blessings”, which are usually made possible, by getting the “Darsan” of great “Mahaatmaas”. Due to this, I am now praying to you, as under.

स भवान् दुहितृस्नेहपरिक्लिष्टात्मनो मम।

श्रोतुमर्हसि दीनस्य श्रावितं कृपया मुने!॥८॥

VERSE 8 Meaning: “Oh sage! Due to my loving attachment to this daughter of mine, my mind has become very anxious and disturbed! Hence, please be compassionate to listen to my prayer, as I am in a pitiable state and worried!”

श्रीसुबोधिनी : स भवानिति। सामान्यत इयं प्रार्थना। स महान् भवान्। ‘कन्यापितृत्वं दुःखाय’ इति न्यायेन दुहितृस्नेहेन परितः क्लिष्ट आत्मा यस्य। न केवलं दुहितृमात्रं बाधकं किन्तु स्नेह इति तथोक्तम्।

ममेति दीनतायामयोग्यता, अतः कृपा। मुन इति प्रकृतार्थपरिज्ञानाय संबोधनम्।
श्रावितं विज्ञापितम्, नारदादिद्वारा भगवता वा पूर्वं श्रावितम्, श्रवणार्थमुक्तं
वा ॥८॥

एवं श्रोतव्यमित्युक्त्वा तद्वाक्यमाह—

SRI SUBODHINI: Here, King Manu is praying like a “common” father of a daughter. He says to Sage Kardama that, “Oh sage! You are great and glorious!” Our Shri Mahaprabhuji says, that it is indeed very sorrowful to be the father of a girl! (“Kanya Pitrutwa Dukhaaya”). Due to the loving attachment to one’s daughter, it is said, that there is great sorrow! This is caused by the bondage of attachment too. King Manu felt as “non deserving”, due to his pitiable situation! Hence, he says, “Oh sage! Kindly listen to me, in a compassionate way! The addressal of “Oh sage!” has been made to reemphasize the fact, that “You are already fully aware of my situation!” The words, “I have been told” (Sraavitam), used by King Manu indicates, that the sage had been told about King Manu by Sage Naarada and others or by our Lord Himself! (having inspired Sri Naarada to tell).

In this way, King Manu told the sage, “please listen to my plea”. Then, he spoke, as follows.

प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम।

अन्विच्छति पतिं युक्तं वयःशीलगुणादिभिः॥९॥

VERSE 9 Meaning: “Oh sage! This daughter of mine, is the sister of Priyavrata and Uttaamapaada! She is desirous of attaining a husband, who is young, of good character and conduct and virtues — as also, who is appropriate and deserving!”

श्रीसुबोधिनी : प्रियव्रतेति। यस्यास्तु न भवेद्भ्राता न विज्ञायेत वै

पिता। नोपयच्छेत्तां प्राज्ञः पुत्रिकाधर्मशङ्कया ॥१॥ भ्रातुरभावे विवाह्या
न भवतीति प्रियव्रतोत्तानपदोः स्वसेत्युक्तम्। उभयोश्च कीर्तनं 'नैकः
पुत्रः पुत्रो भवति' इति वाक्यात्। पिता प्रसिद्ध इति वक्तुं दुहिता
ममेत्युक्तम्। अकामायाः कामनमयुक्तमित्यन्विच्छति पतिमिति। दोषाभावाय
युक्तमिति। कामार्थं योगो मास्त्विति वक्तुं वयःशीलगुणादिभिरित्युक्तम्।
वयः कामार्थम्, शीलं धर्मार्थम्, गुणा अर्थार्थाः। आदिशब्देन ज्ञानादयो
मोक्षार्थाः॥१॥

एवं चतुर्विधपुरुषार्थसिद्ध्यर्थं स्त्रियाः सर्वं पुरुषाधीनमिति तादृशं पतिं
वाञ्छति। तादृशः कश्चिदन्यः तया मनसा स्वीकृतः स्यात्, तथापि निषिद्धेति
तत्रिवृत्तिं वदन् त्वदग्रहणे नाऽस्त्येवास्याः पतिरित्यभिप्रायेणाऽऽह—

SRI SUBODHINI: A daughter, who has no "brother" or whose father's "whereabouts" are "unknown" (or dead), is told to be avoided, being married to, by an intelligent person! — as there will be several doubts, with reference to her "parentage"! Hence, King Manu specifically says, that his daughter has two brothers viz. Priyavrata and Uttamapaada! Why did he take the names of both her brothers? This is due to the saying that, "one son only, is like not having a "son" at all!" To emphasize his own "status", King Manu says, "this is my daughter"! He says further, that his daughter is desirous of having her marriage with a good husband ("Yuktham" — appropriate). She is desirous of marrying a husband, who is youthful, of good conduct and character and of excellent virtues. Respectively, youthfulness (age) indicates the goal of "Kaama" (desires); character indicates "Dharma" (righteous living) and "virtues" indicate prosperity and wealth! (Artha). The word "Aadi" (such as) indicates those factors like 'Jnana' (knowledge), which are necessary for attaining "liberation" (Moksha).

In this way, King Manu told the sage, that his

daughter is desirous of marrying, to attain all the four “human” goals i.e. to attain a husband, who will be capable of giving her, all these four “goals”! — especially when these goals, for a wife, is dependent on her husband! Has his daughter already made up her mind, on “someone”, as her future “husband”? King Manu says that, “My daughter has not accepted anyone else as her ‘would be husband’! If you refuse to accept her, as your wife, she has decided not to accept anyone else as her husband”. — as per the following verse.

यदा तु भवतः शीलश्रुतरूपवयोगुणान्।
अशृणोन्नारदादेषा त्वय्यासीत्कृतनिश्चया॥१०॥

VERSE 10 Meaning: “My daughter has heard, from Sage Naarada, about the description of your character, knowledge, beauty, age and virtues! Due to this, she has, in her heart, willed and desired to get married to you only, as her husband!”

श्रीसुबोधिनी : यदा त्विति। सर्वान् वरान् स्वयोग्यान् श्रोतुं प्रवृत्ता यदा तु भवतः शीलादिकं श्रुतवती ततः प्रभृति त्वय्येव कृतनिश्चया आसीत्। शीलमाचारः, श्रुतं विद्यादिजनितज्ञानम्, रूपं सौन्दर्यम्, वयः तारुण्यम्, गुणा औदार्यादयः। एतान् यदा अशृणोत्। नारदो हि देवकार्यकर्ता प्रसङ्गमुत्पाद्य वदति। त्वय्येव कृतो निश्चयः ममायमेव पतिरिति ॥१०॥

एवमपि सति पित्रधीना कन्येति। पित्रा देया इति मया दीयमानां गृहाणेत्याह—

SRI SUBODHINI: “When my daughter listened to the description of appropriate “grooms” for her (i.e. their names, qualities etc.) — including a description of yourself — she, from this time, has firmly willed and desired, to get married to you only, as her husband (Pati). Your character and conduct, knowledge (fame), beauty (Roopam), age (youthfulness), virtues (generosity, kind-

ness etc.) — all these were heard by my daughter from Sage Naarada! Sri Naarada always goes around the Universe, discharging only the various “celestial” tasks! From this time onwards, my daughter has got determined, in her mind, that you only are her husband!

“Though my daughter has decided to attain you as her husband, as only, I can give her in marriage, may I request you to accept her, as your wife!”

तत्प्रतीच्छ द्विजाग्रेमां श्रद्धयोपाहतां मया।

सर्वात्मनानुरूपां ते गृहमेधेषु कर्मसु॥११॥

VERSE 11 Meaning: “Oh, best among Brahmins! I am offering my daughter o you, with sincere devotion! Kindly do accept her! She is, in every way, appropriate and capable of discharging your duties, as an ideal householder!”

श्रीसुबोधिनी : तत्प्रतीच्छेति। द्विजाग्रेति ब्राह्मणानां पित्रादिदत्ताया एव विवाहो मुख्यः, न तु गान्धर्वादिरिति सूचितम्। इमामिति कालान्तरविवाहं व्यावर्तयति। रूपप्रदर्शनेन प्रलोभयति च ‘श्रद्धया दत्तमनभिप्रेतमपि गृह्णीयात्’ इति ग्रहणार्थमाह—श्रद्धयोपाहतामिति। सर्वात्मनानुरूपामिति भगवता त्वदर्थमेव निर्मितेति ज्ञापितम्, नतु साधारणी। न केवलं कामार्थमनुरूपा। किन्तु, गृहमेधेषु कर्मसु। गृहेषु मेधा बुद्धिर्यैः, यैश्च कर्मभिर्गार्हस्थ्यं सिद्धतीत्यर्थः ॥११॥

एवं कन्याविषयकं सर्वमुपपाद्य वरविषयकमुपपादयति—उद्यतस्येति त्रिभिः—

SRI SUBODHINI: “The specific reference to the “best of Brahmins” indicates, that for Brahmins, it is necessary, that they marry only those, who have been duly offered in marriage, by their father! (i.e. in a proper Vedic way). In other words, they should not resort to the “Gandharva” type of marriage etc. The word “Yimaam”

(this girl) indicates, that the king was speaking, about her girl's "immediate" marriage (not later), as also attracting the sage, through her "beauty"! It is also said that, even though, we may not desire to have an object, but if it is offered, with sincere devotion, then it is said that, the receiver should "accept" this object! (Sraddha). "Our Lord has originated this daughter only for your sake. She is not an ordinary common girl (like all others). She has not willed or desired to become your wife only to attain her "goals" ("Kaama" etc.), but she is desirous of assisting you, so that, you can lead an ideal householder's life (i.e. in the various "duties and tasks" at home). She is equipped with all the virtues and capacities, appropriate to lead an ideal householder's life."

In this way, after telling "everything" about his daughter, King Manu is speaking about the "groom" — as per the following verse.

उद्यतस्य हि कामस्य प्रतिवादो न शक्यते।

अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः॥१२॥

VERSE 12 Meaning: "It is not appropriate, even for a person of detachment, to ignore or insult, an "enjoyment", which has come to him, on it's own (automatically i.e. without seeking it). Then, is there anything to tell, as regards a person, who is attached to his senses and objects of enjoyment?"

श्रीसुबोधिनी : उभयोः कामकाम्ययोरेकपदेन निरूपणमैक्यबोधाय। उद्यतस्य कार्योन्मुखस्य प्रतिवादो निराकरणं न शक्यते कर्तुम्। न शक्यत इत्यर्थात्। स एव शक्तिविषयो न भवति। उद्यतस्य स्वतः प्राप्तस्य कामस्य काम्यविषयस्य वा प्रतिवादो नास्ति। सङ्गत्यागेन कामः काम्यं वा निराकर्तुं शक्यत इत्याशङ्क्याह—अपिनिर्मुक्तसङ्गस्येति। कामेन रक्तस्य व्यापृतस्य प्रतिवादो दूरापास्त इति किं वक्तव्यमित्यर्थः ॥१२॥

कामे उद्यतानङ्गीकारे बाधकमाह—

बहिर्गतो हि विषयः कामे सत्येव गृह्यते।

उभयोर्योगसिद्धौ हि विश्लेषोऽशक्य एव च ॥१॥

SRI SUBODHINI: A person gets attached to “outside” objects and pleasures only through the rise and presence of “desires”! When the “union” of the desired object, with the “desire” itself, takes place, then, to “separate” them, becomes very difficult! (Kaama and Kaamyā). In fact, an object of enjoyment, which has presented itself before oneself, on its own, is indeed very difficult to be ignored or avoided! i.e. it is beyond our capacity to ignore or avoid it! A person, who is full of “desires”, will never be able to “give up” an object of enjoyment, which has presented itself, before him! It is said here, that even persons, who have become “detached” from objects and their pleasures, would also find themselves unable to give up such types of enjoyments! When this is the case of, even “detached” persons, what would be the state of deeply “attached” persons? They will not be able to give up such objects/pleasures at all!

The various “consequences” of not accepting the “enjoyments”, which have come to us, on their own, are told, as per the following verse.

य उद्यतमनादृत्य कीनाशमभियाचते।

क्षीयते तद्यशः स्फीतं मानश्चाऽवज्ञया हतः॥१३॥

VERSE 13 Meaning: “He, who does not respect or honor an “enjoyment”, which has come on its own, and instead begs and craves for enjoyments, from a miserly person, loses his widely spread “fame”. He also loses his pride, honor and respect, as a result of “insults and

ignoring”, meted out to him, by others!”

श्रीसुबोधिनी : य उद्यतमिति। उद्यतं स्वतः प्राप्तमनङ्गीकृत्य; अनुद्यतं योऽभियाचते तस्य स्फीतमपि यशः क्षीयते। मानश्चाऽवज्ञया हतो भवति। अनुद्यतमिति वक्तव्ये कीनाशं कृपणमिति वचनम्; महतोऽप्यनुद्यतत्वसूचनार्थम्। कृपणगत एव विषयः सर्वेषामप्राप्यो भवति। कृपणो हि विषयमप्यदत्त्वा कीर्तिं च ख्यापयति स्वोत्कर्षार्थम्। अतस्तद्यशः क्षीयते। स्फीतमपीति कृपणजनिताकीर्तेः पुष्टत्वात्। एवं बहिरपवादमुक्त्वाऽऽन्तरमप्युपचारमाह—मानश्चेति। ‘मानो हि महतां धनम्’ इति। अङ्गीकृतग्लानौ माननाशोऽसह्यः। हत इति पुनः प्ररोहाभावाय ॥१३॥

एवं काम्यनिराकरणे बाधकमुक्त्वा तस्मिन् कामनां साधयति—

SRI SUBODHINI: The purport is that, “a person seeks to attain something, which is not attainable, while giving up, that, which has been attained easily (i.e. on it’s own!) Due to this action, this person loses even his otherwise “well spread” fame! His “respect” also gets lost, through the “insults and ignoring”, done by all others! Here, the word “Kripana” (miser) is used to emphasize, that this person begs of a “miser”, however great he may be! The end result is, that he does not get anything, except insults and loss of respect and honor! A miser tries to increase his “fame”, without giving anything to anybody! Due to this, the “fame” of the person, who “asks or begs”, gets lost!

The person who “begs”, while giving up, what has come to him, on it’s own, loses his “stature”, and respect in the society! This respect and honor is the wealth of noble ‘Mahaatmaas’! (MAANOHI MAHATAAM DHANAM). He loses his “honor” due to this “decline” in behavior, and it is difficult to tolerate or put up, with the loss of one’s “name and honor”! In fact, such a loss leads to the loss of respect and honor, forever!

In this way, after describing the defects of giving up one's "desired" objects, King Manu, now, indicates the "desires" of the sage.

अहं त्वाऽशृणवं विद्वन् ! विवाहार्थं समुद्यतम्।
अतस्त्वमुपकुर्वाणः प्रत्तां प्रतिगृहाण मे॥१४॥

VERSE 14 Meaning: "Oh wise sage! I have heard, that you are keen to get married, because you have decided to give up your life, as a celibate! (i.e. you are putting a "limit and end" to your celibate life). You also have not decided to become a celibate, for your entire life! Hence, please accept my daughter, now, as I am offering her to you, in marriage!"

श्रीसुबोधिनी : अहमिति। त्वां विवाहार्थं समुद्यतमिति अहमेव साक्षात्शृणवम्। विद्वन्निति संबोधनमयुक्तनिराकरणाया। विवाहं कृत्वैव कामः पूरणीय इति। अतो विवाहेच्छुर्ब्रह्मचारी उपकुर्वाणो भवति। स एव पित्रादिभ्य उपकरोतीति सावधिब्रह्मचारी उपकुर्वाणः। प्रत्तां दत्तां प्रकर्षेण भार्यात्वेन गृहाण। मे मयेति ॥१४॥

भगवदुणा एवाऽत्राङ्गीकारे हेतुरिति षड्भिरङ्गीकारमाह—

SRI SUBODHINI: "You are ready to get married!" — this is what I have heard! You are a wise knowledgeable person, and hence, you are indeed appropriate and right to decide so! A wise person should fulfill his "desires" only in and through his marriage! A celibate, who keeps a desire to marry, is helpful to his father and own family, only up to "sometime" (as he has to look after his own family, after marriage). Hence, please accept my daughter offered to you in marriage!"

Our Lord's "6 qualities" (like "opulence" etc.) are the "cause" for Sage Kardama's "acceptance" of the offer!

Hence, he “accepts” the offer, through the following “6 verses”!

कर्म उवाच।

बाढमुद्रोदुकामोऽहमप्रत्ता च तवाऽऽत्मजा।

आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः॥१५॥

VERSE 15 Meaning: “Sage Kardama said, “Yes, indeed it is true, that I am desirous of marrying! Your daughter also is still a bride, not yet been given in marriage to anyone else! Hence. it will be proper for us, both, to get married, through the “best” traditions of “Brahmavidhi” (Vedic way).”

बाढमिति। इयं हि भगवद्दासी भगशब्दनिरूपिता।

ऐश्वर्यादिप्रसिद्ध्यर्थमस्या वर्णनमुच्यते ॥१॥

अनङ्गीकरणे त्वस्याः स्वतः कामेन बाधनात्।

तुल्यत्वं चाभिलषितमत आद्यो निरूपितः ॥२॥

धर्मो वीर्यं द्वितीयेन विध्यादरणवर्णनात्।

यशो हि वर्ण्यते तस्या विश्वावसुनिरूपणात् ॥३॥

कान्त्याधिक्यस्य कथनालक्ष्याश्चैव निराकृते।

सोमसंबन्ध एवोक्तो गन्धर्वस्तु ततः स्फुटः ॥४॥

लक्ष्मीवद्वर्णनं तस्याः श्रियमिच्छेद्भुताशनात्।

इति वाक्याच्च तस्यापि संबन्धो विनिरूपितः ॥५॥

ज्ञानवैराग्ययोर्वाक्ये स्पष्ट एव निरूपिते।

अतोऽस्या वर्णनं तत्र न निषिद्धमिति स्थितिः ॥६॥

KAARIKAS 1 to 6 Meaning: “This daughter is a devotee and servant of our Lord Sri Narayana! Due to this, she has been described, with the virtues of our Lord (like “Bhaga” (opulence)). She is described, specifically, for the “fame” (i.e. to bring out) of our Lord’s

6 qualities of “opulence” and others! (Aishwaryam). (1)

“If this daughter is not accepted, then there will be difficulties caused by the “desires” themselves! Both the sage and the bride have the “same and equal” desires! Hence, the “Vedic marriage” is considered as appropriate.” (2)

“Through the 2nd verse (of the 6 verses), the honor and respect for the “Vidhi” (Vedic way) have been described. Due to this, Sage Kardama’s “energy” (Veeryam) will be based on “righteous duty” (Dharma). By the reference to “Viswaavasu”, the fame of Sage Kardama is alluded to.” (3)

“She is very beautiful, with special brilliance. She is different due to this, from Goddess Laxmiji. She is told to be “related”, to the “moon”, and as a result of this, her getting related to an “episode” with a ‘Gandharva’ is also indicated.” (4)

“The description of the bride is made, as similar to Goddess Sri Laxmiji. This is due to the fact, that Goddess Laxmi is originated from “fire”. Likewise, this “bride” also will be attained by Sage Kardama, through the relationship of “fire”. (5)

“The description of “Jnana” and “Vairaagyam” (detachment) is very clear. Hence, their description is not out of place here. It is also said, that all the 6 qualities of our Lord are there in this “bride” also. Through these, this girl is regarded (i.e. through these “qualities and signs”, this “bride” is considered) as a servant and devotee of our Lord Sri Narayana.” (6)

श्रीसुबोधिनी : बाढमिति वचनं विवाहे प्रसिद्धम्। ‘बाढं वृणीध्वम्’ इति वचनात्। अव्ययमेतत्। यथासुखमित्यर्थे, सत्यार्थे वा। अहं तु

बोदुकाम एव। तव चाऽऽत्मजा कन्या न कस्मैचिद्वत्ता। उद्बोदुकाम इति वचनात् ममापि पूर्वं न विवाहः। अत आवयोरप्ययमाद्यो वैवाहिको विधिः विवाहसंबन्धी अपूर्वजनकः प्रकारः। इति वाक्यात्। आपदि विवाहः प्राजापत्यश्च सन्तत्यर्थं निरूपितः सोऽत्र निराक्रियते विधिर्भूयादिति ॥१५॥

केवलमदृष्टजनकः शोभाकरो न भवतीति शोभाऽपि यथासुखं भवत्वित्याह—

SRI SUBODHINI: The word “yes, indeed” (Bādam) is chanted during a marriage. The meaning of this word is, “Let there be the happiness as desired i.e. certainly.” “I am desirous of certainly marrying and especially when your daughter is not yet married to anyone else” — so said Sage Kardama.

दत्तायास्तु विवाहोऽत्र लौकिकः परिकीर्तितः।

अप्रत्ताया विवाहो हि ब्राह्म एव निरूपितः ॥१॥

KAARIKA 1 Meaning: “If you have already given a word of your promise of giving your daughter, in marriage to anyone else, but later, the daughter is given in marriage to someone else, then this type of “marriage” is called as “worldly” (Loukik). But, where no “promise” (word) has been given or made, this type of “marriage” is called as ‘Vedic’ (Braamha Vivaaha).

SRI SUBODHINI: Sage Kardama is called here, as one, “who is not married at all up to now”. Hence, the marriage between these two will be “Vedic” (being their first marriage). Marriages are made through circumstances, which are not known before (Apoorva). In cases of “emergency or danger”, marriages can be conducted, in “non Vedic” ways also! Like, it has been said that, if a good bridegroom is available, then, there

is no mistake in giving your daughter, to this bridegroom, by even breaking the word of promise, given to another earlier!”

‘दत्तामपि हरेत् कन्यां श्रेयांश्चेद्वर आव्रजेत्।

नष्टे मृते प्रव्रजिते क्लीबे च पतिते सति।

पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते’ ॥२॥

KAARIKA 2 Meaning: “When a word of promise is given to someone, and this person goes somewhere or his “whereabouts” become unknown or if he dies or renounces life (becomes a “Sannyaasi”) or is proved to be impotent or fallen — From these 5 types of “dangers or dire circumstances”, a father can “break” his promise, and arrange his daughter’s marriage, with another bridegroom.”

SRI SUBODHINI: In dire, peculiar and dangerous circumstances, for the sake of marriage and children, the system of “Praapathya” has been prescribed. But, this is negated here, as it is told clearly, that the proper system (Vidhi) should be followed.

This “marriage” has been caused by “fortune” only, and it is not adding to the brilliance of the event itself. If someone were to say like this, then this thought is negated by telling, that “brilliance and beauty” will be also there, along with required happiness and joy (i.e. not just “fated” to be “adjusted”) — as per the following verse.

कामः स भूयान्नरदेव तेऽस्याः-

पुत्र्याः समाम्नायविधौ प्रतीतः।

क एव ते तनयां नाद्रियेत स्वयैव-

कान्त्या क्षिपतीमिव श्रियम्॥१६॥

VERSE 16 Meaning: “Oh king! Let the conduct of this marriage be, as per your desire! But, kindly ensure, that this marriage is done, as all others have conducted before! In other words, let it be conducted as per the “Vedic” system! Who will not honor and respect your daughter, who, from the brilliance of her beautiful body, is considered as higher to, even Goddess Sri Laxmiji.”

श्रीसुबोधिनी : काम इति। स एव विधिः कामो भूयात् कामितप्रकारेण भवत्वित्यर्थः। तत्र हेतुः—नरदेवेति। राज्ञां हि न ब्राह्मणानामिव विवाहः शोभारहितः परं स न सर्वात्मना लौकिकः कर्तव्यः, किन्तु समाम्नायविधौ प्रतीतः कर्तव्यः। समाम्नायो नामाभ्यासः। यथा पूर्वं सर्वैः कृतः तादृशविधौ प्रतीतः। समाम्नायो वेद इति केचित्। ननु तदा कन्याया महत्त्वप्रतीतेः मात्सर्यादग्रहणं स्यादित्याशङ्क्याऽऽह—क एवेति। कस्ते तनयां नाद्रियेत। एवेत्यनादरे। तत्र हेतुः—स्वया असाधारण्या कान्त्यैव श्रियमिव लक्ष्मीं क्षिपतीम्। अस्यापि भगवच्छक्तित्वात् तथा कथनं न दोषाय। लक्ष्मी क्षिपतीमिवेति भक्तिरूपताऽप्यस्याः सूचिता ॥१६॥

तस्या कीर्तिमाह—

SRI SUBODHINI: “Let this marriage be conducted, as per the “system”, you desire!” The addressal of “Naradeva” (king), has been made to specially indicate, that the marriages in the royal household, do not take place, in a simple way, as it happens in the Brahmin homes! Hence, let there be necessary “care” taken, to ensure, that this marriage is conducted, not in the “worldly” way only. Let it be conducted, as all others have done, in the past! Some commentators interpret this to mean the “Vedic” way. A doubt also may arise here, that when the king celebrates his daughter’s marriage, then it will be befitting a “royal” wedding, which will enhance the “glory” of the bride only! Perhaps, will Sage

Kardama feel this, as an affront to his own status, and become unhappy? To negate this, Sage Kardama hastens to say that, “everyone will respect and honor your daughter! Your daughter has, through her extraordinary brilliance, has gone higher, than Goddess Sri Laxmi herself!”

A doubt may arise here. Was it right to compare in this way, King Manu’s daughter with Goddess Laxmiji? Will not it be “blemishful”? On this, Sage Kardama says that, “this “bride” also is a manifestation of our Lord’s “power” (Sakthi) only!” Hence, this “comparison” is not ‘blemishful’. By telling, that this “bride” is higher than Goddess Sri Laxmiji, what is indicated is the “Bhakthi” of this daughter, to our Lord!

Sage Kardama, speaks about the “fame” of the “bride” –

यां हर्म्यपृष्ठे कृणदङ्घ्रिशोभां विक्रीडतीं कन्दुकविह्वलाक्षीम्।
विश्वावसुर्यपतत्स्वाद्विमानाद्विलोक्य संमोहविमूढचेताः॥१७॥

VERSE 17 Meaning: “At one time, this daughter was playing, with a ball on the terrace of her palace. She had to run after the ‘ball’, hither and thither, for a long time! Due to this, her eyes became disturbed and the anklets were making very sweet sounds! On seeing her, at this time, a Gandharva by the name of Viswaavasu, got infatuated by her beauty, and fell down from his plane, in a state of unconsciousness!”

श्रीसुबोधिनी : यां हर्म्यपृष्ठ इति विश्वावसुगन्धर्वो यां देवहूतिं हर्म्यपृष्ठे क्रीडन्तीं कन्दुकेन विह्वले अक्षिणी यस्याः। अप्सरसां सान्निध्येऽपि शोभया गृहीतचित्तः उपरि गच्छन् विमानात् तस्याः पुरतः पतित इति नारदादिवाक्यैर्ज्ञायते। हर्म्यपृष्ठेन व्यवधानम्। कृणदङ्घ्रिशोभामिति उदीपनादयो निरूपिताः। कन्दुकविह्वलाक्षीमिति

चाञ्चल्यम्, मुग्धभावश्च निरूपितः। सम्यक् मोहेन विमूढं चेतो यस्य।
गन्धर्वत्वाच्च दोषः ॥१७॥

तस्याः श्रीत्वं वर्णयति—

SRI SUBODHINI: The Gandharva Viswaavasu, saw Devahooti playing her games with a 'ball', on the terrace of her palace. Her eyes were looking "here and there" (chanchal). Though surrounded by the celestial "Apsara" ladies, this Gandharva got infatuated with the beauty of Devahooti! (i.e. on the terrace). Sri Naarada and others have told me about this event! Devahooti was also very innocent. But the Gandharva had got grossly infatuated with her, and got stupefied, through her beauty, which resulted into this "mishap"! It is said here, that so much "blemish" got attached to this person, as Gandharvas are known to be very "lustful"!

The aspect of "Shree" (our Lord's quality of "wealth" (Bhakthi)) of Devahooti is being described.

तां प्रार्थयन्तीं ललनाललामामसेवितश्रीचरणैरदृष्टाम्।

वत्सां मनोरुच्यपदः स्वसारं को नाऽभिमन्येत बुधोऽभियाताम्॥१८॥

VERSE 18 Meaning: "The same Devahooti has now come here, and is praying herself. How can any intelligent person, not accept her hand, when this is the situation? This girl Devahooti is the daughter of yourself, Emperor Swaayambhuva Manu, and is the doting loving sister of Uttaanapaada! She is like a precious gem, among the most beautiful ladies! In fact, her "Darsan" is not possible for those, who have not served and worshipped the lotus feet of our Lord!"

श्रीसुबोधिनी : तां प्रार्थयन्तीमिति। प्रथमतः प्रार्थयन्तीं स्वयमेव चाऽभियातां बुधः सन् को वा नाभिमन्येत। प्रार्थयन्ती सर्वथा ग्राह्या, या

काचित्। तत्रापि 'स्त्रीरत्नं दुष्कुलादपि' इति न्यायेनाऽपि सा ग्राह्येत्याह—ललनाललामामिति। ललना स्त्री, तासां मध्ये ललामा श्रेष्ठा। भगवत्प्रसादरूपत्वाच्च सर्वथा ग्राह्येत्याह—न सेवितौ श्रीयुक्तौ भगवच्चरणौ यैः, तैरदृष्टाम्। ते तां द्रष्टुमपि न शक्नुवन्ति, अत इयं भगवत्प्रसादरूपा। मनुर्धर्मरूपः। स चेत्फलं दोग्धि, तदेयं वत्सा प्रिया कन्येत्यर्थः। उच्चपदः स्वसारमिति। भ्रातृमती, प्रसिद्धकन्या च। को वा सर्वशास्त्रार्थवेत्ता न मन्येत। एतादृशी स्त्री ब्रह्मविद्याया अप्यधिकेति। आभिमुख्येन यातेत्येतादृश्याः परित्यागे दोषश्रवणात् ॥१८॥

परमेको दोषोऽस्ति, तं चेत् स्वीकुर्यात्तदा भजिष्य इत्याह—

SRI SUBODHINI: "In the first instance, such a brilliant beautiful Devahooti has come here, and is praying too! Will any intelligent person ever give up on her i.e. not accept her? It is incumbent on me to accept her, as she is praying to me for the same! She is a most precious gem among all the ladies! (It is said that, a precious gem of a woman should be accepted, even if she is from a bad family.) She is a "blessing" (Prasaad) from our Lord and is fully acceptable, at all times! Those persons, who have not done the service and worship of our Lord's lotus feet, will never be able to get the "Darsan" of a devotee, like Devahooti! — as she is a gift and blessing from our Lord (Bhagawat Prasaadaroopta). King Manu is symbolic of 'Dharma', and this daughter is his' - as a calf to a cow! Her brother is Uttaamapaada, who is very famous! Given all these, which intelligent person, who is aware of the scriptures, and it's meanings, will be foolish enough to disregard, disrespect or not accept her? **SUCH A LADY IS GREATER THAN THE KNOWLEDGE OF "BRAHMAN" TOO!** The Vedas have condemned the "giving up" of persons, who have come to seek your help! (Of course this is done, as per

the scriptures only.)

“But there is one “blemish” (in me). If she is able to accept my “blemish”, then I shall accept her forthwith.” So said Sage Kardama — as per the following verse.

अतो भजिष्ये समयेन साध्वीं-

यावत्तेजो बिभृयादात्मनो मे।

अतो धर्मान्पारमहंस्यमुख्यान्-

शुक्लप्रोक्तान् बहु मन्येऽविहिंस्त्रान्॥१९॥

VERSE 19 Meaning: “I will certainly accept this daughter of your’s, who is very noble and saintly! But I do have a “condition” for this! I will be staying with her, discharging my duties, as a householder, only till we get a child. Later, I will opt to observe the duties and rules of non violence, self control over the senses and others, which are enjoined, in the life of a Sannyasa, as explained by our Lord Sri Narayana.” I will give these, greater importance.” (I will follow this sort of life only.)

श्रीसुबोधिनी : अतो भजिष्य इति। यस्मादेषा सर्वोत्कृष्टा, अतो भजिष्ये। परं समयेन, कालनियमेन। ननु प्रथमत एव किमित्येवं निर्बन्धः क्रियते यदैव वैराग्यम्, तदैव परं त्यक्तव्या। तत्राऽऽह—साध्वीमिति। एषा हि पतिव्रता। ‘मृते म्रियते या नारी सा स्त्री ज्ञेया पतिव्रता’ इति मरणपर्यन्तं तस्या धर्मरक्षार्थं संग्राह्या स्यात्, अन्यथा शरणागतया धर्मो नश्येत्। अतः पूर्वमेव पणबन्धे परिग्रहसमये तया तथाव्रतं न गृहीतं स्यात्। समयमाह—यावत्तेजो बिभृयादात्मनो मे इति। मे तेजो बीजात्मकम्, ब्रह्मत्वात्। तावतैव तस्याः कृतार्थत्वायाऽऽह—आत्मन इति। अहमात्मा तस्या अपि आत्मतेजश्चेद्भूतं तदैव पातिव्रत्यं सिद्धम्, पतिः स्वस्मिन्नेव स्थित इति। तदनन्तरं पारमहंस्यधर्मानेव भजिष्य इत्याह—अत इति। पारमहंस्ये आश्रमे मुख्यान्। प्रमाणमाह—शुक्लप्रोक्तानिति। शुक्लनारायणेन प्रोक्तान् तानेव बहु मन्ये। तेषां धर्माणां प्रमेयतोऽप्युत्कर्षमाह अविहिंस्त्रानिति।

गार्हस्थ्ये यज्ञादयो हिंसाः ॥१९॥

ननु 'यावज्जीवमग्निहोत्रं जुहुयात्' इति श्रुतेः,। 'इत एव ब्रह्मचर्यादेव प्रव्रजेत्' इति स्मृतेश्च गार्हस्थ्यानन्तरं न प्रव्राज इति चेत्तत्राऽऽह—

SRI SUBODHINI: "This "bride" is the "best of all" — hence, I will certainly accept her!" Perhaps, King Manu may get a doubt on the possible difficulties to his daughter, due to the "condition", put by the sage, as regards his opting for the path of "renunciation", after the birth of a child! To negate this, the sage says, "This bride is a noble, saintly and sacred soul! — very chaste!" In the scriptures, it has been specified, that a chaste wife is one, who also dies immediately after the death of her husband! Hence, the scriptures have enjoined a good husband to protect his wife, till his own death! The sage explained his vow now, in a detailed way! (i.e. his "condition" for marrying Devahooti). He says, "My "energy" is infused, with the highest truth of "Brahman"! When Devahooti receives my "energy", then, I will opt to become a "Sannyasi"! Devahooti will also feel fulfilled due to this! (Aatmanaha). I am the "Aatma" of Devahooti! When my "energy and brilliance" (i.e. the "Aatma") is accepted by her, then her "chastity" will be fully ensured! — because, she will feel, that her husband is always with her! I will opt to observe the "Dharma (duty) of a Paramahansa", (a wandering Sannyasi), after she accepts my "energy"! — in the highest traditions of an ideal "Paramahansa" i.e. I will value and give importance to the system, as prescribed by our Lord, who is pure viz. Sri Narayana! This "Dharma" (system) is higher than our Lord Himself, as the "Prameya" (beloved of His devotees) — because this system of renunciation is prescribed by our Lord Sri

Narayana, only and is devoid of even a trace of violence (HIMSAARAHITA)! The “sacrifices” which are usually performed, during the “householder” stage, are not “violence free”. Hence, Sage Kardama has now accorded the highest importance to the vow of becoming a “Paramahamsa”!

But, the Vedas prescribe, that a householder should observe the “worship of fire” (Agnihotra) till his death! The “Smriti” (code of conduct), however says, that “A person can opt to become a “Sannyasi”, even directly from the stage of being a “celibate”. (i.e. without passing through “marriage”). There is “contradiction” in these statements. On this Sage Kardama says, as under.

यतोऽभवद्विश्वमिदं विचित्रं संस्थाप्यते यत्र च वाऽवतिष्ठते।
प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः॥२०॥

VERSE 20 Meaning: “This diverse and astonishing Universe has got originated from our Lord Sri Narayana! This Universe also gets merged back into our Lord, while being protected by Him, when it is functioning! I regard and respect Lord Sri Narayana, as higher and greater, who is “limitless”, and who is the “Lord and master” of all the Prajaapaties!” (Protectors of this Universe.)

श्रीसुबोधिनी : यतोऽभवदिति। अस्मिन्नर्थे एष भगवानेव प्रमाणम्। सर्वथाऽऽदरणीयो यः स प्रमाणमिहोच्यते। तत्संबन्धात्कृतिस्तस्य प्रमाणं वाक्यमेव च ॥१॥ वेदानां प्रामाण्यं भगवद्वाक्यत्वात्। स ह्यनन्तः, अनन्तमूर्तिः, देशाद्यपरिच्छिन्नश्च। स हि तत्तदधिकारानुसारेण बहुधा शास्त्रार्थमाह। भक्तेभ्यश्च पृथक् पृथगाह। अतो यन्मां प्रत्याह विशेषाकारेण, तदेव प्रमाणम्; विशेषो बलवानिति। वेदात्स्वतन्त्रादपि भगवान् महानिति वक्तुं जगत्कर्तृत्वमाह—यतो भगवतः सकाशादिदं विश्वमभवदुत्पन्नम्। विचित्रमित्यलौकिककर्तृत्वं तस्य

बोधितम्। यत इति कारणमविकृतम्। चिन्तामण्यादेः सकाशादुत्पादितानां घटादीनां न समवायादि किञ्चिदपि कारणमन्यदृश्यते। तथा यावदपेक्षितकारणानि भगवानेव, नान्यदित्यव्ययनिर्देशः। यत्रैव संस्थाप्यते लीनं भवति, यत्र च वाऽवतिष्ठते स्थितं भवति। एककारणत्वं गुणानां तदभिमानिनश्च सम्भवतीति त्रितयकीर्तनम्। नियामकत्वं चाऽऽह—प्रजापतीनां पतिरिति। तत्राप्येषः, इदानीमपि निकटे भासते। अनेनोल्लङ्घनमपि न शक्यमित्युक्तम्। अत एव वेदाद्यपेक्षयापि परं प्रमाणम्। भगवानित्यविकृतं ब्रह्मेति। अनन्त इति प्रामाण्ये हेतुः, अन्यस्यानादरणीयत्वात् ॥२०॥

एतावदुक्त्वा, चेदङ्गीकरिष्यन्ति, तदा विवाहं कारयिष्यायामीति निश्चित्य तूष्णीं स्थित इत्याह—

SRI SUBODHINI: Our Lord is the final evidence and proof — as He is the one, who is the fit recipient of everyone's respect and honor! His "actions and words" are the evidence and proof! The Vedas are regarded as "evidence", as they contain the "words" of our Lord only! This Lord, Sri Narayana has become all the "forms and names", which we see, in this Universe! He is "limitless" — not bound through the factors of "time" (Kaala) or "place" (Desa). It is our Lord Sri Narayana, who has prescribed the 'authority' of each and everyone (i.e. duties), as per their status and requirements! This, He has ensured, through the diverse provisions and prescriptions of the scriptures!

For His own "devotees" (Bhakthaas) also, He has provided separately, rules of conduct! "He has told me, specifically, as to what I should do, and His "order" will be, my own proof and evidence" (i.e. basis of my actions). I will regard His "words" as the highest and most important!

"The Vedas are indeed, independent! BUT OUR LORD IS HIGHER THAN THE VEDAS AND EVERY-

THING ELSE! OUR LORD IS THE CREATOR OF THIS UNIVERSE! From our Lord, came this Universe, which is very astonishing and wonderful! This wonderful nature of this Universe is due to our Lord Sri Narayana, being "supernatural" (Aloukik). Usually, after a "task" is done, there is some "change" (Vikaar) in the "doer". But, here, even after creating this wonderful Universe, there is no "change" in our Lord! Like the wish-fulfilling gem of "Chintamani", our Lord has become the "cause for all other causes", for everything in this Universe!

"This Universe gets "merged back" into our Lord only. While the Universe is "functioning", it is fully protected and ruled by our Lord Sri Narayana only! Our Lord has given the tasks of creation, preservation and destruction of this Universe to three "quality-based forms of Himself" only viz. Lord Brahma, Lord Vishnu and Lord Siva! All these three different "forms" are not separate or different from our Lord Sri Narayana! Reference is made here, on all these three "forms" of our Lord, to emphasize on their "qualities" (Guna)."

"Our Lord Sri Narayana is the "Lord" (Pati) of all the "Prajaapatis" (the protectors of the Universe, originated by Lord Brahma) i.e. He is their controller! He is present even now, very near to us! (Yesha) and seen, as the 'most brilliant'! No one can "cross over" Him or disobey Him, in any way, as He is all-pervasive! HENCE, OUR LORD SRI NARAYANA IS A HIGHER EVIDENCE AND PROOF, THAN THE VEDAS TOO! NAY, HE IS THE HIGHEST TRUTH (PARAMA PRAMAANA). The word 'Bhagawan' refers to the changeless and unmanifested highest Absolute Brahman! His stature as being "limitless" is the highest proof. Due to this, no one else can become the recipient of

the highest honor and devotion!"

After telling this much, Sage Kardama became "silent", thinking that, he will marry Devahooti, if he gets approval, for the same.

मैत्रेय उवाच।

स उग्रधन्वन्नियदेवाऽऽबभाष आसीच्च तूष्णीमरविन्दनाभम्।
धियोपगुह्य स्मितशोभितेन मुखे चेतो लुलुभे देवहूत्याः॥२१॥

VERSE 21 Meaning: "Sage Maitreya said, "Oh brave Vidurji! (Who wields the best of bows!) Sage Kardama could speak this much only! He became silent, afterwards, meditating on our Lord Sri Narayana, who has the lotus flower in His navel! At that time, Devahooti's mind became very enchanted on seeing Sage Kardama's lotus like face, laced with a soft sweet smile."

श्रीसुबोधिनी : स इति। उग्रधन्वन्निति संबोधनमक्षोभाय। स्त्रिया भाविताया अपि क्षोभयितृत्वात्। इयदेव एतावदेवाऽऽबभाषे। एतत्साधकमपि वक्तव्यं पक्षान्तरे वाऽन्यद्वक्तव्यमिति न तस्य हृदयमित्याह—आसीच्च तूष्णीमिति। पाक्षिकदोषस्य विद्यमानत्वात् तत्परिहारार्थमरविन्दनाभं धियोपगुह्येत्युक्तम्। स हि कमलनाभः, जगदेव भिन्नतया कर्तुं शक्तः, किमेतावन्मात्रे अशक्यमिति। तावतैव भगवता कश्चन उपायः कृत इत्याह—धिया उपगृह्णन्नेव। स्मितेन शोभितं यन्मुखम्, तेन देवहूत्याश्चेतो लुलुभे ॥२१॥

न हि मायामोहितः वस्तुनि लुब्धो वा भाविगुणदोषान् पश्यति, अतो मनोः सन्दिग्धमपि मनः, भार्याया हृदयं समीचीनो दुहितुः पतिरिति, दुहितुश्च चित्तं ज्ञात्वा, निःसन्दिग्धं जातमिति तस्मै कन्यां दत्तवानित्याह—

SRI SUBODHINI: Sri Vidurji is called here as 'one who wields a terrible bow', with a view to indicate, that Sri Vidurji would never meet with any "decline"! It may also indicate, that Sage Kardama may meet with

some “decline”, due to the impending marriage (i.e. through his “wife”). Sage Kardama did not also know, what more to say, on this subject. Hence, he became silent! For removing any “blemish” in all this, Sage Kardama began to meditate on our Lord Sri Narayana, with the lotus flower in his navel. He “embraced” Him, in his inner mind! This special reference to our Lord, with the lotus flower in His navel (Kamalanaabha) indicates, that our Lord is the author of this creation. Hence, He is capable of creating even a different Universe, as nothing is of any “difficulty” to our Lord! In this way, the sage began to remember the Lord Sri Narayana, in his heart! Immediately, our Lord solved the problem of the sage by making the sage exhibit a soft sweet smile, which made the mind of Devahooti get attached to the sage! All this was done by our Lord (as He will be “born”, as their son, soon).

The person, who gets infatuated through “Māya” and also gets attached to various objects, usually ignores the “blemish and defects” in them and seeks them, unaware of the consequences! Hence, King Manu was confused, in a way, for giving his daughter in marriage to Sage Kardama. But, when he realized the view of his wife, who expressed approval for the “bridegroom”, as a good husband, for her daughter, and also on realizing, that his daughter also desired to get married to Sage Kardama only, then he, unhesitatingly, gave his daughter Devahooti, in marriage to Sage Kardama!

सोऽनुज्ञात्वा व्यवसितं महिष्या दुहितुःस्फुटम्।

तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः॥२२॥

VERSE 22 Meaning: “King Manu, having known the clear views of approval, by both, his wife and

daughter, now, gave in marriage, his daughter, who was equipped with the same virtues, as the sage, to the Sage Kardama, who was very virtuous and qualified in every way!"

श्रीसुबोधिनी : सोऽनुज्ञात्वेति। व्यवसायो निश्चयः, स्फुटमिति वचनादिभिः। अत एव तस्मै ददौ। स्वस्याऽनिवारणे हेतुः—गुणगणाढ्यायेति। बाधकं च साधकं ज्ञातवानित्याह—तुल्यामिति। इयमपि मुक्ता भविष्यतीत्यर्थः। भगवताऽन्यथा तुल्या नोत्पादित स्यात्। अत एव प्रहर्षितः ॥२२॥

सङ्कल्प्याऽयं दत्तवान्, उत्सवं तु शतरूपा कृतवतीत्याह—

SRI SUBODHINI: All of them had clearly approved this marriage! Hence, King Manu gave his daughter in marriage to Sage Kardama. The sage was invested with all the desirable virtues and qualities. Due to this, King Manu also did not put any obstacle, for celebrating this marriage. The word "TULYAAM" (same and equal) has been used to emphasize, that the "drawbacks", indeed had now become as "virtues and qualities"! In other words, in the same way, Sage Kardama was already a "liberated" soul, his daughter also will attain "liberation" likewise! Otherwise, King Manu thought, that our Lord would not have made his daughter, as "same and equal" to the sage. The very thought, that his daughter also will be "liberated", made the king very happy and immensely joyful!

King Manu had now given his daughter in marriage to the sage. The "festivities" were celebrated by his wife Sataroopa — as per the following verse.

शतरूपा महाराज्ञी पारिबर्हन्महाधनान्।

दम्पत्योः पर्यदात्प्रीत्या भूषावासःपरिच्छदान्॥२३॥

VERSE 23 Meaning: "The empress Sataroopa, gave

as “dowry”, to her daughter and son-in-law, with intense love, many invaluable items, such as beautiful and invaluable clothes, ornaments and vessels and other requirements, of a household.”

श्रीसुबोधिनी : शतरूपेति। सामर्थ्यम्-महाराज्ञीति। पारिवर्हान् विवाहसमये दानयोग्यान्। महाधनानमूल्यान्। न केवलं दुहितुः, किन्तु दम्पत्योः। न संकल्पेन, नापि दयया, किन्तु प्रीत्या। भूषा अलङ्काराः कुण्डलादयः। वासांसि नानाविधानि। परिच्छदा उपकरणानि ॥२३॥

कन्यां दत्त्वा गृहं गन्तुर्मनोः कृत्यमाह—

SRI SUBODHINI: Sataroopa deserved to be called as the “Empress” (Mahaaraani). Usually a lot of gifts are given to one’s daughter, during her marriage. Very valuable materials were not given to his daughter only — but also for the son-in-law! All these were given with intense love (i.e. not out of compassion) The word “Bhoosha” denotes earrings and other ornaments. A wide variety of invaluable clothes were also given, along with various household items/vessels etc.

When King Manu set upon to return to his home, after the marriage, what happened, at that time is being told, through the following verse.

प्रत्तां दुहितरं सम्राट् सदृक्षाय गतव्यथः।

उपगृह्य च बाहुभ्यामौत्कण्ठ्योन्मथिताशयः॥२४॥

VERSE 24 Meaning: “In this way, after giving his daughter in marriage to a very deserving groom, King Manu became happy and freed from anxieties! But, unable to tolerate his daughter’s “separation”, at the time of taking “leave” (returning), he, due to intense sorrow and emotions, became very unhappy and stupefied, in his mind. As a result, he embraced his daughter, through

both of his hands.”

श्रीसुबोधिनी : प्रप्तामिति। दत्तापि दुःखदा कन्या विसृदशाय; तदभावान्निश्चितो जात इत्याह—सदृक्षाय गतव्यथ इति। दत्त्वेति वक्तव्ये सिद्धत्वात्तदनुवादमकृत्वा, उपगूहने ईप्सितत्वात् प्रप्तामिति द्वितीयैवोक्ता। शीघ्रगमने हेतुः—सम्प्राडिति। चकाराद्वाक्यान्यपि तदानीन्तनानि योग्यानि सूचितानि। उपगूह्येति पाठे समीपे ग्रहणमात्रम्। उभयथापि शिरस एव ग्रहणम्। अतिस्नेहो द्विवचनेन ज्ञापितः। प्रेम्णा च विह्वलो जात इत्याह—औत्कण्ठ्येति। उन्मथितोऽत्यन्तं क्षुभित आशयो यस्य ॥२४॥

गन्तुमप्यशक्तो जात इत्याह—

SRI SUBODHINI: If the daughter had been married to an ‘undeserving’ person, then, there will be “sorrow” originated from this daughter. But, this was not the case, and due to this, King Manu became “anxiety free”! He was returning back quickly, as he was the ‘Emperor’ of the Universe, and he had very many tasks to be attended to. The syllable “Cha” (and) used here indicates, that King Manu also spoke appropriate words. He embraced his daughter with both his hands (or called her to come very near to him) and placed his hands on her head! This denotes intense love and affection of the king to his daughter. He had become stupefied with love, and had got affected with intense sorrow, caused by the impending separation from his daughter (Unmathita = intense sorrow).

His “going away” also became very difficult — as per the following verses.

अशक्नुवंस्तद्विरहं मुञ्चन्वाष्पकलां मुहुः।

आसिञ्चन्नम्ब वत्सेति नेत्रोदैर्दुहितुः शिखाम्॥२५॥

आमन्त्र्य तं मुनिवरमनुज्ञातः सहानुगः।

प्रतस्थे रथमारुह्य सभार्यः स्वपुरं नृपः॥२६॥

VERSES 25 and 26 Meaning: “Unable to tolerate the separation from his daughter, King Manu began to say, “Oh child! Oh, my dear daughter!” and wept bitterly. Tears rolled down from his eyes – the tears now wetted the combed hair of Devahooti! Later, asking the great Sage Kardama, he got permission to leave, along with his queen. They both sat on the chariot, and started to proceed to his city, accompanied by his servants!”

श्रीसुबोधिनी : अशक्नुवन्निति। सोढुमित्यर्थात्। स्वस्मिन् संबद्ध एव हि विरहः शक्योऽशक्यो वा भवति। अत एव बाष्पकलां मुञ्चन्। अन्तस्तापेन हि मुखतो बाष्पनिर्गमनम्। बाष्पगतः शोभायमानत्वात् कलात्वम्। मुहुरिति प्रतिस्मरणं विरहाधिक्यं द्योतयति। नेत्रे च जलं बहु निर्गतमित्याह—आसिञ्चन्निति। तस्या अपि रोदने अम्ब वत्सेति संबोधनम्। मारोदीरित्यादि वक्तुमशक्तो नेत्रजैर्जलैर्दुहितुः शिखामासिञ्चन्। मुनिवरं चाऽऽमन्त्र्य तेनैवानुज्ञातः सहानुगः सभार्यश्च रथमारुह्य स्वपुरं प्रतस्थ इति श्लोकत्रयसंबन्धः। मुनिवरत्वादेव न विशेषतः समर्पणम्। स्वपुरं प्रति। नृप इति रक्षार्थं गमनमावश्यकं निरूपितम्॥२५॥२६॥

दुहितुः सहवासो नास्तीत्यपि शङ्कां निवारयति—

SRI SUBODHINI: The king was not able to tolerate the sorrow of separation from his daughter. He began to cry bitterly, and tears rolled down from his eyes. When there is sorrow, inside oneself, then it exhibits itself on the face, by means of “tears” (Bashpakalaa). He wept again and again, by remembering the “would be” separation, which affected him, intensely! From the eyes, flowed so much tears, that they wetted the hair of Devahooti, who also wept calling to her ‘mother’. The king, in turn, called out “Oh my child!” The king could not even tell

Devahooti, not to weep, instead, through his continuous weeping, he drenched the hair of Devahooti.

He asked permission from the great Sage Kardama to return back. On getting his permission, he, accompanied by his servants and the queen, sat on his chariot, and set out to return to his city. As the sage was a great and noble "Rishi", without telling much, they returned. The king is called, in this verse, as 'Nripa' — as he protects his subjects. Hence, he did not want to stay here, for a longer period. He was desirous of protecting his subjects, as they well be left unprotected otherwise. Hence, it was very essential for him to return to his city.

His daughter was also "absent" now (i.e. with him)! This "doubt" is removed through the following verse.

उभयोर्ऋषिकुल्यायाः सरस्वत्याः सुरोधसोः।

ऋषीणामुपशान्तानां पश्यन्नाश्रमसंपदः॥२७॥

VERSE 27 Meaning: "The king went back to his capital city, seeing on the way, the brilliance of the hermitages of the noble saintly sages, situated on the two banks of the holy Saraswati river, devotedly served and worshipped by these sages."

श्रीसुबोधिनी : उभयोरिति। ऋषिकुलयोग्यायाः सरस्वत्या उभयो रोधसोः स्थितानामुपशान्तानामृषीणां पथि आश्रमसंपदः पश्यन् इति पूर्वणैव संबन्धः। उभयो रोधसोरिति परस्परदर्शनार्थम्। ऋषिकुलयोन्यत्वात् सरस्वत्याः प्रार्थनयाऽपि जामातुः स्वनिकटे गमनं निवारितम्। सृष्ट्यर्थं च सोपयुज्यत इति सरस्वत्या इति। उत्तमरोधस्त्वं सुव्यवहार्यत्वात्। कलहाभावाद्योपशान्तानामिति। संपद इति समृद्धिर्निरूपिता ॥२७॥

एवमितो गमनमुक्त्वा तस्य स्वनगरे प्रवेशे संभ्रममाह—

SRI SUBODHINI: The peaceful and noble saints

and sages were serving and worshipping the holy Saraswati river, on both of its banks, in their hermitages. The scene of this holy situation was very brilliant to see. King Manu, while seeing all this beauty and holy situation, went back to his city. The hermitage of these noble sages were situated, on the two banks of the river, opposite to each other, so that these sages could see each other, whenever they desired! The river Saraswati was also deserving to have this vast group of sages, staying on her two banks. In view of this, even through a prayer, there was no possibility of Sage Kardama leaving this holy place, to go along with King Manu! This holy river Saraswati is deemed, as an ideal place for the progress of creation! On both the banks of the river, these hermitages were situated in a proper manner, and the life was very peaceful, for the sages. These sages never had any discord among themselves, as, they were always "peaceful"! The hermitages were well provided for. (Aashramasampadaha).

In this way, after describing the return journey of King Manu, through these holy hermitages, the enthusiasm and joy expressed by the subjects of King Manu are described, when he entered his city.

तमायान्तमभिप्रेत्य ब्रह्मावर्तात्प्रजापतिम्।

गीतसंस्तुतिवादित्रैः प्रत्युदीयुः प्रहर्षिताः॥२८॥

VERSE 28 Meaning: "The subjects of Brahmaavarta got the news, that their Lord and King Manu was returning to the city. They became very happy and blissful. They sang his "praise", played the drums and musical instruments and came outside the city, to welcome and greet the king."

श्रीसुबोधिनी : तमायान्तमिति। ब्रह्मावर्तादिति। सरस्वतीतीरं सर्वमेव
ब्रह्मावर्तत्वेनोच्यते। ब्रह्मावर्तानिति पाठः। सुगमः। प्रजापतिं मनुम्। योगोऽत्र।
प्रजाः पतिमिति पाठः। प्रहर्षिताः प्रजा गीतादिभिः प्रत्युदीयुराभिमुख्येनगताः
॥२८॥

बिन्दुसरः परित्यज्य स्थालान्तरे मनुः कथं गतः? किमिति तत्रैव
राजधानीं न कृतवानित्याशङ्क्य, मनुस्थितापि नगरी बिन्दुसरस्तुल्येति वक्तुं
तामनुवर्णयति—बर्हिष्मतीति त्रिभिः—

SRI SUBODHINI: The entire territory, situated on both sides of the holy Saraswati river, is called as 'Brahmaavarta'. The word "Prajapati" denotes both to King Manu and his "subjects"! His subjects became very joyful at his return, and came out, in large numbers, to welcome him, with songs of praise and playing of musical instruments.

How did King Manu go away, "giving up" a holy place of Bindhusara? Why did he not make his capital here itself? If a doubt arises like this, on this, it is said, that wherever King Manu lived, that city or place assumed the "role, nature and form" of the holy Bindhusara! To emphasize this, the capital city of King Manu is being described.

बर्हिष्मती नाम पुरी सर्वसंपत्समन्विता।

न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः॥२९॥

VERSE 29 meaning: "The capital city of King Manu viz. "Barhishmati" was "very prosperous" with all types of wealth and conveniences! It was, in this place, the hair of our Lord Sri Varaaha had fallen, when He, after bringing mother earth, from the region of 'Rasaatala', had relaxed his entire body, through shaking it!" (i.e. such was the holy nature of this city).

श्रीसुबोधिनी : यथेदं बिन्दुसरः, तथा सा बर्हिष्मती नाम। ननु तुल्यत्वेऽपि अत्रैव कथं नाऽवस्थानम्? तत्राऽऽहपुरीति। पुर्यामेव हि राजानो वसन्ति, न तु स्थानमात्रे। किञ्च, एषा सर्वसंपत्समन्विता। प्राणिनो हि पुरुषार्थचतुष्टयम्, तदपि बहुविधम्। सर्वप्रकाराणां सर्वा संपदस्यामस्त्यतो राज्ञः सर्वोपकारित्वादत्र स्थितिर्युक्ता। बर्हिष्मतीत्वं साधयति, न्यपतन्निति। बर्हिर्वर्तते यस्यामिति सा पुरीं बर्हिष्मती। बर्हिश्च वैदिकं यज्ञावयोत्पन्नं, मन्त्रादिना कुशकाशादिषु तत्त्वमारोप्यते; यथा पितरो ब्राह्मणेषु। तद्धि देवानामासनम्, तद्यत्र, तत्रैव हि देवाः। यत्र पुनस्तत् स्वाभाविकम्, तत्राऽऽवाहनापेक्षाऽपि नाऽस्ति। तच्च बर्हिस्तस्यामेव पुर्यामुत्पन्नमिति निरूपयितुं कथामाह—यज्ञवराहस्य अङ्गं विधुन्वतो यत्र रोमाणि न्यपतन्। स हि यज्ञात्मा, रोमाणि च बर्हिः ॥२९॥

SRI SUBODHINI: It is said, that this city of Barhishmati" was just like the holy Bindhusara! Even then, why King Manu did not reside in Bindhusara? It is said here, that the kings usually live in a city (Puri) only, and this city was equipped with all types of wealth and prosperity. A human being has 4 goals to attain, through his life. These "four goals" have several divisions and kinds! Here, in this city, all these types of "wealth and prosperity" were present. The king was conferring the benefits on everyone of his subjects and hence, both he and the subjects desired to live together, in this city only!

The word "Barhi" means the "Kusa" grass. In this city only, our Lord Sri Varaaha, who symbolized all the Vedas, had "shaken his body", through which, "hair" from his holy body had fallen! These "hair" got originated, as the sacred "Kusa" grass! (This is used in the performance of sacrifices.) This "Kusa grass is "Vedic" in nature, and they had got originated from the holy body of our Lord Sri Yagna Varaaha! In a sacrifice,

through the chanting of “Manthraas”, the holy body and the parts of our Lord, are invoked in “Kusa” grass, and other holy substances! Like the “ancestors” are “invoked” on the Brahmins (during the “Sraadha” ceremony). The “Kusa” grass is considered, as the seat of the celestial deities! In other words, the celestial deities are present only, where the “Kusa” grass is used! Thus, there is no necessity to welcome and invoke their presence, when the “Kusa” grass is present! Thus, the holy “Kusa” grass is seen, all over this city, having got originated here only, in the most sacred way, as described.

कुशाः काशास्त एवाऽसन् शश्वद्धरितवर्चसः।

ऋषयो यैः पराभाव्य यज्ञघ्नान् यज्ञमीजिरे॥३०॥

VERSE 30 Meaning: “Our Lord Sri Varaaha’s “hair” only became the ever green “Kusa” and “Kaasa”, through which, ignoring the obstructions caused by the demons, during the performance of a sacrifice, the sages had served and worshipped our Lord Sri Yagna Varaaha, through the performance of sacrifices!”

श्रीसुबोधिनी : त एव कुशकाशा अभवन्। तेषां यज्ञियत्वपरिज्ञानार्थमलौकिकं रूपमाह—शश्वद्धरितवर्चस इति। सर्वेष्वेव कालेषु कुशा उत्पद्यन्ते, हरितवर्णाश्च भवन्ति, नत्वन्ये ब्रीहियवादयः। अतस्त एवाऽऽसन्। रोमाणि कुशकाशा एवाऽभवन्त्रित्यर्थः। ननु यज्ञियाः पश्वादयो बहव एव पदार्थाः, ते च सर्वत्रैव यथायथमुत्पद्यन्त इति कथं बर्हिष एवाऽऽधिक्यम्? कथं वा तेन बर्हिष्मत्या माहात्म्यमिति? तत्राऽऽह—ऋषयो यैरिति। यैः कुशकाशैः, यज्ञघ्नान् राक्षसान्, पराभाव्य यज्ञमीजिरे। कुशानां यज्ञप्रतिपक्षनाशकत्वं शाखान्तरेषु चिन्त्यम् ॥३०॥

एवं बर्हिष्मतीत्वमुपपाद्य, विशेषतस्तत्र स्थितौ प्रयोजनमाह—

SRI SUBODHINI: The “hair”, which fell down, became the “Kusa and Kaasa”, which are used in the

performance of the “Vedic sacrifices”. Due to this, they are treated as “supernatural” (Aloukik). These types of grass are always “green and fresh”, and usually, at this place, where such grass is grown, other grass like rice, Jowar etc. do not grow! The “hair” of our Lord only became this grass. What about the animals then, which are also used in the performance of the sacrifices, and which are seen originated everywhere? What is then, the glory of this grass and the greatness of this city due to this “grass”? (Barhi) Answering this, it is said, that the sages “defeat” the machinations of the demons, who create obstructions, during the performance of the sacrifices, through the use of these “Kusa and Kaasa”! The Vedic references have clearly stated, that these “Kusa and Kaasa” grass have the power to destroy the enemies of sacrifices!

In this way, after describing the city of Barhishmati, the “benefits” of staying there are being told, in a “special” way!

कुशकाशमयं बर्हिरास्तीर्य भगवान् मनुः।

अयजद्यज्ञपुरुषं लब्ध्वा स्थानं यतो भुवः॥३१॥

VERSE 31 Meaning: “Emperor Manu also, on attaining mother earth, as his residing place, from our Lord Sri Varaaha, had, in this place only, performed the worship of the Lord of all sacrifices, by placing this “Kusa and Kaasa” grass on the ground.” (i.e. having made a “platform” with these).

श्रीसुबोधिनी : कुशकाशमयमिति। आश्ववालः काशः, सहि प्रस्तरो भवति पश्चादिष्वातिथ्यादिषु च। कुशकाशप्रकृतिकं बर्हिरास्तीर्य, स्वयं दीक्षितो भगवद्रूपो भूत्वा, मनुर्यज्ञपुरुषमयजत्। यतो भुवः स्थानं प्राप्तवान्। अधिकारित्वाविशेषेऽपि इन्द्रादयः स्वर्गाधिकारिणः, मनुस्तु भूमेः। सा च

देवयजनरूपा। देवयजनं प्राप्याऽवश्यं यज्ञाः कर्तव्या इति लब्ध्वाऽयजदिति।
लाभस्य यज्ञमात्रोपयोगित्वाय क्त्वा प्रत्ययः। यतो वा यज्ञात्। यज्ञवराहेणैव
सा दत्ता, अतो यज्ञार्थमेव मया प्राप्तमित्ययजत् ॥३१॥

एवं बर्हिष्मत्यां स्थितौ प्रयोजनमुक्त्वा तां प्रविष्ट इत्याह—

SRI SUBODHINI: “Kaasa” is used to feed the cows and also to enable the guests to sit on! (as carpets) King Manu using both Kusa and Kaasa, had made a “platform” or place, and performed, himself, the service of our Lord of sacrifices, through the performance of a sacrifice! Due to this only, he had attained the residence of this mother earth! Both Indra and King Manu are considered as “authorities”, of an “equal and same” nature. However, Indra and others got the rulership of the heavens etc. and King Manu was given the rulership of this earth! This “earth” is a fit place for the performance of sacrifices to propitiate our Lord and the celestial deities! Our Lord Sri Yagnavaraaha only had given this earth to King Manu, who performed the sacrifice to propitiate our Lord, as he thought, “I have been blessed with the residence of this earth, only for the sake of doing this sacrifice. Hence, I will do this sacrifice to worship our Lord!”

After explaining the “benefits” of residence in this city of Barhishmati, it is said, that the king entered into this city.

बर्हिष्मतीं नाम विभुर्या निर्विश्य समावसत्।

तस्यां प्रविष्टो भवनं तापत्रयविनाशनम्॥३२॥

सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः।

संगीयमानासत्कीर्तिः सस्त्रीभिः सुरगायकैः

प्रत्यूपेष्वनुबद्धेन हृदा शृण्वन् हरेः कथाम्॥३३॥

VERSES 32 and 33 Meaning: “After reaching the city of Barhishmati, where he was staying, King Manu entered into his house, which mitigates the three types of sorrow! (32)

“Along with his wife and children, King Manu began to enjoy the various pleasures, as appropriate to the goals of Dharma, wealth and liberation. On the rise of “dawn”, the Gandharvaas, along with their wives, used to sing his “praise” (i.e. King Manu’s). But, King Manu did not get attached to all these! He, with a loving heart, spent his time, listening to the “Leelas” and stories of our Lord Sri Hari only, at all times!” (33)

श्रीसुबोधिनी : बर्हिष्मतीमिति। तादृशस्थाने स्थितिसामर्थ्याय विभुरिति। अत एवोत्तमाधारे शत्रूणां बाधाभावादेकत्रैव सर्वदा स्थित इत्याह—यां निर्विशय समावसदिति। बर्हिष्मतीं प्रसिद्धां भुवः स्थानं लब्ध्वेति पूर्वणैव संबन्धः। यामित्यादि भिन्नम्। सम्यगावसत्। किञ्च, न केवलं पुर्येव सर्वोत्तमा, किन्तु तस्यां भवनमपि सर्वोत्तममिति। तस्यां प्रविष्ट इति तस्यां विद्यमानं भवनं प्रविष्टः। तापत्रयविनाशनमित्युत्कर्षः, स्थानस्य भक्तिजनकत्वात् ॥३२॥

तापत्रयाभावे हि बाह्याभ्यन्तरबाधाभावाद्यथाशास्त्रं पुरुषार्थाः साधयितुं शक्याः। तदाह—सभार्यः सप्रजः कामान् विषयान् धर्माद्यविरोधेन बुभुज इति। बाधकत्वादेव भार्यापुत्रास्त्यज्यन्ते पुरुषार्थविरोधे। तथात्वे नियतं ज्ञापकमाह—संगीयमान इति। सुरगायकैर्गन्धर्वादिभिः स्त्रीसहितैः संगीयमाना सत्कीर्तिर्यस्या। देवास्त्वसत्यं न गायन्ति, नाऽपि धर्मादिविरुद्धां कीर्तिं गायन्ति शृण्वन्ति वा। अस्याः कीर्तेः पुरुषार्थचतुष्टयरूपत्वं प्रतिपादयति। सम्यक्त्वं मोक्षपर्यवसानात्, औदार्याज्ज्ञानम्, सदिति धर्मः, कीर्तिः कामः। अतः कामजनकत्वात्स्त्रीभिः सह गानम्। सुरा ह धर्मफलाः, गायकाः कामार्थप्रधानाः, विशिष्टा मोक्षोपयोगिनश्चेति। पूर्वोक्तस्य सर्वस्य साधकमाह—प्रत्यूपेष्विति प्रातःकालेषु। अनुबद्धेन हृदा हरेः कथां शृण्वन् बुभुज इति पूर्वणैव संबन्धः ॥३३॥

प्रेम्णा भगवत्कथायाः श्रवणस्य सर्वपुरुषार्थसाधकत्वेन मध्ये निदर्शनमाह—

SRI SUBODHINI: King Manu had the authority and deserving nature to stay in such a holy place, (Vibhu) as his enemies, at this place, could never challenge or give difficulties to him! Hence, he lived in this place permanently. The city of Barhishmati was very famous on this earth, and King Manu lived here well! (i.e. prosperous) His palace was also the “best”. He now entered into this palace, which was conducive for the mitigation of all the three types of difficulties, which is faced by everyone. The value of this palace consisted in it's role, for the origination of true Bhakthi” to our Lord! i.e. those who resided in this place, were naturally inspired to love our Lord! (32)

When there is the absence of these three “difficulties” (Taapan), then, a person is free from both “outside and inside” problems. He can, then, put efforts to attain his “goals” of life! King Manu, therefore, as per the “Dharmik” rules/codes, began to enjoy his pleasures and comforts! Usually, even a wife or the son, is given up, when the human “goals” are threatened or affected. But, King Manu’s wife and sons were very virtuous and helpful to him, and he enjoyed all the “worldly” joys and pleasures, along with them.

The singers among the celestials viz. the Gandharvaas, sang his ‘praise’, along with their wives. The celestials never sing the “praise” of someone, which is untruthful or against the tenets of “Dharma”! They neither listen to such “praise” too! The fame of King Manu consisted of his attainment of all the 4 human “goals” (Purushartham). As, all these “goals” were pursued, on the basis of “Dharma”, they led automatically to the ‘liberation’ of

the king! As King Manu was very generous and noble, he could inspire "Jnana" in everyone! His "fame", being "truthful" (real) was of the nature of "Dharma"!, though, "Fame" by itself, is an expression of ones "desire" only! The celestial deities are symbolic of the good "results" of observing "Dharma". The Gandharvaas were predominantly of the nature of "desire" and "wealth" (Kaama and Artha). But, as the 'praise' of the truthful "fame" of King Manu was sung, the same became useful to attain "liberation" too!

All these events happened in the early hours of the morning. But King Manu is said to be "UNATTACHED TO ANY OF THESE PLEASURES AND HE SPENT HIS TIME, LISTENING TO THE "LEELAS AND STORIES" OF OUR LORD! (33)

LISTENING TO THE "LEELAS" OF OUR LORD WITH LOVE IS THE PROPER WAY TO ATTAIN ALL THE HUMAN "GOALS" ALSO! This is being reemphasized once again, as follows.

निष्णातं योगमायासु मुनिं स्वायंभुवं मनुम्।

यदा भ्रंशयितुं भोगा न शेकुर्भगवत्परम्॥३४॥

अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः।

शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः॥३५॥

VERSES 34 and 35 Meaning: "King Manu was an adept to enjoy his due joys and pleasures, as per his desires! But, due to his contemplative nature and deep "Bhakthi" to our Lord, all these joys and pleasures never ever disturbed or made him get attached to them. (His mind never got out of his deep Bhakthi to our Lord.)

(34)

"He spent his time in listening to the "Leelas" and stories of our Lord Sri Vishnu, meditation of His divine "form", wrote about our Lord, and also spoke about His "Leelas"! Due to this, not even a second was wasted during his time, as the "Manu" of the Universe!" (i.e. without remembering our Lord in all the above ways). (35)

श्रीसुबोधिनी : निष्णातमिति। योगमायासु निष्णातं स्वायम्भुवं मनुं भोगा यदा भ्रंशयितुं न शेकुः, तदा अयातयामास्तस्य यामा आसन्नित्युत्तरेण संबन्धः। योगमाया नानाविधविषयभोगप्रकारा अणिमादयः, तत्र निष्णातं सर्वभोगभोक्तारम्; मननशीलत्वाद्विद्यमानमोक्षम्। तेन मोक्षभयादपि न भोगनिवृत्तिः। परलोकभयं तु नास्त्येव, स्वयंभू पुत्रत्वात्। अत एव न ऋणनिवृत्त्यपेक्षा, नाऽपि परलोकभयम्। एवं सति निःशङ्को भोगो भवति। तथा च सति तदभिनिवेशात् भ्रंशः संभवति। परं ते भ्रंशयितुं न शक्ताः। तत्र हेतुः—**भगवत्परमिति।** कथाश्रवणादिना भगवत्परत्वम्। भगवत्परत्वे च विषयासक्त्यभावः। अनासक्तौ न भ्रंशः। मननं ब्रह्मसुतत्वादिकं वा योगमायानिष्णातत्वे हेतुः। विषयासक्त्यैव कालो व्यर्थो भवति, नाऽन्यथा। प्रकृते तदभावान्तस्य यामाः कालविशेषाः, अयातयामा अगतसारा एवाऽभवन्। संपूर्ण एव कालस्तादृशो जात इत्याह—**स्वान्तरयापना इति।** स्पवमन्वन्तरस्य यापनाः। यापयन्ति समापयन्ति ये कालखण्डाः, ते सर्व एव आयातयामा इति। एकसप्ततियुगानि हि मन्वन्तरम्। भोगानां भ्रंशाजनकत्वमात्रेण नाऽयातयामत्वम्, किन्तु हेत्वन्तरमस्तीत्याह—**शृण्वत इति।** विष्णोः कथाः शृण्वतः। कथा एव ध्यायतः। योगबलेन भगवद्गुणान् ज्ञात्वा तन्निबन्धनेन कथाः कुर्वतः। गोष्ठ्यां वा राजासभायां वा तत्कथामेव कुर्वतः, श्रोतृणामर्थे ब्रुवतश्च। जागरणानन्तरं देहशुद्धेः पूर्वं कथानां श्रवणम्। ततो ध्यानमावश्यकसभापर्यन्तम्। तत्र च सद्भिः सह तत्कथाकरणम्। ततोऽनुशिक्षार्थमाप्रस्वापं भगवत्कथाकथनमित्येवं प्रत्यहम्॥३४॥३५॥

ततः किं जातमित्यत आह—

SRI SUBODHINI: King Manu, is said to have enjoyed, all the joys and pleasures, created by our Lord's

“Yogamāya”. But, none of these could unsettle his mind, from his remembrance of our Lord! He never wasted a second, by forgetting our Lord!

“Liberation” (Moksha) was available to King Manu, as he was “contemplative” by nature, though, all types of joys and pleasures, were enjoyed by him. They were with him, but he was not present in them! In view of this, he never had the “fear” of losing “liberation”, due to his enjoying the pleasures of this world! He did not have the fear of the “other world” also! — as he was the son of Lord Brahma Himself! Neither, he had the burden of debt, being owed to the ancestors! Due to all these, an ordinary person will only indulge in all types of pleasures and joys, and “fall” from his exalted divine goal! But this did not happen to King Manu, as these pleasures were not capable of making him “fall”. **THIS WAS DUE TO HIS ONE POINTED “BHAKTHI” TO OUR LORD!** When this one pointed “Bhakthi” to our Lord arises, then the attachment to the pleasures of the world, gets removed! When this “attachment” is ended, then the “fall”, also does not take place!

Because of his “contemplative” nature, and being the son of Lord Brahma, he was not under the control of (or afraid) Yogamāya of our Lord! A person is supposed to “waste his life”, when he gets attached to worldly pleasures and joys. King Manu’s “time” was spent in listening to the “Leelas” of our Lord. Hence, his “time” was not wasted, in any way! His entire period as “Manu”, was, in this way, spent wisely and well! (i.e. in our Lord). One period of “MANU” consists of 71 Yugas! In this way, enjoyments could not control King Manu. Neither, they became capable of moving him, out of his chosen path of “Bhakthi” to our Lord! He

spent his time, in listening to the “Leelas” of our Lord and doing meditation on His divine form! He realized, through the powers of “Yoga”, our Lord’s “virtues” (Gunas) and he spoke to others (in groups or in the royal Assembly) about the “Leelas” and stories of our Lord, which are appropriate to His “virtues”! He spent his time in this way: (1) Listening to the “Leelas” of our Lord before bathing. (2) Then “meditate” on our Lord’s divine form (i.e. before he came to the royal Assembly). (3) In the royal Assembly itself, along with other devotees and noble saints, speak about, to each other, about the “Leelas” of our Lord! (4) Afterwards also, speak or listen to our Lord’s “Leelas”, till everyone slept! In this way, he spent his entire day, in remembering our Lord only, with love!

Whatever happened due to this, is being told, as per the following verse.

स एव स्वान्तरं निन्ये युगानामेकसप्ततिम्।

वासुदेवप्रसङ्गेन परिभूतगतित्रयः॥३६॥

VERSE 36 Meaning: “In this way, King Manu, during his three states of waking, dreaming and deep sleep and also through his three qualities (Satwa, Rajas and Tamas), worshipped and served our Lord Sri Vaasudeva, through listening to the Leelas and stories of our Lord and completed the 71 Yugas of his reign, as the Manu.”

श्रीसुबोधिनी : स एवेति। मनुरेव तत्र प्रथममन्वन्तरे राजा जातः। स्वाधिकारकालेऽन्यस्तथाधर्मं न पालयिष्यतीति स एव स्वान्तरमेवंप्रकारेण निन्ये, नीतवान्। प्रियव्रतस्य राज्यकथा कल्पान्तरीया। उत्तानपदस्तु मन्वन्तरान्तरे। प्रियव्रतपुत्राणामेव मन्वन्तराधिपतित्वात्कल्पान्तरे वा। मनोर्बहुकल्पजीवित्वमनेन ज्ञापितम्। कालो न बाधक इति च। भगवद्दत्ताधिकारे ह्यधिकारकालो नाऽऽयुर्गणनायां प्रविशति।

अतोऽधिकाराभावसमय एव शतायुष्वम्। पितृदेवमनुष्येषु वा नाऽस्य प्रवेशः। मन्वन्तरस्य परिमाणमाह—युगानामिति। सहस्रकल्पेषु चतुर्दशधा विभागे नवशतं चतुर्नवतिश्च युगानां भवति। षट् युगानि च समसङ्ख्यया नायान्तीति न गणितानि। अस्य सृष्ट्यन्तरत्वाद्भगवद्गुणानामुपभोगार्थं षड्गुणानि वा। ततः किं जातमित्याकाङ्क्षायामाह—वासुदेवप्रसङ्गेनेति। वासुदेव एव मानसो वाचिकः कायिकश्च यः सङ्गो ध्यानकीर्तनपरिचर्यादिरूपः, तेनैव, परिभूतं तिरस्कृतं गतित्रयं येन। ऊर्ध्वाधोमध्येगतयो गुणत्रयसाध्याः, ते त्रयोऽपि गताः। अतो भगवत्येव गतिश्चाऽवशिष्यते। न हि मोक्षदातुरेवंसङ्गे धर्मार्थकामरूपा गतिर्भवति ॥३६॥

ननु निरन्तरं कथं भगवत्कथादि सिद्ध्येत्? क्लेशादीनां बाधकत्वादित्याशङ्क्याऽऽह—

SRI SUBODHINI: During this first “period of Manu”, Swaayambho Manu only was the king. As no one else was capable or deserving to protect “Dharma”, during his own “reign”, Swaayambhoo Manu spent his entire period, in this way i.e. lisening to the “Leelas” of our Lord Sri Vaasudeva! The story of Priyavrata belongs to another period of Manu (i.e. different Manu), as also the story of Uttamapaada! Moreover, the sons of Priyavrata had become the “Manus”, in a different period. “Time” was not a constraint for all these ‘Manus’, as they lived for very long periods. (like the divine wish fulfilling tree). THE FACTOR OF “TIME” (KAALA) CANNOT ENTER INTO THE “AUTHORITY” GIVEN BY OUR LORD! I.E. THE NUMBER OF YEARS OF “LIVING” WILL BE DETERMINED, BY THE POWER OF AUTHORITY GIVEN BY OUR LORD! — AND NOT BY “TIME”, WHICH DETERMINES EVERY-ONE ELSE’S “TIME” (LIFE). In this way, “Manu’s” life span cannot be compared to the “life span” of the celestials, the humans or the ancestors!

“One period of Manu” is 71 Yugas! When 1000 “Kalpas” are divided by the number of 14 (Manus), then the resultant figure is 994 Yugas. 6 Yugas are not counted in this! These 6 Yugas consist of the 6 virtues of our Lord i.e. for the sake of our Lord’s “qualities”, these 6 Yugas are provided!

King Manu’s mind was fully merged in our Lord Sri Vaasudeva! Through his “words”, he sang the “Keerthan” (praise) of our Lord. Through his “body”, he served and worshipped our Lord. In this way, he “conquered” the three natural ways of the body, word and mind, and directed them to serve and worship our Lord (as otherwise, these “three” usually seek only “worldly” pursuits). In other words, his “fate” consisting of upward, middle and lower category “births” (Gati) have got destroyed. NOW, WHAT REMAINED WAS HIS MERGER WITH OUR LORD! In this way, when he had attained such intense loving relationship with our Lord, who is the “giver of liberation”, then, it is natural, that he will not meet the “fate” of being associated with the “worldly” pursuits of wealth, Dharma and fulfillment of desires!

How can anyone, have the ‘blessing’ of listening to the divine “Leelas” and stories of our Lord? – as an average “human being” is subjected to various types of problems/difficulties, which prevent him from listening to our Lord’s “Leelas”! This is explained, through the following verse.

शारीरा मानसा दिव्या वैयासे ! ये च मानुषाः।

भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम्॥३७॥

VERSE 37 Meaning: “Oh Sri Vidurji! son of Sri Veda Vyaasji! The devotee, who lives totally surrendered

to and dependent on our Lord Sri Hari, is not affected (i.e. he does not have the sorrow, due to all these) through bodily, mental, celestial, those caused by human beings and physical/natural factors. In other words, these problems/causes cannot give pain or sorrow, to a true sincere surrendered "Bhaktha" of our Lord!"

श्रीसुबोधिनी : शारीरा इति। शारीरा व्याधिरूपा, मानसा आधिरूपाः, दिव्या अशनिवृष्ट्यादिजनिताः। विश्वासार्थे वैयासे इति! संबोधनम्। व्यासो हि तस्य चरित्रं बहुधा आह। मानुषा आज्ञातिक्रमादयः। यद्यपि शारीरमानसमध्ये सर्वस्याऽप्यनुप्रवेशः, तथापि परदृष्ट्या धनाद्यभावे, आज्ञाद्यकरणे, प्रजानां भूताद्युपद्रवे च राजा क्लिष्ट इति लोका मन्यन्ते। राजत्वाच्च तन्निराकरणार्थं यत्नकरणाच्च। अतः क्लेशाः दुःखानि अहङ्काराज्ञानादीनि च कथं बाधन्ते? तत्र हेतुः—हरिसंश्रयमिति। उक्तोऽपि हेतुर्बहुधोच्यते ॥३७॥

प्रासङ्गिकत्वाभावाय तस्य भगवदाश्रयत्वं निःसन्दिग्धं फलतः साधयति—

SRI SUBODHINI: The body get affected through diseases; the mind gets disturbed through anxiety and worry; celestial factors, like striking by "lightning" also can take place! Or for that matter, the distress caused by floods and inordinate rains etc.! With a view to instill faith and confidence, Sri Vidurji is addressed, as "son of Sri Veda Vyaasji"! Especially, when, Sri Veda Vyaasji had described the "story of Manu", in different ways! The "human" sorrow or pain is caused through the breaking of "orders"! (disobedience or unlawful activity). Though, all human beings are subjected to these bodily and mental sorrow/pains, usually the kings have sorrow and pain, due to the absence of sufficient wealth, disobedience of "orders", and the distress caused to the "subjects", in the kingdom! As a king, he has to put efforts (i.e. time) to remove all these difficulties and causes for "sorrow and pain"!

But, King Manu, being supported and protected by our Lord, never had to face any sorrow or difficulty caused by ego, ignorance and other causes. This factor of his complete dependency and surrender to our Lord, is being said, again and again!

His dependence and surrender to our Lord, was not “momentary” but permanent and ever lasting. This is being explained through the “exalted results” attained by him, through this dependency and surrender to our Lord!

यः पृष्टो मुनिभिः प्राह धर्मात्रानाविधान् शुभान्।

नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा॥३८॥

VERSE 38 Meaning: “King Manu was deeply committed, at all times, to the welfare of each and everyone (being). On being requested by the sages, he had explained, in detail, the many types of the most auspicious duties and qualities of all the castes, among the human beings, together with their various “stages” (Aashramaas) in life!”

श्रीसुबोधिनी : यः पृष्ट इति। भगवद्भक्ता एव हि गुह्यं धर्मं विदुः। अतो मुनिभिरयं भक्त इति ज्ञात्वा धर्मान् पृष्टः। अतो मुनिभ्यो धर्मानाह। एकविधधर्मकथने स्वभावगुणभिन्नानां सर्वेषां संग्रहो न भवतीति ततो नानाविधानाह। सर्व एव च कल्याणकराः। विशेषधर्मानप्युक्तवानिति विशेषान् गणयति—नृणां मनुष्याणाम्, वर्णानामाश्रमाणां च। एतत्कथनं न लाभपूजाख्यात्यर्थम्, किन्तु सर्वभूतहितः सन्नाह। राज्ञा हि सर्वभूतहितं कर्तव्यमित्येवाऽभिसन्धाय तथाऽऽह। सर्वदा वाऽयं तथा ॥३८॥

एवं मनुचरित्रमुक्त्वोपसंहरति—

SRI SUBODHINI: Only a sincere “Bhaktha” of our Lord, will know, the sacred secret of “Dharma” (or the secrets of “sacred Dharma”). The sages had realized, that King Manu, was a great true “Bhaktha” of our Lord,

and they had requested him to explain to them, the nature and qualities of true “Dharma” (righteous ways of living). King Manu, responding to their questions, had explained to them, the various factors involved in “Dharma”! As one type of behavior or duty will not be adequate for persons, who are of diverse nature, King Manu, took care to describe various types of “duties”, pertaining to each and every type/person! These duties were of an auspicious nature! He told them, regarding the duties of the ‘human beings’, pertaining to their “castes and stations in life” (Varnaashrama Dharma). He did not expound all these, either for his “gain”, or for his “fame, worship or name”! He did this, for conferring the best welfare to everyone, in his kingdom. — as a king’s duty is to confer benefits on everyone, and he had realized his duty well, being fully devoted, to the welfare of everyone, at all times!

This story about King Manu is being concluded, through the following verse.

एतत्त आदिराजस्य मनोश्चरितमद्भुतम्।

वर्णितं वर्णनीयस्य तदपत्योदयं शृणु॥३९॥

VERSE 39 Meaning: “King Manu was the “first Emperor” of this Universe! He deserved fully to be praised and spoken of with honor and respect! I have described to you his wonderful “story”. Now please listen to the glory and greatness of his daughter Devahooti!”

श्रीसुबोधिनी : एतत्त इति। आदिराजस्येति राज्ञामग्रे महत्त्वम्। मनोरिति ब्राह्मणानाम्। अद्भुतमिति विषयभोगः, भक्तिः, वैराग्यं च त्रितयमेकस्मिन् स्थितमिति। तेन मनोरेव चरित्रं पृष्टवानिति। वर्णितमिति तस्यैवोपसंहारः। न केवलं प्रश्नानुरोधेन वर्णितम्, किन्तु वर्णनीयस्येति।

तस्य हि चरित्रं वर्णनीयमेव, भगवच्चरित्राश्रयत्वात्। अग्रे प्रश्नान्तरव्यावृत्त्यर्थमाह—तदपत्योदयं शृण्वति। तस्याऽपत्यानि पञ्च। तत्र प्रकृता देवहूतिः, तस्या उदयः। कन्यादीनामुत्पत्तिविवाहौ, तस्याश्च मुक्तिः, सर्वमुदयत्वेनोच्यते। तत्राऽऽदरार्थं शृण्वति विधिः ॥३९॥

इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे द्वाविंशाध्यायविवरणम्।

SRI SUBODHINI: King Manu had such a fame and stature, among the “kings”, not only, as the “first Emperor” of this Universe, but his “fame” has been told to be, as greater than the Brahmins too! His story is “wonderful”, BECAUSE IN KING MANU, ALL THE THREE FACTORS WERE PRESENT SIMULTANEOUSLY VIZ. (1) PRESENCE OF ALL TYPES OF ENJOYMENTS. (2) TRUE “BHAKTHI” TO OUR LORD AND (3) TOTAL “DETACHMENT” (VAIRAGYAM). This was the reason for the sages, to have asked for the description of King Manu’s “story”! — especially, when his life history is connected and dependent on our Lord’s “Leelas”, his story was also told, as being appropriate and deserving! Now, Sage Maitreya will speak, about the glory of the story of King Manu’s daughter Devahooti! King Manu had 5 children. He had two other daughters, who got married and had children too! But, Devahooti had attained “liberation” (Mukthi). The word ‘listen’ (Srunu) emphasizes, that this story should be heard, with respect and honor!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 22 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः ॥

श्री भागवतं - तृतीयस्कन्धं -
त्रयोविंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III, CHAPTER 23

कर्दमस्य हि कामोऽत्र स्वीकृतत्वात्तदिच्छया।
त्रयोविंशतिमेऽध्याये वैराग्यावधिरुच्यते॥१॥

भगवद्भोगसृष्टौ हि पूर्वं मात्रा निरूपिताः।
तद्ग्राहकाणीन्द्रियाणि निरूप्यन्तेऽधुना स्फुटम्॥२॥

भगवत्कृतभोगो हि नाल्पसत्त्वेन भुज्यते।
अतस्तस्या योग्यतायै पतिसेवा निरूप्यते॥३॥

ततः प्रसादो विज्ञप्तिर्भोग्यसाधननिर्मितिः।
अन्तःस्थितहरेर्ज्ञप्त्या तथात्वज्ञापनं तथा॥४॥

भोगो नानाविधश्चैव सर्वभावेन चैव हि।
भार्येच्छया कन्यकानां जननं चाऽपि वर्ण्यते।
वैराग्यमुभयोश्चैव कामस्तेनैव पूर्यते॥५॥

तत्र प्रथमं तस्याः पतिसेवामाह—

KAARIKAS 1 to 5 Meaning: “In this 23rd chapter, it is said, that Sage Kardama “accepted”, the factor of “desire” (Kaama) on his own (i.e. due to his will), and

this period of “desire”, will be explained, till he opts for “total detachment” (Vairaagyam).” (1)

“We have already explained, in this creation done by our Lord, for His enjoyment, the various qualities of elements (Maatra). The “senses”, which will adopt and enjoy the “joys and pleasures”, are being clearly described now.” (2)

“The various objects of enjoyment created by our Lord cannot be “ordinarily” (easily) enjoyed! Hence, for the sake of attaining due “authority” (to enjoy them), the service done to her husband (by Devahooti) is explained.” (3)

“Thereafter, successively the three events take place viz. (1) The grace of our Lord, (2) the prayer and request made and (3) the origination of the various objects of enjoyment. Because, a prayer was done to please our Lord, who is situated inside the inner mind, there was a realization, that all these objects of enjoyment were created by our Lord only!” (4)

“The “enjoyments” were of “many kinds”! They were also of different dimensions and attitudes (to suit their needs). Due to this desire of his wife (Devahooti), there is the description of the origin of “the daughters”. Due to both the husband and wife getting “total detachment” (Vairaagyam), the fulfillment of their “desires” also took place, through this.” (5)

In the first instance, the “service” to the husband is being described, through the following verse.

मैत्रेय उवाच।

पितृभ्यां प्रस्थिते साध्वी पतिमिङ्गितकोविदा।

नित्यं पर्यचरत् प्रीत्या भवानीव भवं प्रभुम्॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! on the return of her parents, the efficient and saintly Devahooti, being aware of the likes and opinion of her husband (Sage Kardama) began to serve, with intense love, the sage! — like Goddess Shri Paarvathy does service and worship of her husband Lord Siva!”

श्रीसुबोधिनी : पितृभ्यामिति। मातापितृभ्यां प्रस्थाने कृते सति, दीनाऽपि सती, खेदमकृत्वा पतिं पर्यचरत्। पतिसंबन्धपर्यन्तमेव पित्रोः संबन्धः, यतः साध्वी। पतिव्रतायाः स एव धर्मः। सेवा सैव, या भर्तृ रोचते। रुचिश्च महान् न वदतीति, तदिङ्गितैर्ज्ञातव्येति। तज्ज्ञानं च पातिव्रत्यादेव जातमित्याह—इङ्गितकोविदेति। इङ्गिते कोविदा पण्डिता। दीर्घकालदरनैरन्तर्यसेवा फलदा भवतीति तदाह—नित्यं प्रीत्येति। नित्यमिति दीर्घनैरन्तर्ये। प्रीतिरादरः स्नेहश्च सेव्यवश्यत्वहेतुः। निष्कामकामनायामावश्यकत्वे च दृष्टान्तः—भवानीव भवमिति। विवाहात्पूर्वं प्रभुत्वेनैव पार्वत्या सेवितः। केवलं मनसा पतिरिति जानाति, पूर्वसंस्काराच्च। तद्वदियमपि संबन्धरहिता काम्यालङ्कारादिकामनारहिता चावश्यकत्वेनैव सेवां कृतवतीत्यर्थः॥१॥

सेवायां गुणान् दोषाभावांश्चाह द्वयेन। गुणानाह—

SRI SUBODHINI: Though Devahooti had become unhappy, on the departure of her parents, she, without any hesitation or regrets, began to do service of her husband. Till her marriage, the ties with her parents were strong. But as she was a “Saadhwi” (saintly) and “Pativrata” (chaste —devoted to her husband), she dutifully performed this “Dharma” of service to her husband, which she did, as per his wishes and “taste”! The real “Mahaatmaas” do not give expression to their own “preferences and tastes”. Hence, the devotee and followers of these ‘Mahaatmaas’, should find out their “wishes and tastes”, from their opinions and views! This can be achieved only, by a chaste wife (“Ingita Kovida”). She became an “adept” in understanding the opinion and tastes of her husband!

Service performed, with respect and humility, for a long time, gives beneficial results! The word "Nithyam" indicates, both the service rendered for a long time, and without any break! The word 'Preetyaa' denotes both respect and love! Only the service done, with respect and love, can make the teacher or the husband love the disciple or the chaste wife! - or anyone else! Our Sri Mahaprabhuji says, here, that in the performance of service, a devotee should desire for "desirelessness" (i.e. no desire). For this sake, the example of the service rendered by Goddess Uma Parvathy to Lord Siva has been given (Bhavaaneeva Bhavam Prabhum). Before her marriage, Uma Parvathy had performed her service, treating Lord Siva, as her "Lord and master" (Prabhu) i.e. not as 'husband'! She had, however, realized in her mind, that Lord Siva was her 'husband' only! This was due to the "latent memories" (of past life). In the same way, Devahooti also, served Sage Kardama, without keeping any "desire", as regards her "relationship" with the sage!

The various "virtues" and the absence of "blemish" in her service, are being described, through the next 2 verses. The "virtues" expressed by Devahooti are explained below, in the first instance.

विश्रम्भेणाऽऽत्मशौचेन गौरवेण दमेन च।

शुश्रूषया सौहृदेन वाचा मधुरया च भोः ! ॥२॥

VERSE 2 Meaning: "Oh! Shri Vidurji! Devohooti, with great faith, and purity of her body and soul, and with deep respect and knowledge of her husband's glory, along with conquest over her senses and personal service done with deep friendship and sweet words, pleased (her husband)."

श्रीसुबोधिनी : विश्रम्भेणेति। विश्रम्भेण विश्वासेन; अनेन मम सर्वपुरुषार्थः सेत्स्यतीति। आत्मनो देहस्याऽन्तःकरणस्य शौचेन शुद्ध्या। सन्तः शुद्धैव प्रसीदन्ति। विश्वासः सर्वत्राऽङ्गम्। पुत्रपित्रादिष्विव न सेवा, किन्तु देववदित्याह गौरवेणेति। गौरवमादरविशेषो महत्त्वपूर्वकः, यथा गुरौ क्रियते। दम इन्द्रियनिग्रहः। इन्द्रियचाञ्चल्ये सेवा न फलतीति लोकवेदसिद्धम्। शुश्रूषा चरणसंवाहनाद्यन्तरङ्गसेवा। सौहृदं सुहृदो भावः। सर्वैरेव मित्रधर्मैरित्यर्थः। गुह्यगूहनगुणप्रकटीकरणादिभिः। मधुरा च वाणी पूर्वोक्तसर्वगुणेषु प्राणभूता। 'सद्यस्त्वप्रियवादिनीम्' इति तद्विरोधिनस्त्यागहेतुत्वात्। चकारादन्येऽपि शमादयः। भो इति केवलं संबोधनं सावधानार्थं॥२॥

दोषाभावानाह—

SRI SUBODHINI: "Devahooti had the firm conviction and faith, that she will attain, all her 'human' goals, through her husband (Rishi) only! Due to this faith, she served him, with the highest "purity" of her body and inner mind. The saints get pleased, only through the purity and sacredness of the devotee (Aatma Souchena). Confidence and faith are the most important factors, in such holy relationship (as also in all others). The service rendered by Devahooti was not like the service rendered by a son to his father — as she served her husband, treating him, as a celestial deity! (Gouravena). The expression of highest respect and regards is called as 'Gourav', and this is usually seen, in an ideal disciple to his Guru! The word "Dama", indicates the "conquest over the senses". Usually the "senses" are "wavering", and this blemish affects the right performance and beneficial results of rendering proper and devoted service! This aspect, is indeed, well known! The word "Susroosha" refers to the "personal" service, such as "massaging the feet" etc. The reference to "Sowhrudam" means a sense

of “deep friendship”. She expressed this virtue by way of not revealing the sacred secrets of her husband, but expressing his great virtues and qualities! Speaking “sweetly” is the most ‘vital’ (like the “vital air” (Praana) in one’s body) ingredient among all the above virtues! In the scriptures, it has been said that, “a wife, who speaks unpleasant word, at all times, should be given up”! The syllable “Cha” (and) denotes the fact, that Devahooti had many other “virtues” also. The addressal of “Bhoho” (hey!) is to “alert” Shri Vidurji!

Now, the absence of “blemish” (Dosham) is being spoken.

विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम्।

अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत्॥३॥

VERSE 3 Meaning: “Devahooti completely eliminated from her, the negative defects of, feelings of desires (lust), pride, hatred, deep attachment to various types of materials and wealth and the consequent commitment of offences thereof, and haughtiness! Having done this, she, with this avid alertness and devotion, made her most brilliant and powerful husband, very satisfied and happy!”

श्रीसुबोधिनी : विसृज्येति। कामादयः षट् दोषाः, पापापराधौ चाऽधिकौ। तत्र काम आद्यः, कामपूरणार्थमेव कामिनीव भजते। मानमिति पाठे अहङ्कारो राजपुत्र्यहमिति कामस्थानीयः। दम्भो लोभात्मकः; धनकीर्त्यादिलोभाभावे दम्भं न कुर्यात्। अत्र तु तदीयं सर्वं तस्या एवेति साक्षाल्लोभो न सम्भवतीति राजपुत्र्यास्तदग्रे पश्चाच्च नैकरूपता सेवायां सम्भवतीति दम्भो निर्दिष्टः। चकारादपराधो निवारितः। द्वेषो मत्सरात्मकः, क्रोधश्च संगृहीतः। लोभः स्पष्टः। अघमपराधः। मदो गर्वः। एवमष्टाऽपि निवारिताः। अप्रमत्ता चासावुद्यता च। नित्योद्यमः प्रमादाभावश्चाऽन्तरङ्गौ। एवं कृते यज्जातं तदाह—तेजीयांसमतोषयदिति। अतितेजस्विनं

दुर्धर्ममप्यतोषयदित्यर्थः॥३॥

तुष्टस्य प्रसादं वक्तुं तस्याऽधीनत्वमतिप्रसादाय तद्वृष्टं निरूपयति-स
वा इति द्वाभ्याम्-

SRI SUBODHINI: There are 6 types of 'blemishes' and they are: (1) Desire, (2) pride, (3) hatred, (4) deep attachment to wealth, (5) offending nature and (6) haughtiness (ego). These are of more intense nature (on it's effect) than sins and offences! It is said here, that Devahooti served her husband, very dutifully, to fulfill his desires of every nature and kind! There is also another reading of this verse, indicating the word "Maana" (ego -- Ahamkaar), in place of "Kaama" (desire). This would mean, that Devahooti gave up the idea of "I am the daughter of the king", and the "ego", which would arise due to this! "Pride" is also a deep attachment (Lobha). She did not have this "blemish" of "Lobha", as she never had any desire for wealth or fame. She had realized that everything the sage had, belonged to her also! She never committed any "offence" either! Hatred is caused by a sense of 'rivalry', and it generates "anger" too! "Agha" here, meant "offending nature" (Aparaadha). The word "Madha" means "false haughtiness"! In this way, she did not have these eight types of 'blemishes'! Daily efforts, done to serve, and the absence of "laziness" are internal "virtues". On developing such an avid and alert way of performing continuous daily devoted service, Devahooti was able to make the most brilliant (i.e. the one who can never be subdued) sage, very happy and satisfied!

With a view to describe the "happiness" of the satisfied sage, it is said here, that the sage "saw" her humble serving attitude, and became very pleased — as per the following 2 verses.

स वै देवर्षिवयस्तां मानवीं समनुव्रताम्।

दैवाद् रीयसःपत्युराशासानां महाशिशः॥४॥

VERSE 4 Meaning: “The best among the celestial sages, Sage Kardama, realized and understood, that, Devahooti, the daughter of King Manu, followed him devotedly in all ways, and had a disciplined mind of serving him, with more respect and honor, as she considered her husband, to be greater, than all the celestials!”

श्रीसुबोधिनी : महत्त्वं हि दैन्यसामानाधिकरणं दयाहेतुर्भवतीति प्रथमं महत्त्वमाह—मानवीमित्यादि विशेषणत्रयेण। तथाज्ञाने हेतुः—देवर्षिवर्य इति। देवा हि हृदयस्थं जानन्ति, ऋषयोऽलौकिकम्, ततोऽप्युत्तमः। बाह्यमाभ्यन्तरमलौकिकं जानाति। तत्र—मानवीमिति बाह्योत्कर्षः। सम्यगनुव्रतामिति यथा स्वस्याऽनुभावादिः, अन्तःकरणबाह्यधर्मा वा। दैवमदृष्टं कालो वा, ततोऽपि गरीयान् पतिः। दैवमप्यन्यथाकर्तुं शक्त इत्यर्थः। ततो महाशिश आशासानाम्, दुर्लभामपि कामनां पूरयिष्यतीति। आभ्यन्तरमेतत् ॥४॥

दैन्ये हेतुद्वयमाह—

SRI SUBODHINI: When exalted “virtues” and “humility”, become the “basis” of the behavior and conduct of a pure and sincere devotee, then the recipient (here the “sage”) gets compassion (Daya) over the devotee. Due to this, the glory of Devahooti is spoken here, as consisting of three “exalted” virtues viz. (1) “Maanavi”, (2) “Sanmaanuvrataam” and (3) “Mahasishaha Aasaasaanaam” (please see “meanings” as given below). The sage was the best among the celestials, and due to this, he was aware of her inner mind and conduct! — as “celestials” are able to realize all the “facts”, hidden in everyone’s heart and mind! They know even the

“supernatural” factors. Sage Kardama was the “best” among the sages and celestials. In this way, he knew everything of the outer, inner and the supernatural factors!

By the term “Maanavi”, what is indicated, is her “inner glory” viz. Devahooti was the daughter of King Manu and her “glory” is obvious! By the term “Sanmanuvrataam”, it is indicated, that Devahooti scrupulously followed the inner wishes and expectations of the sage — as also his inner and outer conduct and nature! The words “Mahaasishaha Aasaasaanaam” denotes her regards and respects for her husband, whom she considered to be “greater”, than all the celestials, and she secretly had the “desires” to get, even those “rare” desires fulfilled!

The word “Daiva” denotes to “luck or fortune” (Bhāgyam), (or “time” (Kaala)). i.e. she considered her husband to be greater than “time” also. She had realized, that the holy sages can even “change” the fortune of everyone. She nurtured the faith, that the sage will fulfill even the “rarest” of her desires! This denotes her inner glory!

Two “reasons” are given below, for her present “state” — of constant physical stress.

कालेन भूयसा क्षामां कर्षितां व्रतचर्यया।

प्रेमगदगदया वाचा पीडितः कृपयाऽब्रवीत्॥५॥

VERSE 5 Meaning: “In this way, due to her strict observance of the difficult vows for a very long time, Devahooti became “lean and weak”! On seeing her plight, the sage, due to his compassion, became sorrowful. He now spoke to her, in a choking voice, full of intense love.”

श्रीसुबोधिनी : कालेनेति। महता कालेन विषयरहितेन क्षामां

दुर्बलाम्। व्रतचर्यया च कर्षिताम्। यथा पतिर्महातपसि तिष्ठति, तथा पतिव्रतेयं स्थितेति क्लिष्टा परमखेदं प्राप्तवती। एतादृशीं दृष्ट्वा कृपया पीडितः, तद्गतप्रेम्णा, गद्गदया वाचा, अग्रे वक्ष्यमाणं प्रसादरूपं वाक्यमब्रवीदित्यर्थः ॥५॥

तान्येव वाक्यान्याह त्रिभिः—तुष्टोऽहमद्येत्यादिभिः—

SRI SUBODHINI: As a long time had passed by, without any comforts or physical joys (enjoyments), Devahooti had become very weak. Through the observance of various vows, she had become “lean” also. She, being a “chaste” wife, also observed intense penance, as her husband was doing. In this way, she was very much affected. On seeing his wife. Sage Kardama got great compassion. He also felt intense sorrow, seeing her sacrifice! As he loved her most, he spoke, in a choked voice, the following benedictory words.

In three verses, his “benedictory” words are being described.

कर्म उवाच।

तुष्टोऽहमद्य तव मानवि ! मानदायाः—

शुश्रूषया परमया परया च भक्त्या।

यो देहिनामयमतीव सुहृत् स्वदेहो—

नाऽवेक्षितः समुचितः क्षपितुं मदर्थे॥६॥

VERSE 6 Meaning: “Sage Kardama said, “Oh daughter of King Manu! You have honored and respected me immensely. I am very pleased with your exemplary service and highest devotion! Every human being loves his/her body very much (i.e. considers it as very dear). But, for the sake of rendering service to me, you have not cared for your body, from becoming weak and declined!”

श्रीसुबोधिनी : संतोषः सर्वदानं च दुर्लभत्वं च तस्य वै। त्रयं भगवता देयं नाऽन्येनेति निरूप्यते।१। प्रथमं तोषमाह—तुष्टोऽहमिति। सुहृत्प्रियः। मदर्थं क्षपितुं नाऽवेक्षितः, न गणितः। समुचितः श्लाघ्योऽपि। मत्सेवाऽऽशया उपेक्षित इत्यर्थः। हे मानवि, महतः पुत्रि, अद्य तवाऽहं तुष्टः। न केवलं पितृमातृमाहात्म्यात्तवापि स्वतो माहात्म्यादित्याह—मानदायाः। यो हि निरन्तरं मानं सन्माननां प्रयच्छति, स हि पात्रे दानात्स्वयमपि मानं प्राप्नोति। एवमाधारगतं गुणद्वयं तोषे हेतुः। करणद्वयमाह—शुश्रूषया परमया परया च भक्त्येति। परमा लोकोत्तरा शुश्रूषा अन्तरङ्गासेवा। इदं बाह्यं करणम्। परा माहात्म्यज्ञानपूर्विका उत्कृष्टा भक्तिः प्रीतिः, अन्तरङ्गं करणम्। किञ्च, न केवलं करणद्वयेनैव कार्यं सिद्धति, आजन्मभजनाभावात्। किन्त्वाजन्मैतद्द्वयं यत्र व्यापृतम्, तस्यापि तदर्थं क्षपणमपेक्षत इति। तदाह—यो देहिनामिति। तत्र पूर्वोक्तं करणद्वयं सर्वथा व्यापृतमिति वक्तुमयं देहो देहिनां देहाभिमानिनामतीव सुहृन्मित्रमात्मभूतमित्ररूपम्, सोऽपि मदर्थं क्षपितुं क्षपयितुम्। कर्तृद्वयस्याऽप्येकत्वादन्तर्भावितणिचप्रयोगः। स्वार्थमनुपयुक्तस्य लोकोपकारार्थं क्षपणं दृष्टमिति तद्व्यावृत्त्यर्थमाह—समुचित इति। सम्यगुचितः, स्वस्य सर्वपुरुषार्थसाधकः। अतो गुणत्रयस्य पूर्णप्रसादहेतोर्जातित्वात् अहं तुष्टः ॥६॥

तुष्टस्य कृत्यमाह—

SRI SUBODHINI: OUR LORD ONLY GIVES TO HIS DEVOTEE SATISFACTION (CONTENTMENT), ALL PROSPERITY AND “BOUNTY” AND ALSO THEIR “RARITY”! NO ONE ELSE CAN DO THIS! Hence, through the grace of our Lord, Sage Kardama says, “I am satisfied”, you have not cared at all for your body, which is dear to all, from becoming weak and declined! This is, indeed, very praiseworthy! All the more, I feel for you, as you have ignored your bodily needs and comforts, with the desire to do service to me!” “Oh, daughter of King Manu”, this addressal indicates the fact that, “You are the daughter of a great Emperor, and I

have become very happy with you today! I have not attained this "happiness", due to the glory of your parents only! But, due to your own personal "glory", I have become pleased, as you are entitled and deserving to be praised and respected! A person, who gives respect to another, at all times, becomes worthy of being respected by all others! In this way, along with these two extraordinary virtues, you also have done two exemplary "actions" (Karanam) viz. (1) highest service and (2) highest devotion. The word "Parama" means the "highest"! "Susroosha" means "very personal service". Both of these are done in the outside! You have done this service with "Bhakthi" (i.e. with the full knowledge of the glory of the one, who is served). A noble task such as this, does not get done, only through these two reasons viz. the "outside" service and the "inside" devotion! This noble task can be done only by someone, who is able to ignore his own bodily needs, although the "body" is the dearest to everyone! You have not cared, at all, in this body becoming very weak, in the performance of the "service", with devotion to me! Usually, in this world, people are prepared to give only those items/materials, which are of "no use" to themselves! But, you have not followed this path! Your body is very useful to you, and also appropriate to attain all the four "human" goals!"

"Due to the above three "virtues", which you have expressed in your mind and conduct, I am totally satisfied with you" — so said Sage Kardama.

Whatever was done by Sage Kardama, after being "pleased" is being told, through the next verse.

ये मे स्वधर्मनिरतस्य तपःसमाधि-

विद्यात्मयोगविजिता भगवत्प्रसादाः।

तानेव ते मदनुसेवनयाऽवरुद्धान्-

दृष्टिं प्रपश्य वितराम्यभयानशोकान्॥७॥

VERSE 7 Meaning: "I have attained, through the grace of our Lord, various powers, as a result of observing Dharma, penance, Samaadhi, worship and Yoga! I have attained this state of fearlessness, and I have gone beyond all types of sorrows! Due to the power of your service, rendered to me, you have also become entitled to enjoy the benefits of these powers! I am now going to give you the "divine vision" and through this, you, please, see them now!"

श्रीसुबोधिनी : ये म इति। मे मम ये भगवतः प्रसादा भगवता मह्यं दत्ताः, तानेव ते तुभ्यं वितरामि। प्रसन्नो हि सर्वस्वम्, यद्वोत्कृष्टम्, तत्प्रयच्छति। मम तु सर्वस्वमुत्कृष्टं च सर्व एव भगवत्प्रसादाः; तेऽपि प्रसिद्धाः, नत्वप्रयोजकाः। तत्र हेतुः—स्वधर्मनिरतस्येति। स्वधर्मो भगवद्धर्मः, तत्र निरतः प्रतिष्ठितः। ते चेद्दयया प्राप्ताः स्युः, तदाऽन्यस्मै दीयमाना न कार्यक्षमा भवेयुः। अतस्तद्व्यावृत्त्यर्थमाह—तपःसमाधिविद्यात्मयोगविजिता इति। तपो धर्मरूपम्, धर्मेण ये केचन प्रसादा सिद्ध्यन्ति ते तेन विजिताः। समाधिर्योगोत्कर्षः, तेन सिद्धा अणिमादयोऽर्थाः; तद्रूपा अपि भगवत्प्रसादाः तेन जिताः। विद्या भक्तिः, उपासना वा वानप्रस्थसाध्या; तत्साध्या अपि भगवत्प्रसादा ज्ञानादिरूपाः, तेऽपि विजिताः। आत्मयोगो यतिधर्मो मोक्षसाध्यः, तेनाऽपि विजितास्तथा। तानेव वितरामि। एवकारो नाऽन्यव्यवच्छेदकः, किन्त्वर्थविशेषे अदेयत्वेन ते सिद्धा इति तेषामुत्कर्षवाचकः। ननु भगवत्प्रसादाः स्वतन्त्राः, दीयमाना अपि कथं मयि समायास्यन्तीत्याशङ्क्याह—मदनुसेवनयाऽवरुद्धानिति। मम या अनुसेवा, सा मामेव गृहीतवती, कः सन्देहः परिकरगुणेषु। अवरुद्धाश्च स्वाधीना भवन्ति। अलौकिके विश्वासार्थमाह—दृष्टिं प्रपश्येति।

दृष्टिं वितरामि तद्दर्शनार्थम्, अतः प्रपश्येत्यर्थः। प्रथमतस्तेषां दानम्, पश्चात् दृष्टेर्दानम्, आत्मगामित्वात्फलस्य। प्रसादानामपि विषयत्वादौत्पत्तिकदोषसहिता एव भविष्यन्तीत्याशङ्क्य दोषद्वयं परिहरति— अभयान् इहामुत्र भयरहितान्। अशोकांश्च। स्वापगमेन शोकं च जनयन्तीत्यर्थः ॥७॥

राजकन्यात्वात् राज्यविषयकानेव तान् बहु मन्यते, नत्वलौकिका-
नित्याशङ्क्यपूर्वं भोग्यत्वेनैव ज्ञातान् विषयान् निन्दति—

SRI SUBODHINI: “Our Lord has blessed me, with His grace, and the same “blessings” (by way of divine powers) are being given by me to you!” He, who is fully pleased, usually gives away everything, or gives away the most “valuable” thing, in his possession! “I have with me, as my most valuable wealth, the grace of our Lord only! I will give you this “blessing” of our Lord!” Sage Kardama is now explaining, as to the way, through which, he had secured this “blessings” of our Lord. He says, “I have secured these blessings of our Lord, through establishing myself in the love and service of our Lord! If I had obtained these blessings through “compassion”, then, these ‘blessings’ will be of no use to others! I have secured our Lord’s ‘blessings’, through the grace of our Lord, as a result of penance, Samaadhi, Bhakthi and Yoga! Penance of the form of “Dharma”, and as being “conquered” through penance! “Samaadhi” means the highest attainment through “Yoga”. The attainment of 8 powers, such as the capacity to become like an atom (Animaa), the capacity to become very big (Garimaa) etc. are considered as the “forms” of our Lord’s ‘blessings’. I have conquered all these powers through “Samaadhi”! “Vidhya” here means “Bhakthi”. This was done by Sage Kardama, through his worship of our Lord. The Lord blesses his devotee, with “Jnana”, (knowledge) due to his

devotion. "I have attained this also!" "Aatmayoga is the "Dhrma" (conduct) of a Sannyasi, which leads to "liberation"!" I have attained this also, through the grace of our Lord! I am going to give you all these!"

Some persons may comment here, that the "blessings of the grace of our Lord" are always "free and independent" and Devahooti may say, as to how, "I can receive and get benefits, out of them? Answering this, Sage Kardama said, "through your humble service to me, you have fully "merged" me (along with my powers) with yourself! Due to this, you have already attained all my virtues also! These 'blessings' of our Lord are 'supernatural', and with a view to instill faith in you, I am giving the "vision" to you, so that you will be able to see them!" A doubt may arise, as to whether, these 'blessings' also will lead to worldly 'blemish' (ie associated, with the enjoyments of 'blessings' in this world). Answering this, it is said, that these 'blessings' confer 'fearlessness and sorrow free' status in this world, and in the other! Even if these 'blessings' are withdrawn, they do not create 'sorrow', in the mind of the recipient! This is the meaning.

Will it be, that Devahooti desires only to attain the "royal enjoyments", as she was a princess? And that, she may be averse to enjoy the 'supernatural' enjoyments!? On getting this doubt, Sage Kardama condemns the useless nature of all types of "worldly" enjoyments! — as per the following verse.

अये पुनर्भगवतो भुव उद्विजृम्भ-

विभ्रंशितार्थरचनाः किमुरुक्रमस्य।

सिद्धाऽसि भुङ्क्ष्व विभवान्निजधर्मदोहान् -

दिव्यान्नरैर्दुरधिगान्पविक्रियाभिः॥८॥

VERSE 8 Meaning: “All other ‘pleasures and enjoyments’ pale into “insignificance” (i.e. gets lost in luster) at the very sight and presence of our Lord Sri Hari’s brilliant eye-brows! Hence, in our Lord’s presence, all these pleasures are very petty and valueless! You have already become fulfilled, through your service to me! You have attained all the “divine” pleasures, through your loving observance and adherence to the “Dharma”, as a chaste wife (Pativrata). Now, you can enjoy all of these! Those kings, who are proud with the feelings that, “we are kings; for us, every type of enjoyment is easy to attain”, will find it difficult to attain these “divine” enjoyments, due to the presence of the negative “blemish” of pride and other defects!”

श्रीसुबोधिनी : अन्ये पुनरिति। अन्ये राज्यादयः, स्वर्गादयो वा किम् न किञ्चिदित्यर्थः। तत्र हेतुमाह-उरुक्रमस्य भगवतः, भुव उद्विजृम्भविभ्रंशितार्थरचनाः। भगवत इति सामर्थ्यम्। उरुक्रमेत्यद्भूतकर्मत्वम्, अन्यथा स्वदत्तं स्वयमेव कथं हन्यात्? कथं वाऽपकारि भवेत्! आत्मा वा भूत्वा कथमेवं कुर्यादिति। अनेन सर्वे दोषाः परिहृताः, चिकीर्षितापरिज्ञाने हेतुश्चोक्तः। अतएव तस्य भुवः कालस्य, या उद्विजृम्भा आलस्येनापि ग्रहणम्, तेनैव विभ्रंशिता अर्थरचना येषां राज्यादीनाम्। स्वरूपतोऽपि नश्यन्ति, यदर्थं क्रियन्ते तदपि न संपादयन्ति। अर्थार्थ रचना निर्माणम्। नन्वहमपि तादृश्येवेति यथायोग्यं फलं भवत्विति चेत्तत्राऽऽह-सिद्धाऽसीति। नत्वमसिद्धा, पूर्ववत्। अतः पूर्वसिद्धविषयभोगे पातित्यं भवति। न केवलं पूर्वनिषेधः क्रियते, किन्तु विभवान् भुङ्क्ष्व। विगतो भवो जन्म येभ्यः। विषयत्वेऽपि मोक्षसाधकान्। नाऽप्येते धर्मफलरूपाः, अन्यथा कृतो धर्मः क्षीयेत। प्रत्युत निजधर्मपातिव्रत्यादिकं दुहन्तीति-निजधर्माणां दोहो येभ्य इति। न केवलं फलत एवोत्कृष्टाः, स्वरूपतोऽपीत्याह-नरैर्दुरधिगानिति। वयं नृपा इति विक्रिया सन्निपातकार्यम्, तैः करणैः मनुष्या उपभोक्तारः,

तान् विषयान् ग्रहीतुं न शक्नुवन्तीत्यर्थः ॥८॥

एवं वरे दत्ते सहसा तद्भूदये सर्वं न समागतमिति पूर्वविचारितमिव किञ्चित्प्रार्थयितुमारभत इत्याह—

SRI SUBODHINI: All other enjoyments, such as vast kingdom, heavens etc. are of very insignificant value! The reason for this is, that these pleasures pale into insignificance (or get lost) in the presence of the brilliance of our Lord's eye-brows! Our Lord has the unlimited potency in Him, for doing the most "wonderful" actions! (Urukaama). As such, our Lord removes all types of 'blemish', in the enjoyments conferred by Him, on His devotees. **NO ONE CAN UNDERSTAND THE REASONS FOR OUR LORD'S ACTIONS!** It is said here, that even if our Lord's "eye-brows" were to "act", in a "lazy" manner, then, the pleasures and joys of the entire Universe, get lost or become worthless, in comparison to the brilliance of His 'eye-brows'! All types of actions, designed to create "wealth", also get lost for ever! Sage Kardama assures Devahooti that, "You are not like this. You are a "Siddha" — deserving and devoted! All "worldly enjoyments", which Devahooti had enjoyed, before her marriage, will lead to her "fall" (decline) only! Here, Sage Kardama has told Devahooti, to enjoy the divine pleasures, which have been blessed by our Lord, as these will lead her to attain "liberation" too (i.e. not like the 'binding' nature of all types of "worldly" pleasures). **THIS JOY AND BLISS IS A "PRASAAD", FROM OUR LORD! YOU WILL NOT ATTAIN ANY DECLINE IN YOUR "DHARMA", THROUGH THESE! IN FACT, YOU WILL ATTAIN THE "ACME AND APOGEE" OF YOUR "DHARMA", AS A CHASTE WIFE, THROUGH THIS! Through both, viz. the result**

and it's nature, these "pleasures" are 'divine' and hence, the "highest" – as a blessing from our Lord! The pride and other negative 'blemish', which the kings usually nurture will not enable them to attain this "blessing" of our Lord – as these "blemish" will lead them to "fall" away only (i.e. to get lost). Moreover, these kings and others, who are used to enjoy every pleasure, through their senses, can never grasp or enjoy these types of 'divine and extraordinary supernatural' pleasures!

On being conferred such a boon, Devahooti did not attain these "blessings" at the same time! Hence, she began to pray to Sage Kardama, without much pre-thinking!

मैत्रेय उवाच।

एवं ब्रुवाणमबलाऽखिलयोगमायाविद्याविचक्षणमवेक्ष्य गताधिरासीत्।
संप्रश्रयप्रणयविह्वलया गिरेषद्वीडावलोकविकसद्भसिताननाऽऽह॥९॥

VERSE 9 Meaning: "Sage Maitreya said, "On being told like this, by Sage Kardama, Devahooti realized, that her husband was an adept in the total knowledge, about the nature of "Yogamāya"! Due to this, all her anxieties and worries were removed! She became bashful and expressed the same, in her face, which blossomed with a sweet soft smile! With humility, love and with a choking voice, she began to speak, as under!"

श्रीसुबोधिनी : एवं ब्रुवाणमिति। आदौ तस्याः खेदनिवृत्तिमाह—एवं ब्रुवाणमवेक्ष्य गताधिरासीत्। केवलमाहात्म्यार्थं न वचनम्, स्त्रीष्वनृतं न दोषायेति। तन्निवृत्त्यर्थमाह—अखिलयोगमायाविद्याविचक्षणमिति। अखिला या योगमाया नानाविधसर्वविषयरूपा, तस्या वशीकरणमन्त्रादिरूपा विद्या, तत्र विचक्षणोऽतिनिपुणः। अतस्तादृशं ज्ञात्वा। तादृशं च वक्तारम्, विचक्ष्य विचारेण सत्यं वदतीति ज्ञात्वा, गताधिरासीत्। प्रार्थयितुमाह—संप्रश्रयेति। प्रश्रयो विनयः, प्रणयः स्नेहः। प्रश्रितेति पाठे सम्यक् प्रकर्षेण योऽयमाश्रितः,

तस्य यः प्रणयः, तेन विह्वला गीः। विनयोऽपि वर्णोद्गमप्रतिबन्धकः,
स्नेहोऽपि। वाच्यार्थस्मरणेन ईषत् यत् स्मितम्, कुलवधूत्वात्; तेन व्रीडापूर्वको
योऽयमवलोक्य भावितार्थसूचकः, तेन विकसद्भसितानना सती वक्ष्यमाणमाह
॥९॥

अभिप्रेतं ससाधनमाह द्वाभ्याम्—

SRI SUBODHINI: In the first instance, on hearing such reassuring and loving words of her husband, Devahooti's anxiety and worry were removed from her mind! Though, it is said, that a husband can utter words, which may not be "true", to his wife, here, Sage Kardama, was indeed, speaking the truth only — not merely speaking about her glory! Sage Kardama is said to be an "adept" in the total "Yogamāya" knowledge. In other words, he had the total knowledge of all the "chanting of Manthraas", which would control the various aspects of "Māya", pertaining to the worldly actions! Devahooti, on realizing this capacity of her husband, got rid of her worries and anxieties!

In this verse, it is said, that she began to pray to her husband, with humility and love! She spoke, in a choked voice. Her face showed her inner feelings of bashfulness (as she remembered her "desires"). This came to be expressed, outside, as a soft sweet smile! — especially as she belonged to an illustrious family of glorious culture! She now looked at her husband, with bashfulness, and a "blossomed" face (due to inner joy) and began to speak, with this smile, on her face. This "bashful look" indicates the contemplated "meaning" (of her heart's attitude).

Through the next two verses, Devahooti speaks about her "desires", along with the ways to "fulfill" them!

देवहूतिरुवाच।

राद्धं बत! द्विजवृषैतदमोघयोगमायाधिपे -
 त्वयि विभो ! तदवैमि भर्तः ! ।
 यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो-
 भूयाद्गरीयसि गुणप्रसवः सतीनाम्॥१०॥

VERSE 10 Meaning: “Devahooti said, “Oh, best of Brahmins! Oh, my Lord! I am aware, that you have full authority and control over the power of Yoga and Māyik prowess, of the nature of the three qualities, which never go in waste, once invoked! I am also aware, that you are the recipient of all these fabulous powers of opulence! But, Oh Lord! you had promised to me, during our marriage, that you will stay with me and enjoy the pleasure of an “householder” only till I attained my “pregnancy”! Hence, I desire that this promise of yours’ may be fulfilled now! — as attaining a child, through a glorious and “best” husband (saintly) is the highest profit for a chaste wife!”

श्रीसुबोधिनी : राद्धमिति। यद्यपि भर्त्रा भगवत्प्रसादा इत्युक्तम्, तथापीयं भगवत्त्वेनैव तं सेवितवतीति तदुक्तानां धर्माणां तस्मिन् स्वाभाविकत्वमनूद्य, तस्मिन् स्वज्ञानं प्रमाणीकरोति हे द्विजवृष! एतत् त्वदुक्तम्, त्वयि राद्धं सिद्धमेव। बतेति हर्षे। द्विजानां मध्ये ये श्रेष्ठा ब्रह्मविदः, तेषामेतत्सर्वं सिद्धमिति ज्ञापनार्थं संबोधनम्, कामपूरणार्थं वा, पशव्यो हि कामः। अमोघा या योगमाया, तस्या अधिपे त्वयि सर्वं सिद्धमेव। काचिद्योगमाया प्रदर्शनार्थेऽपि भवतीति तद्व्यावृत्त्यर्थममोघोक्ता। तादृशज्ञस्यैव तथावचनं सत्यं भवतीति तथाऽनुवादः। तदवैमीति प्रमाणम्। विभो इति संबोधनं च तत्साधकम्। भर्तरिति संबोधनं स्वस्य तथाज्ञाने सामर्थ्यजननाय, भर्तुरिव धर्मेण भार्यायाः सामर्थ्यं भवतीति। विवाहे पणस्य कृतत्वात्ततिरिक्तयाचने स्वधर्मः क्षीयत इति पूर्वोक्तमेव स्मारयति— यस्तेऽभ्यधायीति। सकृदङ्गस इति। यस्त्वया पूर्वमुक्तः ‘यावत्तेजो बिभृयात्’

इति, स एकान्तः सङ्गः। अमोघवीर्यश्च भवान्, अतोऽर्थात् सकृदेवाङ्गसङ्गोऽभ्यधायि। स च समयः। समयबन्ध उभयोरनुलङ्घनार्थः। स भूयादिति प्रार्थना। ततः किं स्यादित्याशङ्क्याऽऽह—स एव सकृदङ्गसङ्गः सतीनां गुणप्रसवः। पतिव्रतास्तु न कामुक्यः पतिव्रतमेव च व्रतं तासाम्। अतस्तावदेवाऽपेक्षितम्। तद्गताश्च गुणा आनन्दादयस्तदैव भर्त्रेऽभिव्यक्ता भवन्ति। अग्रे च पुत्रद्वारा प्रकर्षेण सूयन्ते, तदैव च तासां जन्मसाफल्यमिति ॥१०॥

साधनमाह—

SRI SUBODHINI: Though her husband had told her that, he will give to her, the 'blessings', which he had received from our Lord, even then, Devahooti regarded her husband, as equal to our Lord only. Treating him, as the Lord Himself, she had performed her service to him. Thus, she addressed the sage as the "best of all Brahmins", having realized, that all the noble virtues of a "Rishi" (sage) were in him, fully! She says that, "I am aware of your glorious virtues"! Among the Brahmins, the highest and the best are knowers of "Brahman", and these exalted saints have, in them, all the best virtues! She also addressed him, in these words, for the fulfillment of her desires too!

"You, Oh Lord! are the controller of the all pervasive Māya powers! Your words will always come true, as you are blessed by the powers of Yogamāya! The proof for this is her addressal of her husband as "Vibhu" (Lord)! 'Oh husband!' (Bhartha — protector) — this addressal denotes that, "I have also realized that, through your grace, I also have the same powers! — as the capacity of the wife is determined, through the glory of her husband!"

Devahooti did not desire to ask for anything more than what was promised to her, by Sage Kardama, at the time of marriage! If she were to do this, then she would have

incurred the offence, which would have led to decline in her “Dharma”! She now makes her husband remember the promise given by him, at the time of marriage. She was told, that Sage Kardama will give her a child, through their conjugal relationship. She asked for this only, in a ‘prayerful’ way! This one “union” only is capable of giving a “child” to the chaste wives! Usually, a chaste wife, totally devoted to her husband, is never “lustful”, as she concentrates her entire self to fulfill the requirements of being a chaste wife! Hence, Devahooti desired only for this much! The bliss and joy of one “union” with her loving husband manifests later, as the bliss and joy of a son, who is originated with the same qualities of bliss and virtue! In this way, the lives of chaste women get fulfilled.

Devahooti, tells the “way” (for attaining the “goal”) — as per the following verse.

तत्रेतिकृत्यमुपशिक्ष यथोपदेशं येनैष-

मे कर्षितोऽतिरिंसयात्मा।

सिद्ध्येत ते कृतमनोभवधर्षिताया दीनस्तदीश!-

भवनं सदृशं विचक्ष्व॥११॥

VERSE 11 Meaning: “Please instruct me, the duty, as prescribed in the scriptures, for our relationship, as also kindly arrange for all the materials necessary for our living together! My body has become very lean and weak, through my eagerness to be united with you. Kindly therefore make my body, appropriate for our loving union! I am also, as desirous of being united with you, as per your own desires! Oh Lord! let there be a house for us, so that we can reside there! Kindly think about this too!”

श्रीसुबोधिनी : तत्रेति कृत्यमिति। तत्र इति कृत्यमुपशिक्ष। स चेद्रसात्मक एव भवति सङ्गः, सपुरुषार्थो भवति। सकृद्भोक्तैव ससामग्रीको भवेत्। रसश्च विभावानुभावव्यभिचारिभिरुत्पद्यते, ते सर्वे विस्तरेणोक्ताः कामशास्त्रे। तन्निकट एव ज्ञानदाढ्यार्थं द्रष्टव्यमिति भावः। अत एव यथोपदेशमित्युक्तम्। 'इन्दुर्मन्दिरमन्दिरा मृगमदः' इत्यादिः। उद्गतो रागो नान्यथा निवर्तत इत्याह—येनेति। एष मे आत्मा रिरंसयाऽतिकर्षितः क्लिष्टः। एष आत्मेति। देहोऽन्तःकरणं च। न कामशास्त्रव्यतिरेकेणाऽयं रसयोगो भविष्यति। एतादृशोऽप्यात्मा रिरंसया क्लिष्टो येनैव सिध्येत्, स एवोपायः कर्तव्य इत्यर्थः। किञ्च, ते त्वया कृतो यो मनोभवः, तेन धर्षितायाः। मनोभवेन निर्भर्त्सिताऽहम्, तत्पराभवोऽपि दूरीकर्तव्यः। अयं च देहः स्वाधीनः। विज्ञापनान्तरमाह—हे ईश! सदृशं भवनं विचक्ष्वेति ॥११॥

तदा कर्दमो विचारितवान्। नेयं संबन्धमात्रमपेक्षते, किन्तु वैभवसहितम्। अतस्तथैव कर्तव्यमित्यभिप्रेत्य भगवद्भक्तयोगसामर्थ्येन तथैव कृतवानित्याह—

SRI SUBODHINI: "Kindly instruct me on my 'duty' for the sake of our union! — so that even one 'union' between us is blissful! The various types of emotions connected with "conjugal unions" have been told in detail in the "Kamasutra" (treatise on desire). In other words, a wise person should look into these treatises, to make his "attitude and knowledge" about this "science of desire", determined and well understood! It is written in these treatises, that the factors of moon, house, Goddess Laxmiji, the Kaskin fragrance are supposed to originate bliss in an ideal and Dharmik conjugal union.

Devahooti now said, "I have made this body of mine very weak, through the rendering of service for a long time, while nurturing the desire for our conjugal union — for the sake of a child! You have originated the "desire" in me for a child, and I would pray to you to fulfill my

desire! This body belongs to you only.” She now makes her second prayer, “Oh Lord! Kindly arrange for a home as our residence and for conjugal union.”

Then, Sage Kardama thought, that Devahooti is now keen on a conjugal life, with all comforts and conveniences (opulence). He decided to do likewise! He, now, using the powers and capacity blessed by our Lord, created everything, as per her desire.

मैत्रेय उवाच।

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः।

विमानं कामगं क्षत्तस्तर्ह्येवाऽऽविरचीकरत्॥१२॥

VERSE 12 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! With a view to fulfill the desire of his beloved wife, the Sage created a huge plane immediately, through his powers of Yoga. This plane was capable of going everywhere, as per their will and desire!”

श्रीसुबोधिनी : प्रियाया इति। प्रेमविषया भार्या प्रिया, तस्याः प्रीतिं वाञ्छन् कर्दमो भगवद्दत्तं योगमास्थितः। योगबलेन कामगं विमानमाविरचीकरत् आविष्कारं कृतवान्। योगे सर्वं स्थितमेवेच्छया प्रादुर्भवति। गृहात्मकमपि तत् कामगम्। क्षत्तरिति संबोधनमन्तःपुरवैभवसाक्षित्वाय ॥१२॥

तद्विमानमनुवर्णयति भावनवकेन नवविधक्रीडार्थं नवभिः श्लोकैः—

SRI SUBODHINI: Here Devahooti is called as ‘Priya’ — loving wife — Sage Kardama, desirous of fulfilling her desire, took the aid and help of the powers of Yogamāya, which were blessed on him, by our Lord Himself. Through this, he created a huge “plane”, which can go anywhere, as per their desire! Yogic powers can create everything, and these “creations” take place, due to the desire of the Yogi! This plane was like a “home”

— but it could move about, as per their desire! Sri Vidurji is addressed here as ‘Kshata” (the master of Harem), to indicate to him that, “You have seen actually the beauty and the opulences of a royal harem!” (Sri Vidurji was the master of the royal harem, at Hastinaapura.)

The “plane” is now being described, in 9 verses, with a view to explain the 9 types of “attitudes” (Bhaava), along with the 9 types of “play” (Kreedā).

सर्वकामदुग्धं दिव्यं सर्वरत्नसमन्वितम्।

सर्वद्व्युपचयोदकं मणिस्तम्भैरुपस्कृतम्॥१३॥

VERSE 13 Meaning: “This plane could give each and every type of desire and object of pleasure! It was very beautiful, ornamented with all types of precious stones and pearl studded pillars! It was very comfortable and prosperous with great wealth, which was increasing every day!”

श्रीसुबोधिनी : सर्वकामदुग्धमिति। सर्वानेव कामान् दोग्धीति दिव्यमलौकिकम्। सर्वरत्नसमन्वितं स्पष्टम्। सर्वा ऋद्वयः सम्पत्तयः, तासामुपचय आधिक्यम्, तदेव उदको यस्य। तस्मिन् गृहे ऋद्वीनामुपभोगेन उपचय एव भवति, नाऽपचयः। उत्तरफलं लोके सर्वत्राऽपचयः। मणिमयैः स्तम्भैरुपस्कृतम्। यथा शोभातिशयो भवति तथा रचितम् ॥१३॥

SRI SUBODHINI: As this plane was capable of fulfilling all types of desires, it was divine and supernatural! It was seen ornamented, with each and every type of precious gems! All types of wealth (prosperity) was seen, inside this plane! Due to this, all types of comforts and conveniences for joy and pleasure were seen, increasing on a daily basis, in this plane! There was no reduction or decline, due to enjoyment! In this world,

we see, usually, that wealth gets depleted through enjoyment, but not here! Here, it got increased! There were pearl studded pillars inside the plane. In this way, the entire plane was created, with ultimate beauty and brilliance.

दिव्यसोपकरणोपेतं सर्वकालसुखावहम्।

पटिटकाभिः पताकाभिर्विचित्राभिरलङ्कृतम्॥१४॥

VERSE 14 Meaning: “Inside the plane, the comfort level was so high, that it could give ideal comforts, in all seasons! Everywhere,, there were divine objects/ ingredients placed inside the plane! There were very beautiful flags, with wonderful textures, ornamenting the entire plane! (i.e. flags and festoons made the plane very beautiful).”

श्रीसुबोधिनी : दिव्यानि यान्युपकरणानि वंस्त्रपीठादीनि, तैरुपेतम्, शीतादिसर्वकालेषु सुखकरम्। बहिः शोभातिशयमाह—पटिटकाभिरिति। पटिटका लम्बायमानपट्टवस्त्रनिर्मिताः। पताका जयपत्राङ्किताः। सर्वा एव विचित्राः। ताभिरलङ्कृतम् ॥१४॥

SRI SUBODHINI: All objects were “divine” viz. clothes, seats etc; heat and cold or it’s variant, were always comfortable, and the plane made all the 6 seasons to be very joyful and comfortable! Outside, flags and festoons of various types and wonderful textures adorned the plane (with long silken flags/festoons). The flags were beautifully painted with “Jayapatra”. They were all very brilliant, and the entire plane looked wonderful, due to all these!

स्त्राग्भिर्विचित्रमाल्याभिर्मञ्जुसिञ्जत्षडङ्घ्रिभिः।

दुकूलक्षौमकौशेर्यनानावस्त्रैर्विराजितम्॥१५॥

VERSE 15 Meaning: “Groups of “bees” were seen

singing their sweet notes; surrounding the many colored flower garlands used to beautify the plane! There were also various types of cotton and silk clothes and buntings arranged, throughout, in an exquisite way, which made the plane very beautiful and brilliant."

श्रीसुबोधिनी : स्त्रग्भिरिति। स्त्रग्भिर्मालाभिः। विचित्राणि माल्यानि पुष्पाणि यत्र। सर्वदाऽम्लानत्वाय, आमोदमकरन्दसहितत्वाय च मञ्जु सिञ्जन्तः षडङ्घ्रयो भ्रमरा यत्र। दुकूलक्षौमकौशेयाः पट्टाम्बरविशेषाः, कीटजाः, तृणजाः, वल्कलजाश्च। नानाविधानि च वस्त्राणि, तैर्यथायोग्यं विराजितम् ॥१५॥

SRI SUBODHINI: There were wonderful flower garlands hung everywhere! These flowers never faded at all! They had extraordinary "fragrance". There was also the blissful "honey" present in them, always! Due to this, groups of bees were seen, always, singing their sweet notes (humming) surrounding these flowers! Various types of 'buntings' such as Dukulla, Kshowma and Piltambhara were seen everywhere, making the plane very beautiful! Silk and cotton festoons were also seen there, making the plane look very beautiful.

उपर्युपरि विन्यस्तनिलयेषु पृथक् पृथक्।

क्षिपतैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः॥१६॥

VERSE 16 Meaning: "One room was built up on another, and in all these rooms, there were separate beds, mattresses, fans and seats. Due to this, the entire plane was seen as very beautiful."

श्रीसुबोधिनी : उपर्युपरि च गृहा उत्तरोत्तरं विरचितास्तत्र शतशः सन्ति। सर्वेष्वेव गृहेषु पृथक् पृथक् क्लृप्तैः कशिपुभिरुत्तमशय्याभिः कान्तं रमणीयम्, न तु गृहान्तरस्थिताः शय्याः पुनरन्यत्र नेतव्याः। पर्यङ्काः खट्वाविशेषाः, व्यजनविशेषा, आसनविशेषाश्च; तैः सर्वैरेव कान्तं रमणीयम् ॥१६॥

कामशास्त्रानुसारेण सर्वबन्धबोधकानि चित्राणि तत्र वर्णयति—

SRI SUBODHINI: Each room was built up on another, in successive way, resulting into a tall building! In this way, there were many houses there! All the rooms were exquisitely done up with beds in each room! There were exquisite cots and mattresses provided in each room. There were wonderful fans and seats. In this way, the entire plane was looking wonderful.

As per the science of desire, there were various paintings done and kept describing the various aspects of conjugal union!

तत्र तत्र विनिक्षिप्तनानाशिल्पोपशोभितम्।

महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः॥१७॥

VERSE 17 Meaning: “Everywhere, on the walls, there were pictures and sculptures, and they exhibited wonderful brilliance! Due to this, all the rooms looked beautiful. There were emerald verandas! For seating, there were seats, made up of tender bamboo!”

श्रीसुबोधिनी : तत्र तत्रेति। विशेषेण निक्षिप्तानि यानि नानाशिल्पानि, तैरुपशोभितम्। तत्र तत्र गृहेषु महामरकतमणिभिः कृता स्थली भवति, तया च जुष्टम्। विद्रुमाः प्रवालाः, तैश्च वेदयो निर्मिता भवन्ति। वेदिरत्रोच्चोपवेशनभूमिः॥१७॥

SRI SUBODHINI: There were various types of exquisite “sculptures” inside the rooms. There were verandas made of emerald stones! Bamboo shoots were used to make comfortable seats, which were placed at a higher level! (Vedee).

द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत्।

शिखरेष्विन्द्रनीलेशु हेमकुम्भैरधिश्रितम्॥१८॥

VERSE 18 Meaning: “In the gates (doors) there were bamboo shutters, which made the plane very beautiful! These doors (openings) had windows, made with diamonds, and the houses (rooms) had ornamental plates, made of blue sapphires, capped with golden coverings!” (pots)

श्रीसुबोधिनी : द्वाःसु। द्वारेषु, विद्रुमाणामेव देहली भवति, तयाऽपि भातं प्रकाशमानम्। वज्रमयकपाटयुक्तं च। शिखरेषु गृहाणां शिरोभागेष्विन्द्रनीलमणिविरचितेषु स्थापितैः सुवर्णकुम्भैरधिश्रितम्। हेमकुम्भास्तामाश्रित्यैव तिष्ठन्ति, तेषामपि तत एव शोभा ॥१८॥

SRI SUBODHINI: There were bamboo shutters in the door openings, which made them look very beautiful. There were diamond windows! On the upper portion of the rooms, which was made up through blue sapphires, there were golden caps (pots — Kalasa) fixed on their protruded portions! The golden pots stayed fixed, with the help of blue sapphires. In this way, each of them enhanced the beauty of the other!

चक्षुष्मत्पद्मारागण्यैर्वज्रभित्तिषु निर्मितैः।

जुष्टं विचित्रवैतानैः सहारैर्हेमतोरणैः॥१९॥

VERSE 19 Meaning: “In the “diamond walls” of the plane, there were the best of ruby stones, studded! They were looking, as though, the plane had ‘eyes’! Moreover, the walls were adorned with many colored buntings and pearl strings, along with the golden buntings! In this way, the entire plane looked very beautiful.”

श्रीसुबोधिनी : चक्षुष्मन्तस्तेजस्वन्तः, पश्यन्तीव प्रतीयमानाः पद्मारागण्यैः, वज्रमयीषु भित्तिषु निर्मिताः, तैरपि जुष्टम्। विचित्राणि वैतानानि चन्द्रातपाः, मुक्ताहारसहिताः, पत्राकारसुवर्णैस्तोरणरूपैः सहिताः। तैरपि जुष्टम् ॥१९॥

SRI SUBODHINI: Like the brilliant “eyes”, the ‘ruby’ stones were studded on the diamond walls, and they were looking so much brilliant! Many colored buntings made of strings of pearls, golden leaves (Torans), were used to beautify this plane!

हंसपारावतव्रातैस्तत्र तत्र निकूजितम्।

कृत्रिमान् मन्यमानैः स्वानधिरुह्याधिरुह्य च॥२०॥

VERSE 20 Meaning: “In this plane, here and there, artificial swans and pigeons were placed, along with other birds! All of them looked, as though, they were alive (i.e. natural birds). Mistaking them as ‘real’, natural swans and pigeons came and sat near these artificial birds, and began to utter words, in their language!”

श्रीसुबोधिनी : हंसादयः पक्षिविशेषाः, तेषां समूहैस्तत्र तत्र कूजितम्। चित्रपटेष्वपि ते हंसादयो विरचिताः। एते सत्याः। कृत्रिमान् चित्रगतान् स्वानकृत्रिमानेव मन्यमानैः कूजितमिति पूर्वणैव संबन्धः। अधिरुह्याऽधिरुह्येति काष्ठापाषाणनिर्मिता अपि हंसादयः सकृदधिरुह्यापि मुह्यन्तीति। अधिरुह्याऽधिरुह्येति बहुवारमप्यधिरुह्य मुह्यन्तीति शिल्पनैः पुण्यम् ॥२०॥

SRI SUBODHINI: Birds, such as swans and others were seen making their natural noises! In the canvas and curtains, the forms of these birds were painted/embroidered! The ‘real’ birds thought, that these ‘painted’ figures were ‘real’, and began to ‘speak’ to the painted birds, in their language! The birds, such as swans etc. were also made in wood and stones. They looked so real, that the ‘real’ (live) birds came there and sat with them — treating them as ‘real’! in fact, they came and sat with these artificial birds, many times, treating them, as real! Such sculptures manifested the efficiency of the sculptors!”

विहारस्थानविश्रामसंवेशप्राङ्गणाजिरैः।

यथोपजोषं रचितैर्विस्मापनमिवात्मनः॥२१॥

VERSE 21 Meaning: “The place for playing games, the resting place, places, where one can sit comfortably, verandah and common meeting places – all these places were made, at the appropriate sites/places! Due to this, this plane generated wonder and surprise, even in the mind of Sage Kardama.”

श्रीसुबोधिनी : विहारस्थानं क्रीडास्थानम्। विश्रामस्थानं बाहुयुद्धादिकं कृत्वा श्रमापनोदनार्थमुपवेशस्थानम्। संवेशनं सुखोपवेशनस्थानम्। प्राङ्गणं कोष्ठाद्बहिरङ्गणम्। अजिरमङ्गणम्, तैर्यथोपजोषं रचितैः यथायोग्यं निर्मितैः। आत्मनो योगाधीशस्य कर्दमस्याऽपि विस्मापनमिव। यद्यपि योगमायावैभवं जानाति, तथापि तादृक् कदापि न दृष्टमिति विस्मापनमिवेत्युक्तम् ॥२१॥

अभिलषितगृहे दृष्टेऽपि स्वस्य शरीरं न तथा योग्यमिति तस्या अनुशयं मत्वा तस्याऽपि तथात्वाय तामुपदिशतीत्याह—

SRI SUBODHINI: The place for relaxation (for playing games), the place to take rest, the places to take rest after having a bout of wrestling, other places where people can sit comfortably, the outside verandahs (of the rooms) – all these were seen situated, in appropriate places. Even Sage Kardama, who is the Lord of the Yogic powers, which had made all these, got wonderstruck and surprised, on seeing such a supernatural plane!

On seeing this “desire-fulfilling” house, Devahooti thought, that the present state of her body was not fit to occupy this house. Understanding her “doubt”, Sage Kardama began to “instruct” her, to make her deserving, of all this.

ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा।

सर्वभूताशयाभिज्ञः प्रावोचत् कर्दमः स्वयम्॥२२॥

VERSE 22 Meaning: “When Devahooti did not see this most beautiful house, with a pleased and satisfied mind, then Sage Kardama, who can understand the inner minds of everyone, now spoke himself!”

श्रीसुबोधिनी : ईदृग्गृहमिति। पूर्वोक्तरूपं गृहं नाऽतिप्रीतेन चेतसा पश्यन्तीं स्वयोगबलेन सर्वभूतहृदयाभिज्ञः तूष्णीमेव स्थितां तां स्वयमेव कर्दमोऽवोचत् ॥२२॥

तद्वचनमाह—

SRI SUBODHINI: Devahooti did not see this most beautiful house, with a cheerful and pleased mind! Sage Kardama had the capacity to “read” the minds of everyone, through his Yogic powers! He spoke now to Devahooti, who was standing there silently!”

The words of Sage Kardama are being described below.

निमज्जयाऽस्मिन्हृदे भीरु! विमानमिदमारुह।

इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम्॥२३॥

VERSE 23 Meaning: “Oh Devahooti! Do not be afraid! Now, please take a bath in this Bindusarovar lake, and get up onto this plane! This holy pilgrim center of Bindusarovar has been made by Lord Vishnu. This holy place is capable of fulfilling all the desires of everyone!”

श्रीसुबोधिनी : निमज्ज्येति। हे भीरु उत्तमे, भयं च न कर्तव्यम्, ज्ञात्वैव भीरुत्वं यतः स्नानार्थं प्रेष्यत इति। अस्मिन् हृदे निमज्ज्य इदं विमानमारुह। किं शीतोदके असंस्कृताया मज्जनेनेत्याशङ्क्याऽऽह—इदं शुक्लकृतं तीर्थमिति। शुक्लनारायणेन निर्मितं तीर्थं सर्वेषामाशिषां कामनानां प्रापकम्। अस्मिन् प्रविष्टे यथा तव मनोरथः, तादृशं तव शरीरं भविष्यतीति भावः। नित्यं स्नाने च महतां तथाऽभ्यनुज्ञा नाऽस्तीति

न पूर्वं सिद्धिः ॥२३॥

तथैव कृतवतीत्याह—सा तद्भर्तुरिति द्वाभ्याम्—

SRI SUBODHINI: “Oh best of all! Please do not have any fear!” Sage Kardama sent her, to take a bath, as she was afraid! He told her to take bath in the Bindhusarovar, and get on to the plane! Will she be affected by taking a bath in the cold water, without undergoing the pre-bath purification rituals? Sage Kardama, removing this doubt says that, “this holy center of pilgrimage (Theertham), has been made by Lord Sri Narayana, who is pure! This center is capable of totally fulfilling all the desires of everyone. “By taking a bath in this holy center, you will attain a body, as per your desire!” Devahooti used to take bath in this lake everyday. But she did not attain the fulfillment of her ‘desires’ earlier, as she did not get the “orders” of the noble saints (i.e. her husband before).

Devahooti did, what she was told — as per the following two verses.

सा तद्भर्तुः समादाय वचः कुवलयेक्षणा।

सरजं बिभ्रती वासो वेणीभूतांश्च मूर्धजान्॥२४॥

अङ्गं च मलपङ्केन संछन्नं शबलस्तनम्।

आविवेश सरस्वत्याः सरः शिवजलाशयम्॥२५॥

VERSES 24 and 25 Meaning: “Devahooti, who had lotus like eyes, respecting the words of her husband, entered into this holy lake, filled up with the waters of the Saraswati river! At that time, she was wearing a very dirty and torn Saari (clothes). The hair on her head, had become matted, due to the hair being rooted to the scalp of her head for a long time! Her body was

seen, as dirty and unclean! Her body, with weak bosom, was seen without any brilliance!" (24 – 25)

श्रीसुबोधिनी : सा देवहूतिः, भर्तुर्वाक्यं समादाय, सरजं वासो वेणीभूतांश्च मूर्द्धजान् मलपङ्केन छत्रमङ्गं बिभ्रती सरस्वत्याः सर आविवेश। वाक्यग्रहणे हेतुः—भर्तुरिति। सर्वो हि भारस्तस्यैव। सम्यगादानं देहसिद्धाविदमेव साधनमिति ज्ञानपूर्वकं ग्रहणम्। कुवलयेक्षणा उत्पलदलायताक्षी। अनेन क्रोधेर्ष्याखेदादयो भावा निवारिताः। वाक्यविश्वासादेव नेत्रप्रसादः, न तु सामग्री तादृशीति वक्तुं विपरीतां सामग्रीं वर्णयति—रजःसहितं मलिनं वस्त्रम्। बाह्यं साधनमावश्यकमसमीचीनमिति सूचितम्। वेणीभूता मूर्द्धजा बहिरङ्गभूताः, अङ्गं च। प्रत्यहं जायमानं मलं जलसंबद्धं पङ्कप्रायं जातम्, अतस्तदुद्धारः कठिन इत्यर्थः। शबलौ विवर्णौ स्तनौ यस्येत्यङ्गविशेषणम्। उपभोग्यावयवानां सुतरामयोग्यत्वं सूचितम्। सरस्वती सृष्टिहेतुः, अतोऽनया नूतनं संभविष्यतीति तत्र प्रवेशः। शिवं कल्याणकरम्, स्नानेऽपि नाऽपकारं जनयतीति उपकारस्तु वाक्यात् भविष्यत्येव, अपकारस्तु न भविष्यत्येवेत्यर्थः।।२४ ॥ २५ ॥

ततः किमासीत्तदाह—

SRI SUBODHINI: Respecting her husband's words, Devahooti, wearing her dirty clothes, which were torn, was seen now, with matted unkempt hair! Dirt had accumulated on her body. She entered into the lake, in this "dirty" way! Her husband was a "Rishi", (sage) and she desired to obey his words. In fact, the entire responsibility was on the shoulders of the sage. Devahooti had the faith, that obeying her husband was the only way, to make her body alright!

Devahooti had lotus like eyes — long eyes, like the petals of the lotus flower. The purpose of telling this is, that Devahooti did not have, even a trace of anger, envy or sorrow (regrets), at any time! She had great faith in her husband, and had a cheerful heart and clear eyes!

But, she did not have any object or material, in her “outside”, which would give her any confidence. In fact, she had torn and dirty clothes. She had matted hair! Her body also was full of dirt! To clean her body was indeed very difficult! Her bosom lacked brilliance. All her limbs were weak and useless! The holy river Saraswati is capable of ‘creating’ new and newer objects and persons. Hence, taking bath in this river will get her a new body! Having faith in this way, she entered into this lake. The word “Sivani” (auspicious) is used to signify, that this “bath” will confer only the most auspicious results — as Sage Kardama had told about this - that nothing untoward will happen, and only the most auspicious benefits will be attained!

Whatever happened later, is being told in the following verse.

साऽन्तःसरसि वेश्मस्थाः शतानि दश कन्यकाः।

सर्वाः किशोरवयसो ददर्शोत्पलगन्धयः॥२६॥

VERSE 26 Meaning: “On getting inside the holy water of this lake, Devahooti saw inside the lake, a palace in which there were 1,000 young maidens. They were all of a tender age (between 6 and 13), and from their body, the sweet fragrance of the lotus flower was spreading everywhere!”

श्रीसुबोधिनी : साऽन्तःसरसीति। स्वस्याऽऽनन्दांशो देवहूतिः, तस्यास्तत्त्वमिस्तिरोहितं योगं निमितीकृत्य सहस्रस्त्रीरूपेण जातम्। अतो न ताभिः काचित्क्षतिः। सरोमध्ये गृहमेकमद्भुतम्; इदं तु भगवत्कृतमेव, ऋषिणा निर्मितमित्यवचनात्। स्वनिर्मितस्त्रीणामुपभोगे दोषो देवहूतिविवाहश्च व्यर्थः स्यात्। तद्गतोऽप्यानन्दः पुनरस्यामेव संक्रमिष्यति। बहिरुपचारास्तु सेत्स्यन्ति। ताः पुनर्भगवदीया इति देवहूतिदेहस्थितिपर्यन्तं स्थित्वा पुनर्भगवद्योगमायायामेव प्रवेक्ष्यन्ति। तस्मिन् गेहे विद्यमाना दशशतानि

कन्यका ददर्श। सर्वासामेकवयस्त्वं भगवत्कृतमेवेति ज्ञापयितुमाह—सर्वाः
किशोरवयस इति। सहस्रसङ्ख्याकामशास्त्रनुसारेण तत्रत्योत्कर्षप्रतिपादनार्था।
लोहितोत्पले स्त्रीस्वभावे रागासक्तिः सूचिता। गन्धनिरूपणमन्यत्र
सङ्क्रमणार्थम् ॥२६॥

ततो यज्जातं तदाह—

SRI SUBODHINI: The aspect of “bliss” (Aananda) of the sage, was symbolized by Devahooti, and this “principle of bliss” was absent up to now (having got disappeared). Hence, through the use of Yogic powers, as a cause, this aspect of “bliss” got manifested, in the form of these ‘1000’ young maidens! Due to this, there was no decline or reduction of his glory, due to this creation! Inside the lake, Devahooti saw a wonderful home, which was created by the sage! The “maidens” created there, were “related” to our Lord, and all of them were created to serve and aid Devahooti. They will all get disappeared, no sooner their “task” is over and completed! (i.e. they will go back to their origin viz. the Yogamāya power of our Lord). All these ‘maidens’ were of same age, and were created by our Lord’s ‘actions’ only! All of them had the fragrance of the red lotus flowers emanating from their bodies, as detailed, in the treatises of “desire”, for the sake of beautifying this house!

Whatever happened, after this, is being told now.

तां दृष्ट्वा सहस्रोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः।

वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम्॥२७॥

VERSE 27 Meaning: “On seeing Devahooti, these maidens, folded their hands, with a view to express their desire to do service to her and to instill faith! They began to say, “we are all your servants”! Please give us your order, as to what service we should render to you!”

श्रीसुबोधिनी : तां दृष्ट्वेति। देवहूतिं दृष्ट्वा ताः स्त्रियः परिचर्यार्थं विश्वासार्थं च प्राञ्जलयो भूत्वा प्रोचुः। तासां वचनमाह—वयमिति। कर्मकरीस्तुभ्यम्, त्वत्सेवार्थं वयं कर्मकरीर्दासीः, अत एव शाधि आज्ञापय—ते किं करवामेति। अभीप्सितार्थो वक्तव्यः, शरीरसंस्कारस्त्वस्माकं स्वधर्म एवेति स चेन्न वक्तव्य इति भावः ॥२७॥

अतस्तथैव सेवां कृतवत्य इत्याह—स्नानेनेति द्वाभ्याम्।

SRI SUBODHINI: All these maidens, on seeing Devahooti, folded their hands, in respect, and through this, expressed their readiness to serve her! (Instilling faith and confidence in her). They said, “We are your servants appointed to do thy service. Please order us, as to what we should do! Please tell us as to what you desire for? It is our duty to perform personal service to you, like cleaning your body etc. Hence, we will now perform these tasks, without being told so!”

These maidens now performed the “service” as per their saying — as per the following 2 verses.

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम्।

दुकूले निर्मले नूत्ने ददुरस्यै च मानदाः॥२८॥

भूषणानि परार्ध्यानि वरीयांसि द्युमन्ति च।

अन्नं सर्वगुणोपेतं पानं चैवामृतासवम्॥२९॥

VERSES 28 and 29 Meaning: “These maidens, who respected Devahooti with high regards (like a “Swaamini”), now gave to the noble Devahooti, a bath, through the waters mixed with very valuable objects and exquisite fragrances. Devahooti, was given two neat and new clothes to wear! Later, she was offered to wear invaluable, beautiful and brilliant ornaments, coupled with food, consisting of all the desirable qualities and tastes!

Later, she was offered 'nectar' type drinks too!" (The purport is that Devahooti was treated befitting her "royal" status.)

श्रीसुबोधिनी : आदौ अमूल्यने स्नानेन स्नापयित्वा। मलापकर्षणं स्नानमादौ। सुखकरमङ्गमर्दादिस्नानं द्वितीयम्। कर्पूराद्यमूल्यद्रव्यैः स्नानं तृतीयम्। **स्नानशब्दः** क्रियावाची तद्व्येष्वपि वर्तते, अग्निहोत्रशब्दवत्। अतः स्नानेन स्नापयित्वेत्युक्तम्। **मनस्विनीं** मानवतीम्। मनोः पुत्रीं वा, **मानवीमिति** पाठे। **चकारादुद्वर्तनादि** सर्वे संस्काराः अन्तःपरिधानार्थमुपरिवस्त्रार्थं च **दुकूले**। **निर्मले इति**। नूतनयोरौत्पत्तिकमलसम्भवात्। पक्षान्तरव्यावृत्त्यर्थमाह—**नूले इति**। अस्यै च **ददुरिति**। तस्याः संमाननार्थं पुरतो बहून्वेव **दुकूलानि** स्थापितानि, सर्वाभ्यः सखीभ्यो दत्त्वा परिधेहीति। तथा सति तस्याःसंमाननं भवति। यत एता **मानदाः। भूषणानि** नानाविधानि च दत्तवत्यः। **पराध्यानि** अमूल्यानि। गुणतोऽप्यमूल्यानि भवन्तीति **वरीयांसीत्युक्तम्**। अतिसुन्दराणि कान्तियुक्तानि च। **अन्नं** भोजनार्थम्। सर्वे गुणा व्यञ्जनादयः। **पानं** च पानकादि, अमृतरूपमासवरूपं च। मादकानि हि द्रव्याणि कामशास्त्रे रसोत्पत्त्यर्थमुक्तान्यनिषिद्धानि जातीफलादीनि, न तु मदिरादीनि निषिद्धानि। अन्यथा भर्त्रा सह स्मरसङ्ग्रामो न स्यात् ॥२८॥२९॥

दर्पणं दर्शनार्थं दत्तवत्यः। प्रमाणार्थं तद्वृष्टमेव तस्या रूपं वर्णयति—अथेति चतुर्भिः, कामपूतनारूपायास्तस्याश्चतुरङ्गत्वात्—

SRI SUBODHINI: At first Devahooti was given a 'bath' using invaluable materials, with a view to remove the 'dirt' on her body. Later she was given a good "massage", and made to take another bath! Later, the third bath was given through invaluable items like camphor etc.

The reference to the 'noble and proud' nature of Devahooti, (Manaswinaa) indicates her generous mind, as also her, being the daughter of Manu! The syllable "Cha" (and) refers to the various types of "services" rendered to her, by these maidens! The two clothes given were neat

and clean, and were used, as the under and upper garments! They were also new — but clean! (Nutne) A lot of other types of clothes were kept for Devahooti, who, in turn, gave them to all these maidens, and then only used herself! Through this, the respect and honor, in the minds of these maidens, got increased!

Devahooti was given various types of invaluable ornaments too! Even through their 'nature' (quality etc.), these ornaments were the 'best' (Vareeyaamsi). These ornaments were very beautiful and brilliant. For her meal, Devahooti was offered food, which had all the qualities and tastes (varieties). Nectarine type of drinks were also offered to her. In the treatises of desire, mildly intoxicating drinks have been specified, for such occasions (i.e. for conjugal relationship). Here, the drinks, which are not prohibited by the scriptures, were offered to her (like Jaiphal drink). These drinks were offered to her, so that she will attain the highest bliss in her relationship with her husband!

She was offered a "mirror" to see herself! Devahooti's beauty and personality are being described in the next 4 verses. These 4 verses represent Devahooti's personality, as symbolizing the 4-fold army of the Lord of cupid!

अथाऽऽदर्शं स्वमात्मानं स्रग्विणं विरजाम्बरम्।

विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम्॥३०॥

स्नातं कृतशिरःस्नानं सर्वाभरणभूषितम्।

निष्कग्रीवं वलयिनं कूजत्काञ्चननूपुरम्॥३१॥

श्रोणयोरध्यस्तया काञ्च्या काञ्चन्या बहुरत्नया।

हारेण च महार्हेण रुचकेन च भूषितम्॥३२॥

सुदता सुभ्रुवा श्लक्ष्णस्निग्धापाङ्गेन चक्षुषा।

पद्मकोशस्पृधा नीलैरलकैश्चोपशोभितम्॥३३॥

VERSE 30 to 33 Meaning: “When Devahooti saw her reflected form in the mirror, she realized and knew that she is dressed up with garlands of fragrant flowers! Has worn neat clothes! Her body had also become clean and brilliant! These maidens also, with great respect, had adorned her, with the most auspicious articles and manner! She was given a head bath too, and after this bath, she was adorned, throughout her body, with various types of ornaments. Her neck was adorned with garlands and her wrists had beautiful bangles. Her legs were adorned with shining golden anklets! She had worn a golden waistband, along with a garland of invaluable pearls! The entire body was seen with auspicious articles, such as Kumkum and others! She, now, was seen with wonderful and extraordinary beauty and brilliance! Her face was seen very charming with beautiful row of teeth and eyebrows (which enchanted the mind of everyone). Her eyes were so beautiful, that they competed favorably with the lotus buds, and were experiencing very loving gaze! Her hair locks also looked now very beautiful!”

श्रीसुबोधिनी : सर्वालङ्करणान्तरमथ भिन्नप्रक्रमेण। स्वरुच्यनुसारेण विरचनार्थमथेत्याह। **आत्मानं** देहम्, **स्वं** स्वकीयम्। सखिष्वप्यात्मभावो जात इति तद्व्यावृत्त्यर्थं **स्वपदप्रयोगः**। **स्रग्विणं** मालायुक्तम्। विरजानि अम्बराणि यस्याः। देहोऽपि विरजः। कृतं **स्वस्त्ययनं** शुश्रूषणं यस्य। प्रतिबिम्बेऽपि कन्यानां सान्निध्यात्कन्याभिर्बहुमानितम्॥ **स्नातम्**। पुनः कृतं शिरः स्नानं येन। अनेन स्त्रीणां सर्वदा न शिरः, स्नानम्, स्नानद्वयं च सूचितं भिन्नप्रकारेण। सर्वाभरणानि नित्यान्यावश्यकानि। **निष्कं** पदकं ग्रीवायां यस्य। **वलयिनमिति** स्वाभाविकाभरणाद्यतिरिक्तो वलयः। कूजती शब्दायमाने काञ्चननिर्मिते नूपुरे यस्य **श्रोण्योरध्यस्ता** या काञ्ची सुवर्णमयी बहुरत्नयुक्ता, हारश्च मुक्तानाममूल्यः। **रुचकः** कुङ्कुमबिन्दुः चकारात्सर्वाण्येवानुक्तानि। तैः सर्वैरेव भूषितम्॥ **पद्मकोशस्पृधा** मुखेन उपशोभितम्। **लसन्मुखमिति**

पाठेऽपि वक्रेण पद्मकोशस्मृधा लसत् संपूर्णमेव मुखम्। सुदतेति वक्रविशेषणम्।
 शोभना दन्ता यस्मिन्निति। शोभना या भूः। श्लक्ष्णः स्निग्धोऽपाङ्गो यस्मिन्,
 तादृशचक्षुषा नीलैरलकैश्च मुखस्थैः पार्श्ववर्तिभिः सर्वैरेव लसत् मुखं यस्य
 ॥ ३० ॥ ३१ ॥ ३२ ॥ ३३ ॥

एवमात्मानं दृष्ट्वा तस्य भोग्यतां मत्वा भोक्तारं सस्मारेत्याह—

SRI SUBODHINI: Devahooti was now fully dressed and “ornamented” — as per her desire and taste! The word “Aatma” is used to describe her “body”. Devahoti being a noble saintly person, had become “one” (Aatmabhaava) with all her servants in her mind. But the word “Swa”, used here, denotes to herself only! She was seen with garlands and was neat and tidy! Her clothes were also neat! After dressing up, she saw herself in the ‘mirror’. All the maidens were standing nearby, at this time also, as she was regarded by them, with due honor and respect! She took another “head” bath, after the preliminary ‘bath’ — thus indicating, that ladies do not take a “head bath”, on a daily basis! Hence, two references to ‘bathing’ done separately! She wore, now, those ornaments, which are used daily. On her neck, she wore a pendant. She also now wore various types of bangles. She wore golden anklets, which will make sweet noises. She wore a golden waistband studded with precious gems, along with an invaluable garland made up of pearls. She also had worn a ‘Bindi’ made up of Kumkum and saffron! Her face now competed in beauty, to the lotus bud! She had beautiful teeth, along with charming eyebrows! Her blue tinged hair locks were situated, in the upper portion of her beautiful eyes — as also on the sides of the ‘corners’ of both the eyes! Through all these, the beauty of her face had got enhanced, and was seen as very brilliant!

On seeing her body, in this way, she realized that her

body had now become fit for conjugal enjoyment with her husband. She now remembered her husband — as per the following verse.

यदा सस्मार ऋषभमृषीणां दयितं पतिम्।

तत्र चाऽऽस्ते सह स्त्रीभिर्यत्राऽऽस्ते स प्रजापतिः॥३४॥

VERSE 34 Meaning: “Devahooti remembered now through her mind her beloved husband, who was the ‘best’ among the sages! Immediately she saw herself, on her own, along with her maids, being present before Sage Kardama, who was one of the Prajaapatis!”

श्रीसुबोधिनी : यदा सस्मारेति। आत्मनः पतिम्, दयितं परमप्रेमास्पदम्, ऋषीणामृषभम्। स्वधर्मेण लौकिकधर्मेण वैदिकधर्मेण च भजनीयः कर्दमो भवतीति विशेषणत्रयम्। सिद्धस्थानत्वात् मनःसिद्धिर्जातेत्याह—तत्रचाऽऽस्त इति। पूर्वं यत्र प्रजापतिरास्ते तत्रैव स्त्रीभिः सह स्वयमप्यास्ते ॥३४॥

एवं स्वानुभूतं वैभवं दृष्ट्वा भर्तुमर्हाहात्म्ये परमाश्चर्यं प्राप्तवतीत्याह—

SRI SUBODHINI: Her husband was “beloved” to her, and also the “best” among the sages! Here three qualifications have been given to describe Sage Kardama viz. (1) Through his “conduct and Dharma” (Swadharma). (2) Through his “worldly” status, (as her husband) and (3) through the Vedic ideal, (Dharma) he was deserving to be served. As this holy place was a place where, all types of “attainments” could be got, Devahooti also got the desire of her mind fulfilled instantaneously! She saw herself, present, by herself, along with the maiden, before Sage Kardama (who was in a different place).

In this way, after seeing her own “experience” of great opulence, she got wonderstruck, at the glory of her husband.

भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृतं तदा।

निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत॥३५॥

VERSE 35 Meaning: “On seeing herself, along with the 1000 maidens in the presence of her beloved husband, Devahooti immediately realized this event to be the result caused through the glorious powers of the Yogic strength of her husband! She got extremely astonished and wonderstruck at this!”

श्रीसुबोधिनी : भर्तुरिति। भर्तुग्रे स्वात्मानं स्त्रीसहस्रयुतं यदा अपश्यत्, तदा तस्य योगगतिं दृष्ट्वा साधनापरिज्ञानात् परमं संशयमापद्यत, निर्द्धारणे प्रमाणाभावात्। संशयकार्यमाश्चर्यं वाऽऽपद्यत॥३५॥

स्वमाहात्म्ये ज्ञाते पश्चात्तया सह सङ्गं कृतवानित्याह—

SRI SUBODHINI: When Devahooti saw herself, automatically transported along with the 1000 maidens before her husband Sage Kardama, she realized that this “miracle” was caused through the Yogic powers of her husband. She got wonderstruck, as she could not know, as to what was the exact way and manner (instrument) used by Sage Kardama, to enact this miracle! She could not see any evidence or proof by herself, except she experienced the “event” only. She only got astonished at the event!

Devahooti, however, realized, that this was all due to the glory of the sage. Later, the sage began his conjugal relationship with her.

स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत्।

आत्मनो बिभ्रतीं रूपं संवीतरुचिरस्तनीम्॥३६॥

VERSE 36 Meaning: “Sage Kardama saw, that the body of Devahooti had become very clean, due to

her bathing! She was now seen as before i.e. as she was before her marriage, with the same beauty and brilliance! (i.e. attained to). Her beautiful bosom was seen covered with beautiful clothes!”

श्रीसुबोधिनी : स तामिति। कृतं मलस्नानं ययेति बाह्यशुद्धिरुक्ता। तामित्यान्तरी। अपूर्ववत् नूतनवद्विभ्राजन्तीमिति नूतनरसोत्पादनार्थमुक्तम्। एतावताऽप्यलंकारेण विवाहकालरूपमेव प्राप्तवती, न त्वलौकिकं किञ्चिज्जातमिति वदन् तस्याः स्वभावसौन्दर्यं वर्णयति—आत्मनो बिभ्रतीं रूपमिति। सम्यक् वीतौ कञ्चुकादिना वेष्टितौ रुचिरौ स्तनौ यस्याः ॥३६॥

स्वदत्तं वैभवमधिकमाह—

SRI SUBODHINI: Devahooti after bathing etc. had become clean and pure, in her body. The word ‘Ta’ denotes the inner purification also! She was looking as “new” (Apoorvavat) indicating the origin of newer ‘bliss’!

With all these ornaments and dressing up, Devahooti had attained the same beautiful ‘form’, which she had before her marriage. What is indicated here, is that these ornaments etc. did not make her “supernatural”, and that she was by her own self and nature, very beautiful, and she had attained only her “previous own beautiful self”! She was seen now with beautiful bosom properly covered with beautiful clothes!

The “opulence” created by Sage Kardama is being spoken again. (i.e. more)

विद्याधरीसहस्रेण सेव्यमानां सुवासम्।

जातभावो विमानं तदारोहयदमित्रहन्॥३७॥

VERSE 37 Meaning: “Oh, conqueror of all desires! (i.e. Sri Vidurji) Thousands of Vidhyaadhara women were

seen serving Devahooti. On her body, beautiful clothes were seen, as very brilliant! Then, Sage Kardama made her get up, with great love, onto the plane."

श्रीसुबोधिनी : विद्याधरीसहस्रेणेति। ता भगवदीया विद्याधर्यः, 'सिद्धा विद्याधराश्चैव योग एव प्रतिष्ठिताः' इति सुवाससमिति कामभावे उद्दीपनार्थम्। तथा वर्णनायाः फलमाह—जातभाव इति। जातो भावः कन्दर्पो यस्य। तद्विमानं तामारोहयत्। अमित्रहन्निति श्रोतुः कामाभावार्थम्। अन्यकामलीलाश्रवणेन जायमानः कामः दुष्टो भवतीत्यमित्रत्वम् ॥३७॥

तज्ञस्य कामलीलामाह—तस्मिन्निति चतुर्भिः—

SRI SUBODHINI: The "Vidhyaadhara" women belonging to our Lord were "Siddhas" (i.e. having attained spiritual perfection) and were established in "Yoga"! Beautiful clothes worn, on the person leads to increased "desire". It is said here, that all these ornamentations and dressing up, made the sage feel more loving to Devahooti. He made her sit on the plane. Sage Maitreya has addressed Sri Vidurji as "Amitrahan", (destroyer of the enemy. The enemy is "desire"), with a view to emphasize, that the "hearer" of this episode, should not get any desire! By listening to the desires and their fulfillment for others, if there is the rise of any desire, in the mind of the hearer, then it is said, that this "desire" is wicked and unrighteous (Dushta). Hence, this sort of desire is treated as "an enemy" (Amitra) and Sri Vidurji is hailed here as the one, who will destroy such "desire" in his mind!

The "desires and their fulfillment" of the sage are being told, in the following 4 verses.

तस्मिन्नलुप्तमहिमा प्रिययाऽनुरक्तो—

विद्याधरीभिरुपचीर्णवपुर्विमाने।

बभ्राज उत्कचकुमुदगणवान-

पीच्यस्ताराभिरावृत इवोडुपतिर्नभःस्थः॥३८॥

VERSE 38 Meaning: "At this time, though Sage Kardama was very much attached, through his love to his beloved wife, his glory did not get any reduction or decline! The divine Vidhyaadhara women were looking after his bodily needs! (i.e. serving him) The plane was made beautiful, through the fully blossomed lily flowers! Sage Kardama was seen now, as most brilliant now, like the full moon, illuminated through the groups of stars surrounding it!"

श्रीसुबोधिनी : रागो हि महत्त्वनाशको भवतीति दृष्टादृष्टविभेदेन तदभावार्थमाह—अलुप्तमहिमेति। स्वयमपि विद्याधरीभिरुपचीर्णवपुः। रञ्जकद्रव्येणैव प्रियया अनुरक्तः, प्रियागतरागेण प्रियात्वाद्रक्त इत्यर्थः। उत्कचकुमुदगणवान् विकसितकुमुदगणयुक्तश्चन्द्रः। उद्गताः कचा यासाम्, कौ मुद(?)याभ्यः, केशवत्यः सुखदायिन्यो याः स्त्रियः तद्गणावृतः। **अपीच्यः** स्त्रीणां प्रियः। सौन्दर्यं गुणसूचकम्। रसालम्बनत्वं स्त्रीरुच्या। तासामपि रसविकाशकत्वं तच्छास्त्राभिज्ञत्वं बोधयति। स्त्रीभिश्च सेवितवपुः, तत्कार्योपयोगिकोमलत्वापादिका हि ताः। तासु रागाभावार्थं तथा रञ्जनमुक्तम्। **तस्मिन्** प्रसिद्धे विमाने च बभ्राजे। राजकन्या हि वैभवमपेक्षते, अतः प्रथमतः शोभातिशयो वर्णितः। सर्वलोकप्रसिद्धाश्च ते जाता इति दृष्टान्तेन स्पष्टयति—**ताराभिरावृतइवोडुपतिर्नभस्थ इति**। आकाशवद्विमानस्य विशालता च सूचिता। प्रदेशान्तरे यथा तारा अन्या एवावरका भवन्ति, तथाऽत्रापीति। यथा शय्यादिपदार्थास्तत्र तत्र, तथा स्त्रियोऽपीति ज्ञापितम् ॥३८॥

विहारमाह—

SRI SUBODHINI: "Attachment to desires" makes one lose glory and greatness! But, this "attachment" to his wife could not overtly or covertly destroy the inherent greatness of this sage! Now, Sage Kardama was

being served by the divine Vidhyaadhara women i.e. looking after his bodily needs, so that his desire for conjugal relationship with Devahooti will be increased! He loved Devahooti very much!

The moon was greeted, at this time, by the fully blossomed lily flowers. Sage Kardama was seen now in the company of women, who had long hair, and who gave joy to everyone! Sage Kardama also was loved by all of them! i.e. he was handsome, as these ladies also loved him! These women were aware of the various ways of increasing the bliss in conjugal relationship! But, Sage Kardama did not get any attachment to these women, although, they were personally doing intimate service to him! He was in this way, unaffected and looking very brilliant! He was now looking like the full moon, surrounded by the groups of stars in the sky! He became very famous throughout the Universe, due to this unique situation. Through this reference, the width and length of this plane is also said to be, as huge and large, as the "sky" itself! The stars are situated in other places and they are seen as surrounding the moon. Here, the reference is, that all these Vidhyaadhara ladies were in separate rooms, along with all comforts, such as seats, beds etc.!

The "Vihaar" (beauty of enjoyment) of the sage is being described below.

तेनाऽष्टलोकपविहारकुलाचलेन्द्रोणी-

ष्वनङ्गसखमारुतसौभगासु।

सिद्धैर्नुतो द्युधुनिपातशिवस्वानसु-

रेभे चिरं धनदवल्ललनावरूथी॥३९॥

VERSE 39 Meaning: "They resided on this plane,

and enjoyed their conjugal relationship, for a very long time, like King Kubera, in the beautiful valleys of the Meru mountain. These valleys constitute the 'play place' of the 8 protectors of this Universe! Here, there are several ingredients to propitiate the Lord of love viz. Cupid (Kaamadeva), such as cold, fragrant and soft wind, which blows, in such a soft way, that it enhances and spreads the beautiful brilliance of this place! The holy Ganges river, here, falls from the heavens, making at all times, it's auspicious sound! Even at this time, the groups of the Vidhyaadhara women were alert to perform their "service", and the groups of "Siddhas" were greeting them with humility."

श्रीसुबोधिनी : तेनेति। अष्ट ये लोकपालाः, तेषां विहारस्थानभूताः कुलाचलेन्द्रस्य मेरोः द्रोण्यः तासु रेम इति संबन्धः। यथा धर्मे देशादयोऽङ्गभूताः, एवं कामेऽपि। अक्षयो हि स रसस्तत्रतत्राऽभिव्यज्यते, यथाऽऽकरेष्थर्थः। तस्य देशस्य रसोत्पादने अनुभावसान्निध्यमाह— अनङ्गसखमारुतो दाक्षिणात्यो वातः, कामजनकोऽन्यो वा। रमणे वा तस्याऽत्यन्तापेक्षा। अतस्तेन सौभगासु। सिद्धानां स्तोत्राणि च प्रोत्साहकानि, अन्यथा वैराग्यादिभी रस उपहन्येत। **द्युधुनी** गङ्गा, तस्याः पाताः सीतादयः प्रवाहाः। पतितानां वातैः शिवः स्वनो यासु। अशुद्धे हि भौतिकानि पापानि सङ्क्रान्तानि भवन्ति, तदभावार्थमुक्तम्। **धनदवदिति** द्रव्यक्षत्यभावः। **ललना** स्त्री तत्समूहयुक्तः। परितः स्त्रीणां दर्शनम् ॥३९॥

न केवलं तानि स्थानानि दृष्टानि, किन्तु तत्र रमणमपि कृतवानित्याह—

SRI SUBODHINI: The eight protectors of this Universe (Lokapaala), always relaxed at this place i.e. the valleys of the Sumeru mountain! Sage Kardama and Devahooti enjoyed their conjugal relationship at this place. Like, in discharging duties, (Dharma), there are rules

and rituals, in the enjoyment of conjugal relationship also, there are several parts (rules). The 'bliss', which is never ending (Akshaya) gets manifested, only in certain specific places - like only from the mines, metals such as gold etc. get manifested. In this particular place, the best friend of "desire", (Kaama) namely, the southern wind was present. This wind increased the desires of this holy family! The valleys were looking so beautiful. The "Siddhas" were seen singing the praise of this couple - thus, encouraging their love to each other. (i.e. to avoid the spirit of detachment - Vairaagyam). The Ganges river was seen falling from the heavens! Due to the presence of wind, a beautiful sound was produced, and this sound is described here, as auspicious! (leading to great benefits) They enjoyed their relationship like Kubera, the Lord of wealth. This indicates the perennial availability of wealth and comforts! They both were surrounded and served by these divine women, who were very beautiful. It is said here, that the entire place was seen with such beautiful women only!

Not only they saw all these beautiful places for their "play", but they enjoyed their conjugal relationship too - as per the following verse.

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके।

मानसे चैत्ररथ्ये च स रेमे रामया रतः॥४०॥

VERSE 40 Meaning: "Sage Kardama enjoyed his conjugal relationship with his beloved wife Devahooti, in very beautiful divine gardens, such as Vaishrambhaka, Surasma, Nandana, Pushpabhadra, Chaitraratha etc. Later they came and enjoyed themselves, with great love, in the holy Manasarovar lake!"

श्रीसुबोधिनी : वैश्रम्भके सुरसन इति। वैश्रम्भकादीनि दिक्पालकानां भोगोपवनानि षट्स्थानानि गणितानि भगवद्भक्तानीति ज्ञापयितुम्। सा हि रामात्वं प्राप्ता। बन्धादिकरणात् स्वयमपि तया रतः ॥४०॥

एवमलौकिकोत्कर्षमुक्त्वा तत्रत्यसजातीयेभ्य उत्कर्षमाह—

SRI SUBODHINI: The divine gardens of the 6 protectors of this Universe, such as Vaishrambhaka and others have been counted here. All these were made and given by our Lord Sri Narayana, only to make us realize this truth, that they enjoyed, by visiting these places, created by our Lord! Devahooti and Sage Kardama, in this way, loved themselves, intensely!

In this way, after explaining the “supernatural” bliss, the “bliss” of others of his nature and kind (i.e. the other celestials) is being told.

भ्राजिष्णुना विमानेन कामगेन महीयसा।

वैमानिकानत्यशेत चरँल्लोकान् यथाऽनिलः॥४१॥

VERSE 41 Meaning: “They both, in this way, traveled, having got seated in this most brilliant plane, which was capable of taking them to all the places, which they desired to visit! This plane took them to all the parts of the Universe (i.e. all the worlds) like the “wind. In this way, Sage Kardama went much beyond the limits of the celestials, who were also moving about, in their planes!” (i.e. greater, faster and higher!)

श्रीसुबोधिनी : भ्राजिष्णुनेति। वैमानिकानयमत्यशेत, सर्वप्रकारेण तानतिक्रम्य स्थितः। तेषां विमानानि न स्वप्रकाशभूतानि, तेषां च मर्यादा विमानस्य, नहि ते भूमौ समायान्ति, नापि सिद्धपदादग्रे गच्छन्ति, इदं तु कामगम्, अपरिमितं चैतत्। अतश्चतुर्भिर्गुणैरत्यशेत। क्रिययाऽप्यतिक्रममाह—
चरँल्लोकानिति। लोकाल्लोकान्तरं गच्छन्, अनिल इव, तानत्यशेतेत्यर्थः

एवं भोगमुपपाद्य यत एतावत्त्वं तदाह—

SRI SUBODHINI: Sage Kardama went much beyond the places, frequented by the celestials, in their planes; which were not self-effulgent, and could not come to this earth! These planes cannot also go beyond the places, where the “Siddhas” reside! This plane could travel, as per the desire and will, of Sage Kardama! The space, inside this plane, was also huge i.e. limitless. In this way, through these 4 qualities, this plane was greater than the planes used by the celestials! This plane can also travel from one world to another (like the wind).

In this way, after describing their “happiness”, now, the role of our Lord, as the “giver” of all happiness is being told! (i.e. from whom, all these have been got.)

किं दुरापादनं तेषां पुंसामुद्दामचेतसाम्।

यैराश्रितस्तीर्थपदश्चरणो व्यसनात्ययः॥४२॥

VERSE 42 Meaning: “There is nothing “rare” (to be attained) for those brave devotees, who have taken refuge in the most sacred and pure holy feet of our Lord, who is the remover of the sorrow of this life of births and deaths (Samsaara) of His devotees! (i.e. the devotees of our Lord can attain “everything”, even the rarest of all “rare” things, with the grace of our Lord).”

श्रीसुबोधिनी : किं दुरापदनमिति। प्रतिनियतभोगा यस्य कस्यापि न भवन्ति, तथा सति मर्यादाभङ्गः स्यात्। सर्वं च भवति तेन सह। तत्रापि मर्यादा। अतोऽस्य कथमेतज्जातमित्याशङ्क्य तदुपपादयति—
यैराश्रितस्तीर्थपदश्चरणः। ‘चरणं पवित्रं विततं पुराणम्’ इति श्रुत्या चरणस्य व्यापकत्वं, सनातनत्वम्, अपहृतपाप्मत्वं च। आश्रितानामपि तथात्वसंपादकत्वं च। अतः सर्वगतो भोगः चरणाश्रये न विरुध्यते। तारतम्यं च पापात्, तदप्यहतपाप्मत्वाच्च भवन्ति पुराणत्वाच्च न तत्र कालस्य

प्रतिबन्धकत्वम्। अतः स्वभावत एव सर्वे भोगाश्चरणाश्रये भवन्ति। किञ्च, कामिता अपि भवन्ति। तीर्थानि कामितदानार्थं क्लृप्तानि, तान्यपि चरणे सन्तीत्याह—तीर्थानि पादे यस्येति। सर्वाणि च फलानि विचित्रव्यसने संसारे भोक्तुमशक्यानि, व्यसनानां बाधकत्वात्। तान्यपि चरणो दूरीकरोत्याह—**व्यसनान्त्यय इति।** व्यसनानामत्ययो यस्मात्; “**अतिपाप्मानमरातिं तरेम**” इति वाक्याच्चरणस्य व्यसननाशकत्वं सिद्धम्। तस्याश्रयणं च न सर्वेषां भवति, किन्तु केषांचिदेवेति। तदर्थं देहान्तःकरणयोर्गुणद्वयमाह—**पुंसामिति स्वातन्त्र्यम्, तेषामिति प्रसिद्धिः,** तदुभयधर्मवत्त्वेन। केचनैव लोकादिभ्यः स्वतन्त्रा भवन्ति। अन्तःकरणधर्ममाह—**उद्धतं दाम** चित्ते येषाम्। बन्धकं हि दाम, अपरिमितश्चरणः; न हि बद्धे परिच्छिन्ने स्थापयितुं शक्यते। अतोऽन्तःकरणस्य देहस्याऽपि प्रतिबन्धकत्वाभावादुभयोपभोग्यः। तेषां न कोऽपि दुरापः। दुःखेनापादनं यस्येति परिच्छिन्नस्यैव भवन्ति ॥४२॥

एवं सोपपत्तिकं भोगमुक्त्वोपसंहरति—

SRI SUBODHINI: All persons cannot attain all types of “enjoyments” or happiness — as this will unsettle and disturb the “order” in this world! But, in our Lord (i.e. with our Lord), all types of enjoyments and happiness are present. But, even here, there is discipline and order (Maryāda). How did Sage Kardama attain all these various kinds of enjoyments? ALL THIS HAPPENED, DUE TO HIS’ TAKING “REFUGE” IN THE LOTUS FEET OF OUR LORD SRI NARAYANA! THERE IS NOTHING “RARE” TO BE ATTAINED, FOR SUCH A DEVOTEE!

The Vedas have declared, that OUR LORD’S HOLY FEET ARE “ALL PERVASIVE, EVERLASTING AND BEYOND ALL SINS” (VYAAPAK, SANAATAN AND NISHPĀPA). Hence, those devotees, who take “refuge” in His holy feet, are made by our Lord’s holy feet, like

"themselves"! Every type of happiness is attained by the devotee, who has taken refuge in the holy feet of our Lord! More or less, sorrow occurs, due to the burden of one's "sins". But, on taking the refuge of our Lord's holy feet, the devotee becomes "sinless", and he begins to enjoy the highest happiness of the same nature (i.e. nothing more or less). THIS HOLY FEET OF OUR LORD IS THE "OLDEST" (PURAANA) AND "TIME" (KAALA) CANNOT PUT ANY CONTROL OR OBSTRUCTION FOR IT! At the highest level, by their very nature, all the "enjoyments and happiness" occur only, through taking "refuge", in the holy feet of our Lord — even those, which are "desired" for by the devotee! All the holy pilgrim centers (Theertham) are present in the holy feet of our Lord, and our Lord is hailed here as "THEERTHAPADAHA" — His holy feet are the highest, and the holiest of all holy pilgrim centers!

All types of "results" (happiness) cannot be enjoyed in this most astonishing "sorrow and problems" ridden world! — as there is sorrow and pain, behind every type of enjoyment! But even these "sorrows" are made to flee, by taking refuge in the holy feet of our Lord! Nay, these "sorrows" get destroyed, by the sacred holy feet of our Lord! But, everyone does not get or attain the "refuge" of our Lord's holy feet, as very few attain this exalted grace and blessings of our Lord!

A DEVOTEE, WHO IS DESIROUS OF ATTAINING THE "REFUGE" OF OUR LORD'S HOLY FEET SHOULD HAVE TWO QUALITIES IN HIS BODY AND INNER MIND VIZ. (1) FREEDOM FROM EVERY TYPE OF ATTACHMENT AND (2) INNER MIND IS BOUND BY THE LIMITLESS "ROPE OF LOVE" OF OUR LORD'S HOLY FEET! The holy feet

of our Lord are without a “beginning and end”. How can these limitless feet be kept, in a restricted small place of the devotee’s inner mind? Hence, both the body and inner mind should be free, to take refuge in our Lord’s holy feet, as described earlier! Then only, this devotee is able to attain even the “rarest of all rare” objects/happiness etc. Anything attained with great difficulty is always limited! Undivided happiness is limitless!

In this way, after explaining their ‘enjoyments’, this topic is concluded, through the following verse.

प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया।

बह्वाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत॥४३॥

VERSE 43 Meaning: “In this way, Sage Kardama, who was a great Yogi, showed to his beloved wife Devahooti, this astounding Universe of islands and vast worlds, made through the extraordinary powers of creation of our Lord! Afterwards, they came back to his hermitage.”

श्रीसुबोधिनी: प्रेक्षयित्वेति। तस्याः कामपूरणे पत्नीत्वमेव साधकम्। योगबलेन नैकत्र प्रदर्शनम्, किन्तु स्वसंस्थया यावान्। यो यत्र यावान् वर्तते, तां तत्रैव नीत्वा प्रदर्शितवान्। बहून्याश्चर्याणि यत्र, अन्यथा न पश्येत्। तथा दर्शने सामर्थ्यम्-महायोगीति। स्वाश्रमः सिद्धक्षेत्रम्॥४३॥

अन्तरिक्षे अपत्यजनने रुद्रदैवत्यो भवतीति ऋषीणामुत्पत्तिसिद्धर्थं भूमावागत्य प्रजामुत्पादितवानित्याह—

SRI SUBODHINI: As Devahooti was his “beloved” wife, Sage Kardama fulfilled her desires totally! The sage did not show all the worlds, through his powers of Yoga, as having situated in one place, but he took her, individually, to all these various places, and showed them actually, where they are situated! This was done by the sage to enable Devahooti to see, all the most wonderful

and astonishing features of the various worlds created by our Lord! As he was a “Mahayogi”, he had the capacity in him, to show all these worlds to Devahooti. The word “Swaashrama” refers to his hermitage of Siddhakshetra!

When a child is born in the “sky”, then the presiding deity of this child will be Lord Rudra. Hence, the sage came down on this earth, and originated his ‘child’.

विभज्य नवधाऽऽत्मानं मानवीं सुरतोत्सुकाम्।
रमां निरमयन् रेमे वर्षपूगान् मुहूर्तवत्॥४४॥

VERSE 44 Meaning: “Sage Kardama divided himself into 9 forms and made, Devahooti, the daughter of Manu, who was eager to enjoy the bliss of conjugal relationship, very happy! In this way, they enjoyed this blissful conjugal life, for many years! But they felt, the passing of this very long period, as though, it was only a very short one!”

श्रीसुबोधिनी : विभज्येति। नवधा आत्मानं विभज्य, भिन्नभावेन नवरूपाणि कृत्वा, तस्यास्तथा सहने सामर्थ्यम्, मानवीमिति। बहुधा करणे हेतुः—सुरतोत्सुकामिति। भिन्नभावे वैलक्षण्ये ज्ञानेऽपि तस्याः शङ्काभावायाऽऽह—रामामिति। रामायां हि लज्जा, भयं च नोत्पद्यते, तथाभावादेव तस्या रामात्वम्। अतस्तां नितरां रमयन्, स्वयं च वर्षपूगान्मुहूर्तवद्रेमे। कालस्य गणनायां हि वर्षा भवन्ति, आनन्दानुभवाभावे च गणना। अतः सुरतान्तकालः सुखानुभवहेतुर्मुहूर्तमात्रमिति तथैव सर्वं कालं मेने ॥४४॥

तस्या अपि कालज्ञानाभावमाह—

SRI SUBODHINI: They enjoyed their conjugal relationship, after Sage Kardama, having taken 9 different “forms”! Devahooti was King Manu’s daughter. Due to this, she had the capacity to spend her “conjugal” time, with 9 different “forms” of her husband! Her husband had taken these “many” forms, as she was very eager to enjoy this “conjugal relationship”, intensely! — as she

knew that all these 9 different “forms” belonged to her husband only! She did not get any fear or bashfulness, as she had great faith in her husband! Both of them felt, as though, this very long period has passed away in a “trice” only i.e. very fast! (one Muhoortham) “Time” went away, without being noticed or counted, due to the intensity of bliss, in their relationship!

Devahooti also was not aware of the lapse of such a long period - as per the following verse.

तस्मिन्विमान उत्कृष्टां शय्यां रतिकरीं श्रिता।

न चाऽबुध्यत तं कालं पत्याऽपीच्येन संगता॥४५॥

VERSE 45 Meaning: “In that plane, Devahooti also did not realize, that a very long period had passed by, as she had the comforts of a beautiful bed, which enhanced the intensity of her bliss, enjoyed with her most beautiful and loving husband! (In this way, our Lord, out of His grace, made His “future parents” very happy.)”

श्रीसुबोधिनी : तस्मिन्निति। आश्रयधर्मादेव प्रकाशमानात्सूर्यादिगत्या कालाज्ञानम्। शय्या च निद्रादिजननात् मोहिका। तत्रापि सा रतिकरी, अन्तःस्थितमानन्दं प्रकटयति। अतो भोगकालो यावान् जातः, तं च नाऽबुध्यत। आत्मानं पूर्वावस्थां च। पतिश्च परमसुन्दरः, तत्कालगुणेष्वनुकूलः ॥४५॥

उभयोः कालाज्ञानेऽपि स्वयं भोगकालमाह—

SRI SUBODHINI: The plane in which, they were traveling was brilliant and fast moving. They did not have the “awareness” of the passing of “time”. The bed and the comforts of this plane, made them lose the knowledge of the lapse of time! In this way, the bliss of their being together, in that most infatuating place, was such, that “time” went by, very fast, without being noticed! Devahooti forgot her entire self — both past and present — completely! Especially, when her husband, Sage Kardama

was very handsome, and he was complementary to the qualities and virtues of the factor of "time"

Both of them, in this way, did not have the "knowledge" about the lapse of "time". Now, their "conjugal bliss" for a "long time", is being told.

एवं योगानुभावेन दंपत्यो रममाणयोः।

शतं व्यतीयुः शरदः कामलालसयोर्मनाक्॥४६॥

VERSE 46 Meaning: "In this way, this most desirous and loving couple enjoyed, through the power of their "Yogic" strength, for a period of 100 years! Even then, they felt, as though, this long period of time has passed by, as a very short time only!"

श्रीसुबोधिनी : एवमिति। योगानुभावेन दम्पत्यो रममाणयोः सतोः शतं शरदो व्यतीयुः। शतं वर्षा जाताः। भोगे शरत्काल उत्तम इति शरत्प्रयोगः। तथापि कामे न तृप्तिः, अनलत्वात्तस्य। अतस्तावानपि कालो मनागेव जातः। अतिसूक्ष्मकालो मनाक् ॥४६॥

एवं रमणान्ते तस्यां बीजाधानं कृतवानित्याह—

SRI SUBODHINI: Due to the strength of "Yoga", this loving couple, had enjoyed their conjugal relationship for 100 years! The winter time is supposed to be an ideal time for this bliss! Here, the word "winter" (Sarada) has been used, in the verse. "Desire" is compared to "fire" i.e. fire gets augmented only by feeding it! Hence, they both felt, as though, they had spent very little time only (Manaak)!

At the end of this "conjugal enjoyment", mother Devahooti got "conceived" — as per the following verse.

तस्यामाधत्त रेतस्तां भावयन्नात्मनाऽऽत्मवित्।

नोधा विधाय रूपं स्वं सर्वसंकल्पविद्विभुः॥४७॥

VERSE 47 Meaning: "Sage Kardama, who was the

“knower of Aatma”, was aware of all the yearnings and desires of Devahooti, whom he saw, as very eager to have a child! He now remembered the “order” of our Lord and divided his own form into 9 parts! For the sake of creating 9 daughters, Sage Kardama, with a concentrated mind, and with the attitude of treating his wife only as his “half part”, now, directed and established his “energy” into mother Devahooti!”

श्रीसुबोधिनी : तस्यामिति। तामेव भावयन्निति स्त्र्यपत्यर्थसिद्धर्थमुक्तम्। न हि भावनामात्रेण तथा भवतीत्याशङ्क्याऽऽह—**आत्मविदिति।** स ह्यात्मानं जानाति, अतः सर्वज्ञत्वात्तथाकरणं च। एतच्च स्वत एव, न त्वन्योपदेशात्। तदाह—**आत्मनेति।** स्वरूपं च नवधा विधाय। अन्यथा एकैव कन्या। एकरूपा वास्युः। अतः **नोधा विधाय।** नवधेत्यत्र परोक्षकथनार्थं कृतसंप्रसारणस्य प्रयोगः। स्वमेव रूपं कृतमिति न दूषणम्। **सर्वेषां मरीच्यादीनां संकल्पो** भार्याप्राप्त्यर्थः, तं जानातीति। तथा करणे हेतुः। **विभुरिति** सामर्थ्यम् ॥४७॥

एवं पितृत्वं उत्पत्तिमुक्त्वा मातृत्वं आह—

SRI SUBODHINI: For the sake of having “daughters”, Sage Kardama took up the attitude of his wife only! He is hailed, as ‘Aatmavid’ — knower of “Aatma”. As the sage had realized the highest truth of the “Aatma”, he had become “omniscient” (Sarvagna). Hence, he was able to do this. He took upon himself this attitude by himself! i.e. not under the instructions of anyone else! This is made clear, through the use of the word “Aatmanaa” (by himself).

He now made himself into 9 ‘forms’, so that he can originate, at the same time, 9 daughters! Otherwise, he would have got only 1 daughter or 9 daughters of the same form and nature! There was no “blemish” in this type of his making his form into 9 parts. The reason

for this was, that he decided to give these daughters in marriage to Sage Mareechi and others! Sage Kardama was aware of the will of our Lord for this. He had this capacity, as he is called here as “Vibhu” (being all pervasive). He could know the coming “events”!

After telling, in this way, the “origination” through the father, now, the “origination”, through the mother is being explained.

अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः।

सर्वास्ताश्चारुसर्वाङ्ग्यो लोहितोत्पलगन्धयः॥४८॥

VERSE 48 Meaning: “Due to this, mother Devahooti gave birth to 9 daughters, at the same time (i.e. together). All of them were very beautiful in their body and a sweet fragrance, of the red lotus flower emanated, from their bodies, naturally!”

श्रीसुबोधिनी : अत इति। सद्य एव सुषुवे, न तु दशमासानन्तरम्। देहनिष्पत्तिस्तु आधानकर्तृविभुत्वात्। तत्त्वमतः शब्देनोक्तम्। प्रकर्षेण जाता अपि स्त्रिय एव सुषुवे। यतः सा देवहूतिर्देवप्रकृतिकैव। ता वर्णयति—**सर्वास्ता इति। चारुसर्वाङ्ग्य इति** अङ्गवैकल्याभावः सौन्दर्यातिशयश्चोक्तः। जातिस्त्रियश्च जाता इत्याह—**लोहितोत्पलगन्धय इति।** रागार्थं भोगसमय एव गन्धप्राकट्यार्थं च लोहितोत्पलपदम् ॥४८॥

एवं कृत्वा कर्दमश्चलितुमारम्भं कृतवान्। तदा तस्याः तज्ज्ञानं जातमित्याह—

SRI SUBODHINI: Very soon, 9 daughters were ‘originated’ — not after 10 months! The giver of “conception” was a “VIBHU” (all pervasive and omniscient). Hence, the “bodies” of these 9 daughters also got “made” very quickly! (i.e. immediately) Although they were all born in this “best” possible way, all of them were daughters only! (not even one son). This was due to

mother Devahooti being of the nature of the celestials! All of these daughters were beautiful with proper limbs of exquisite features! (i.e. without any defects). Due to this, they were all wonderfully beautiful. They had in their "body", the natural fragrance of red lotus flower. This is indicated, for the sake of love and attachment from their future husbands, during their conjugal relationship!

After this, Sage Kardama decided to renounce and leave, and mother Devahooti got to know this! — as per the following verses.

पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योशती सती।

स्मयमाना विक्लवेन हृदयेन विदूयता॥४९॥

लिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया।

उवाच ललितां वाचं निरुध्याऽश्रुक्लां शनैः॥५०॥

VERSES 49 and 50 Meaning: "At this time, the pure and gentle natured Devahooti saw, that her husband was desirous of, as per his earlier promise, going away to the forest by taking "Sannyasa"! She controlled her tears of sorrow, and smiled superficially, with an agitated and suffering heart. She began to speak to her husband, in a very sweet way! She was keeping her head bowed at that time. She was also seen scratching, with her pearl like brilliant nails, of her lotus like feet, the ground!" (with her bashful anxiety!)

श्रीसुबोधिनी : पतिमिति। लिखन्तीति। प्रव्रजिष्यन्तं संन्यासप्रकारेण गमने कृतनिश्चयम्। तद्रमनमालक्ष्य इङ्गितैर्ज्ञात्वा, कमनीया सती, प्रतिबन्धमकृत्वा विज्ञापनामेव कृतवतीत्याह। उवाच ललितां वाचमिति द्वितीयश्लोके संबन्धः। विक्लवश्चित्तखेदः, स्वस्यैव तथा दोषो जात इति। स्मयमाना काष्ठाहास्यं कुर्वाणा। हृदयेन च विशेषेण दूयता दुःखं प्रापयता उपलक्षिता। स्वचिन्तां ख्यापयितुमधोमुखी भूत्वा भूमिं लिखन्ती।

देहकान्तिसहितैव तथा वदतीति ज्ञापयितुम्-नखमणिश्रिया पदेति। लेखने करणमुक्तम्। नखा एव मणयः, तेषां च तथैव श्रियो यत्र ललितां मनोहराम्। रोदने न हि कार्यं सेत्स्यतीत्यश्रुकलां निरुद्ध्य। शनैरिति पूर्वभावापगमः सूचितः ॥ ४९ ॥ ५० ॥

सप्तभिस्तस्या वाक्यान्याह-सर्वं तदित्यादिभिः-

SRI SUBODHINI: Sage Kardama had decided to go away to the forest, after taking "Sannyasa"! Knowing his desire, through his external actions, the chaste mother Devahooti, while not obstructing his going away, began to plead only, with her very sweet words! She had a distressed mind (Viklava) and keeping her composure, with a superficial "smile", though she was suffering in her heart, with a view to express her anxiety, she kept her head bowed down! She was seen scratching the earth with her most brilliant pearl like nails of her lotus like feet! She had realized, that her purpose will not be served by weeping! Hence, she prevented her tears, and began to speak slowly! From this, we can easily deduce, the change in her earlier attitude!

Through the following 7 verses, whatever was spoken by Devahooti, is being told.

देवहूतिरुवाच।

सर्वं तद्भगवान् मह्यमुपोवाह प्रतिश्रुतम्।

अथापि मे प्रपन्नाया अभयं दातुमर्हसि॥५१॥

VERSE 51 Meaning: "Mother Devahooti said, "Oh! My Lord! (Bhagawaan) You have fulfilled, in a total way, the promise made by you earlier! But, I have surrendered to you fully, having taken refuge in You! Hence, please give me the gift of protection and fearlessness!" (Please free me from "fear" of the future life, without you.)

श्रीसुबोधिनी : परलोकार्थविज्ञप्तिर्विवाहः कन्याकासु च।
 भोगाभावस्य कथनं सत्सङ्गश्च प्रसङ्गतः ॥१॥ फलमावश्यकं तस्य
 सर्वं व्यर्थं ततोऽन्यथा। स्वदोषाभावकथनं कृपासिद्ध्यै निरूपितम्
 ॥२॥ यथा पूर्वं सुरतं प्रार्थितम्, एवमिदानीमभयं प्रार्थयते। सतां हि सकृदेव
 प्रार्थनोचिता, तथापि स्वदैव्यात् पुनः प्रार्थनमिति ज्ञापयितुं पूर्वप्रार्थिते शेषो
 नास्तीत्याह—**सर्वमिति**। यत्प्रतिश्रुतं तत्सर्वमेव भगवान् मह्यमुपोवाह समीपे
 उद्घासमानीय दत्तम्। तथा च न दातव्यमवशिष्यते। **अथापि** शरणागताया
 अभयं दातुमर्हसि यथा शरणागतस्य वाक्यं प्रार्थितं क्रियते, तथा
 शरणागतिसिद्ध्यर्थमपि देयम्, अन्यथा प्रपन्नः पालितो न भवेदिति। अनेन
 मम परलोकार्थमुपायः कर्तव्य इति विज्ञापितम् ॥५१॥

दुहितृणां च विवाहः कर्तव्य इत्याह—

SRI SUBODHINI: Mother Devahooti prays for the following 7 “pleas” or requests viz. (1) Prayer for the welfare in the “other worlds”. (2) The task of giving in marriage, of the 9 daughters. (3) The “saying” of the absence of future conjugal ‘bliss’. (4) The happening of “Satsangha”, due to the situation. (5) The certainty of the good results of ‘Satsangha’ (association with the noble saintly persons) happening. (6) Without “Satsangha and it’s beneficial results”, one’s life is a waste, in every way and (7) telling about the absence of ‘blemish’ in her, for the sake of attaining grace, from her husband.

Mother Devahooti had prayed for her conjugal bliss earlier. Now, she has prayed for freedom from fear i.e. for security and protection! Usually, noble minded saintly persons pray only “once”. But mother Devahooti prayed again, due to her distressed heart of sorrow! She says now, “Oh! My Lord! you have fulfilled totally, my earlier prayer, without any shortcomings! (Sarva) You have fulfilled, what all you had promised me, by calling me to yourself! There is nothing left to be fulfilled, from your

earlier promise! But, even then, I have surrendered to you fully! Please give me the gift of freedom from fear, (Abhayam) as you only are appropriate to give me this fearlessness! A surrendered person's desires and pleas are always fulfilled, and he is given also freedom from fear and danger! Otherwise, a surrendered person will not be secure at all! I request you, to ensure my welfare, in the "other world", through your grace. In this way, mother Devahooti pleaded with the sage!

It is also necessary for you to arrange for the marriage of the 9 daughters" — so says mother Devahooti.

ब्रह्मन् दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः।

कश्चित् स्यान्मे विशोकाय त्वयि प्रव्रजिते वनम्॥५२॥

VERSE 52 Meaning: "Oh Brahman! it is necessary also to search, for eligible and appropriate grooms, for our 9 daughters! After your going away to the forest, it is necessary, to remove my sorrow, and to provide someone, to look after me!" (to stay with me).

श्रीसुबोधिनी : ब्रह्मन्निति। दुहितृभिः पतयो विमृग्याः स्वसमाः। तुभ्यं तव। दैन्यमुक्तमिति केचित्। कन्यानां पतिसंबन्धस्त्वन्मनोरथसिद्धये। तथापि संशयो भावी तस्मात्त्वं ताः प्रयच्छ हि ।१। प्रार्थनान्तरमाह—त्वयि वनं प्रव्रजिते मे विशोकाय कश्चित् स्यादिति। कन्यास्तु गमिष्यन्ति, पुत्रो देय इत्यर्थः ॥५२॥

नन्वेतन्मिषेण पुनर्भोगं याचस इत्याशङ्क्याऽऽह—

SRI SUBODHINI: It is necessary to search for deserving husbands, for the 9 daughters. This task has to be done by you only (Tubhyam). Some persons have interpreted the meaning of this word "Tubhyam", as the expression of her helpless predicament, to Sage Kardama. She said further, "If the girls get married, then, it will

help you to achieve your goal quickly.” (i.e. to take “Sannyaasa”) Hence, please arrange for the marriage of our daughters!” She is now desirous of making her second prayer. She says that, “You will certainly go away to the forest. Here, no one will be there, at this time, who will negate my sorrow. Our daughters will go away to their “in-laws” homes! Hence, please gift me, with a son!”

“You have to stay at our home, for the sake of arranging the marriage of our daughters.” Perhaps through this statement, Sage Kardama may feel, that mother Devahooti, is after all, asking, in an indirect way, for the continuation of their conjugal bliss only! Removing this “possible” doubt, in the mind of Sage Kardama, mother Devahooti says, as under.

एतावताऽलं कालेन व्यतिक्रान्तेन मे प्रभो!!

इन्द्रियार्थप्रसङ्गेन परित्यक्तपरात्मनः॥५३॥

VERSE 53 Meaning: “Oh! My Lord! I have spent my time, by forgetting our Lord, by remaining disinterested in seeking and worshipping Him! I have occupied my self, up to now, in seeking and fulfilling the joys of the senses! This time, spent in this way, is bound to be a waste and meaningless.”

श्रीसुबोधिनी : एतावताऽलमिति। एतावतैव व्यर्थं व्यतिक्रान्तेन कालेनालम्। अतः परमविशिष्टे काले पुरुषार्थः साधनीय इत्यभिप्रायः। गतकालस्य दोषमाह—इन्द्रियार्थप्रसङ्गेनेति। इन्द्रियार्थेषु प्रकृष्टः सङ्गो यस्मात्, तादृशेन कालेन कृत्वा परित्यक्तः परो भगवान् आत्मा येन। तादृशस्य स्वार्थनाशकस्य एतावतैवाऽलम् ॥५३॥

तर्हि किं कर्तव्यमित्याकाङ्क्षायामाह—

SRI SUBODHINI: “I have wasted my time so much! This, indeed is enough! I need to spend my balance of

time, in the future, in attaining the highest human goals through relentless effort!" This is the purport. She now explains the blemish of the "time" spent so far. She says, "I had developed intense attachment, to the bliss of the senses and it's objects, up to now! I have given up my Lord, all this time! In this way, the time spent so far, which has destroyed my "real self-interests" is enough! (and I do not want to waste, any more of my "balance" time).

Then, a doubt may arise, as to what is to be done? On this, she says as under.

इन्द्रियार्थेषु सज्जन्त्या प्रसङ्गस्त्वयि मे कृतः।

अजानन्त्या परं भावं तथाप्यऽस्त्वभयाय मे॥५४॥

VERSE 54 Meaning: "I could never realize your exalted attitude and glory! Due to this only, I continued to remain attached to the senses and it's pleasures! Due to this, I got deeply loving and attached to you! Even then, I require now, for the removal of this fear of "Samsaara", your help, for someone to aid and help, me!"

श्रीसुबोधिनी : इन्द्रियार्थेष्विति। साधनं तु सत्सङ्गः, तन्मम प्रसङ्गादेव जातम्। यथा कस्यचिद्भोगार्थं भक्षिता शर्करा औषधं भवति, तथा इन्द्रियार्थेषु विषयभोगेषु सज्जन्त्या मया त्वयि प्रकृष्टः सङ्गः कृतः, तथापि सत्सङ्गो भवत्येव। यद्यपि सत्त्वेन ज्ञानं न वृत्तं सत्प्रकारकश्च सङ्गो न भवति। तथापि वस्तुतः सत्सङ्गो भवतीति फलिष्यतीत्याह—अजानन्त्येति। ते परमो भावोऽतिसामर्थ्यं यद्यपि न ज्ञातम्। सेवादिषु सत्प्रकारेणाऽपि सङ्गोऽस्ति, पतिव्रतात्वात्। न सेवाया भोगोपयोगः, भोगश्चाऽनिषिद्धः परं माहात्म्यज्ञानमेवावशिष्यते। अज्ञानेऽपि तत्सफलमस्त्विति प्रार्थना—तथापि मे अभयायास्त्विति ॥५४॥

ननु क्रियात फलम्, न तु द्रव्यतः। सताऽपि द्रव्येण असत्कार्यकरणे

असदेव फलम्, असताऽपि सत्कार्यकरणे सदेवेति। तस्मात् कुतो न सत्सङ्ग इति चेत्तत्राऽऽह—

SRI SUBODHINI: The association with the saintly devotees (Satsangha) is the only way to attain “blessedness”! “To me, this holy association with You, has happened automatically, and without much effort, on my part! Like molasses (sugar), which is eaten for pleasure, can also be used as a ‘medicine’ for a patient, in the same way, the senses are usually employed in seeking pleasures; but, due to attachment to these pleasures, I had enjoyed your company, for a very long time! Though, I had sought your companionship for the sake of sensual pleasures only, I regard my association with you as “Satsangha” only! Though, I did not attain the true knowledge (Jnana) in a “Satwik” way, my association with you is only “Satsangha” for me, and it’s beneficial results are bound to happen to me! You, Oh Lord! have great prowess and glory! But I could not realize your glory fully! Being a chaste wife; I performed my service to you, and this association with you, though as a wife is also a form of good and pure “Satsangha”! Of course, this sort of service to you, did not open my eyes to your true glory and it’s knowledge! But, as my association is with you, a most glorious sage, beneficial results are bound to happen to me. These benefits should remove my fear, about the “other world”!

A doubt arises now. “Results” follow “action” and not ‘objects or materials’. If the “action” is unrighteous, then the “result” also is seen as “bad” — despite the nature and value of the objects or materials! In other words, on undertaking to do “righteous actions”, only beneficial results occur, even through objects and materials,

which are not appropriate. Devahooti now speaks, about the glory of associating with noble saintly Mahaatmaas (Satsangha) — as per the following verse.

सङ्गो यः संसृतेर्हेतुरसत्सु विहितो धिया।

स एव साधुषु कृतो निःसङ्गत्वाय कल्पते॥५५॥

VERSE 55 Meaning: “The ‘association’ with untruthful (wicked) persons, done with the full consent of one’s intellect, causes ‘bondage’ in this ‘Samsaara’ (of life and death). The same ‘association’ (Sangha) with noble saintly persons, rewards the person with ‘detachment and freedom’!”

श्रीसुबोधिनी : सङ्ग इति। भवेदेतदेवम्, यदि कार्यं सदसतोर्भिन्नं भवेत्। द्रव्यसामर्थ्यादेव कार्यस्य सत्त्वम्, अन्यथा त्वसत्त्वमेव; यतः सर्व एव सङ्गो धिया विहितः संसृतेर्हेतुर्भवति। अर्थात्तदसत्सु भवति, अतः सङ्गो न समीचीनः स्वतः। स एव साधुषु चेत् क्रियते, तदा निःसङ्गत्वाय कल्पते। साधवो हि स्वसंबन्धात् क्रियात्वमेव निवारयन्ति, फले का चिन्ता? अतः सतां बलिष्ठत्वान्न क्रिया फलवती। अतो मम सत्सङ्गोऽस्त्विति सिद्धम् ॥५५॥

तर्ह्येतादृशोऽपि किमपेक्ष्यत इत्याशङ्क्याऽऽह—

SRI SUBODHINI: “Association” with the noble persons becomes the cause for detachment. On the contrary, “association” with untruthful persons, causes “bondage”. All types of “associations” are caused, by the will and desire of a person’s intellect! Hence, “association”, per se, can cause detachment or bondage, as per the nature and value of the “persons” with whom, the “association” is made! “Association” becomes “useless” with untruthful persons, as it causes “bondage”. On the contrary, the same factor of “association” becomes, very useful and valuable, when the “person” associated with,

is noble and saintly! These noble and saintly persons are able to remove the “sense of doing and doership” (Kriyaatwam) from the minds of the followers. Hence, there is no “result” to “bind” these persons, who have become totally detached! (i.e. no “bondage” is caused). In other words, the “Satsangha” cultivated with noble persons, originates a deep sense of detachment, which makes the devotee get detached, from both the “tasks and results” — though, he will perform his allotted duties perfectly! — to please the Lord! Moreover, as the saintly noble persons are perfect, they pass on this virtue on to their followers too! In this way, the devotees do their “actions”, in a detached way, as regards it’s “results”. Devahooti says here, “Oh Lord! May I have only Satsangha?!”

Why does she desire for such beneficial “association” with noble saintly Mahaatmaas? — as per the following verse.

नेह यत्कर्म धर्माय न विरागाय कल्पते।

न तीर्थपदसेवायै जीवन्नपि मृतो हि सः॥५६॥

VERSE 56 Meaning: “If a person’s “actions” in this world, do not lead to “Dharma” (proper performance of righteous actions), nor does it lead to “detachment” (Vairagyam), nor even it makes him render service and worship to our Lord — then, this person is regarded, as good as dead, although he is seen, as being alive!”

श्रीसुबोधिनी : नेह यत्कर्मैति। त्रिविधकर्मण एव सफलत्वम्, येन कर्मणा धर्मो भवति, वैराग्यं, भक्तिर्वा। यस्तु न तादृशकर्मकर्ता स जीवन्नपि मृत एव। जीवतो मृताद्वैलक्षण्यं कर्मकरणम्। तच्च कर्म स्वार्थं, स्वाम्यर्थम्, इष्टार्थं वा चेद्भवेत्तदा सफलम्, रोचनार्थं चेद्विपरीतं फलम्, तैर्मरणस्याऽऽवश्यकत्वात्। अतो मृत एवेत्युक्तम् ॥५६॥

तादृशं च मया कृतमित्याह—

SRI SUBODHINI: Here, the “results” of three types of “actions” are being explained. An action should result in the origin and progress (increase) in the beneficial results of (1) Dharma, (2) Vairagyam (detachment) and (3) Bhakthi to our Lord! If a person does not do such actions, which would lead to these three “goals”, then, he is considered as “dead, while being alive”! The difference between a “dead” person, and the one, who is “alive”, is that, a person who is alive, does “actions”, and the “dead” one is inactive! Actions can be done for pleasing oneself, to please his master or to attain the desired objects! Actions of this nature bear “results”, as per it’s direction! But, any action done, which is not done for the sake of attaining (1) Dharma, (2) detachment or (3) Bhakthi to our Lord (service and worship to our Lord), is treated as of “a dead person, while being alive” — as his “life” is useless and a waste!

Devahooti says, that she has done these types of actions only, so far.

साऽहं भगवतो नूनं वञ्चिता मायया दृढम्।

यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय बन्धनात्॥५७॥

VERSE 57 Meaning: “Certainly, Oh Lord! I have been cheated by the power of Māya of our Lord, in a very big way! Due to this, I did not desire to attain freedom from the “bondage” of this “Samsaara”, even though, I got the best opportunity in my life — of attaining a husband, who is celestial in nature and capable of conferring the highest “liberation”!” |

श्रीसुबोधिनी : साऽहमिति। तथा करणे त्वन्मायामोहितत्वमेव हेतुः। तदाह—सा एतादृश्यप्यहं विवेकवती, मतोऽप्यधिकस्य तव भगवतो

मायया नूनं वञ्चिता। कार्यवशादवसीयते, अन्यथा त्वां विमुक्तिदं प्राप्य संसारबन्धनादपि कथं न मुमुक्षेय, न मुक्ता जाताऽस्मि। सत्त्वात् मोक्षदातृत्वम्। बन्धनं कामादिः, विमुक्तिः कालान्मुक्तिः। तस्मान्न केवलं स्वदोषादहमेव जाता, किन्तु त्वया मोहितेति त्वयैवोद्धारः कर्तव्य इति भावः ॥५७॥

इति श्रीभागवतसुबोधिण्यां श्रीमल्लक्ष्मणभट्टात्मज-
श्रीमद्वल्लभदीक्षितविरचितायां
तृतीयस्कन्धे त्रयोविंशाध्यायविवरणम्।

SRI SUBODHINI: “I have become infatuated, through the power of “Māya” of our Lord. Though, I did not lack “discrimination” (Viveka), the power of “Māya” was such, that I have got “cheated”, in a very big way! From my “actions”, done so far, I feel like this! Otherwise, knowing you, as the conferrer of even “liberation”, I did not seek nor attain freedom from the bondage of this “Samsaara”! Why did not this happen to me? You are the giver of liberation, because of your “Satwik” nature! Desires and other propensities cause bondage, and liberation consists in getting released from the thralldom of the factor of “time” (Kaala)! Hence, due to my own “blemish” only, I have not attained “liberation”! Added to this, is the most infatuating power of “Māya”. Hence, only you can redeem me, from this Māyik bondage!” This is the purport and meaning.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 23 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धं - चतुर्विंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III, CHAPTER 24

चतुर्विंशे तथाऽध्याये मोक्षो बुद्धिश्च वर्ण्यते।

कपिलो हि हरिर्बुद्धिरूपदेशो भजिस्तथा।

ऋणत्रयपरित्यागो मोक्षार्थं तस्य वर्ण्यते॥१॥

पूर्वाऽध्याये देवहूतेर्वैराग्यं प्रार्थना चोक्ता, अन्ते चाऽऽशाभावः सूचितः।
तत्र प्रथममाशाभावं निराकरोतीत्याह—

KAARIKA 1 Meaning: “In this 24th chapter, the two factors of “liberation” and the role of “intellect” are being explained. Lord Kapiladeva is Sri Hari only (our Lord) and His “intellect”, instructions and devotion are of our Lord’s “nature” only! The renunciation of the three types of “debts” is done for the sake of attaining “liberation”. This is being explained.”

In the last chapter (23rd), we have seen the detachment and prayer of mother Devahooti. In the end, her “desirelessness” (i.e. she was free of all “desires”) was also indicated. In the first instance, it is said that, she did nurture the “desire” (for a son). ”

मैत्रेय उवाच।

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः।

दयालुः शालिनीमाह शुक्लाभिव्याहृतं स्मरन्॥१॥

VERSE 1 Meaning: “Sage Maitreya said, “When the daughter of Manu, Devahooti, illumined with the highest virtues, spoke these words, infused with great detachment, then, the compassionate Sage Kardama remembering the “words” of Lord Vishnu, spoke to her, as follows.”

श्रीसुबोधिनी : निर्वेदवादिनीमिति। निर्वेदो वैराग्यम्। विषयभोगेन निर्विण्णा सा। स्वस्य तावत्पर्यन्तमेव पतित्वमिति संकेतात् मनोरेषा दुहितेत्युक्तम्। मुनिरिति भाव्यर्थज्ञानम्। सान्त्वने हेतुः—दयालुरिति। शालिनीं विनीता मनोहरां वा। यद्यपि देवगुह्यं न वक्तव्यम्, तथाप्येषा विरक्ता, सत्कुलप्रसूता, विनीता चेति गुह्यकथनम्। किञ्च, शुक्लाभिव्याहृतं स्मरन्। शुक्लनारायणेन ‘अथाहं स्वांशकलया’ इति पुत्रो भविष्यामीत्युक्तम्, तदपि स्मरन्। सतामपि मोक्षसाधकत्वं भगवत्संबन्धजननात् ॥१॥

मोक्षदस्तु भगवानेव। स चेत्पुत्रो भविष्यति, तदा सर्वमेव कार्यं सेत्स्यतीति तां तथा बोधयन्नाश्वासयति—

SRI SUBODHINI: The word “Nirveda” means “detachment” (Vairagya). Mother Devahooti had attained “detachment”, through a thorough enjoyment of all types of material pleasures! Her role, as the “wife” of Sage Kardama, had “ended” now. That is why, she is referred to, in this verse, as the daughter of Manu, and not as the “wife of Sage Kardama”! Sage Kardama was aware of the future events and hence, he is hailed here, as a sage (Muni). Sage Kardama began to comfort her, as he was a compassionate person. Mother Devahooti was also humble and dutiful. Of course, Sage Kardama was aware, that he should not tell about the secret of events,

in the future, which are “unknown”, even to the celestials! But, mother Devahooti was detached and being born in an illustrious noble family, was also humble. Due to this, Sage Kardama spoke to her, even the most secret and hidden fact! Our Lord Vishnu (of the highest purity) had told him that, “I will be born, as your son with My part (power)”. Sage Kardama remembering this, now spoke to mother Devahooti, **A SAINT BECOMES THE CAUSE AND INSTRUMENT FOR “LIBERATION”, BECAUSE OF HIS RELATIONSHIP WITH OUR LORD!**

Liberation is given by our Lord only. “If the Lord becomes your son, then everything, which is beneficial will follow automatically!” Sage Kardama comforted mother Devahooti, in this way, as per the following verse.

ऋषिरुवाच।

मा खिदो राजपुत्रीत्यमात्मानं प्रत्यनिन्दिते।

भगवांस्तेऽक्षरो गर्भमदूरात्संप्रपत्स्यते॥२॥

VERSE 2 Meaning: “Sage Kardama said, “Oh, blemish free princess! Do not grieve like this for your sake! The indestructible Lord Vishnu will soon come and adore your stomach!” (and become your “son”)

श्रीसुबोधिनी : मा खिद इति। इत्थं स्वजन्मवैफल्यदिवचनैः, हे राजपुत्रि त्वं मा खिदः। आत्मानं स्वात्मानं मां वा लक्ष्यीकृत्य; कृतस्य कर्मणो नाशकत्वाभावात्, अन्यथा अन्ते वैराग्यं न स्यात्। तदाह—हे अनिन्दित इति। अनिन्दितत्वस्य निदर्शनमाह—भगवांस्ते गर्भमदूरात्संप्रपत्स्यत इति। अक्षर इति ज्ञानरूपः, अन्तर्याम्यधिकरूपश्च। अदूरादिति मद्गमनात्पूर्वमेव। गर्भमिति पुत्रो भविष्यति। यदि स्वच्छन्दक्रीडया काऽप्युपहतिर्भवेत्, तदा भगवान् पुत्रत्वेन नाऽऽविर्भवेत्। आविर्भावावश्यकत्वञ्च भगवद्वाक्यान्निश्चितमिति भावः ॥२॥

तर्हि साधनं न कर्तव्यमित्याशङ्क्याऽऽह—

SRI SUBODHINI: “Oh princess! Do not grieve, by telling, that your life has been wasted! You should never speak like this, directing your sorrow, at me (or due to me), or treat yourself in a self-deprecating manner! Whatever “actions”, which we have done together, will not lead to any type of destruction! If it was destructive in character, then, I would not have this deep sense of “detachment” (Vairagya) at the end of all!” Due to this only, Sage Kardama has addressed mother Devahooti, as ‘blemish free’, and as very fortunate! How? “The Lord, who is of the form of “Jnana” (knowledge) and who is the higher truth, than the “indweller” Lord (Antaryaami), in the heart of all “beings”, will, very soon, take birth as your son — even before I go away to the forest! The Lord, Sri Narayana is the Imperishable Brahman (Akshararoopa)”. If through their own volition, some obstructions are created by Sage Kardama and mother Devahooti, then, the Lord will not manifest Himself at all. Hence, the Lord, as per His own words, will manifest Himself. This has been determined by the Lord only, in this way!

If this is so, is there any more necessity to do prayers, worship and keep “vows” for the sake of the “manifestation” of our Lord? On this, the sage said...

धृतव्रताऽसि भद्रं ते दमेन नियमेन च।

तपोद्विषादानैश्च श्रद्धया चेश्वरं भज॥३॥

VERSE 3 Meaning: “Oh my beloved! You have already observed and kept many vows. Due to this, you will be conferred with auspicious benefits only! Now, please observe self control, vows, penance and acts of

charity and worship and serve, with sincere devotion and discipline, our Lord Sri Narayana!"

श्रीसुबोधिनी : धृतव्रतेति। साधनानि सिद्धे भगवति प्रवर्तन्ते। यदा भगवान्स्वयमेवागमिष्यामीति मन्यते, तदा साधनानि कृतानि भगवन्तं बोधयन्ति, प्राप्नुवन्ति, वशीकुर्वन्ति, उत्पादयन्ति। यथा लोके स्वभावतो भोक्तारमतिथिनिमन्त्रणादिना वशीकृत्य भोजयन्ति, न त्वभोक्तारमुपायशतैरपि। यतो भगवान् स्वयं समागन्ता, अतः साधनानि कर्तव्यानि। तत्र कानिचिद्देहशुद्ध्यर्थमादौ कर्तव्यानि तानि तव न कर्तव्यानीत्याह—**धृतव्रताऽसीति।** पातिव्रत्यव्रतं धृतमेव त्वया वर्तते। अतः परं त्वयि गते गमिष्यतीति चेत्तत्राऽऽह—**भद्रं त इति।** ते भद्रमस्तु। अस्मद्वाक्यादेव व्रताकरणेऽपि व्रतिन इव तव फलं भविष्यतीत्याशीः। सिद्धे व्रते भगवत्प्रसादार्थं पञ्च साधनानि कर्तव्यानीत्याह। **दम** इन्द्रियनिग्रह कर्तव्यः। नियमो भगवदीयैरेव धर्मेर्व्यवहर्तव्यमिति। नियमाः स्नानादयो वा देहस्य; तदा चकारेण प्रथमा ग्राह्याः। **तप** प्रसिद्धं कृच्छ्रादिरूपम्। **द्रविणानि** द्रव्याणि सुवर्णादीनि भगवदर्थं कर्तव्यानीत्येकं साधनम्। द्रविणदानं चाऽन्यत्, दानमेव वा। अन्यथा अवान्तरबहुत्वे बहुवचनं व्यर्थं स्यात्, '**प्रयतात्मनः**' इति वाक्यात्। दमो नियतः। व्रतानां हरितोषजनकत्वादाविर्भावे तेऽपि प्रयोजकाः। '**यज्ञो दानं तपश्चैव**' इति। भगवदुक्तशास्त्रार्थकरणे भगवान् परितुष्यतीति तपःप्रभृतीनां ग्रहणम्। द्रविणपदेन च यज्ञा भगवन्मखरूपा उक्ताः। श्रद्धाऽत्र सर्वाङ्गम्। ननु सिद्धे किमित्येतावन्ति साधनानि? तत्राऽऽह—**ईश्वरमिति।** स न येन केनापि नियम्यः, अतोऽसिद्धवदेव साधनानि कर्तव्यानीत्यर्थः ॥३॥

ततः किं भविष्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: When our Lord is attained by the devotee, then, the various spiritual practices are seen as useful. When our Lord has, on His own, told them that, "I will come to you" — then, all the spiritual practices done, will enable the devotee to recognize and realize our Lord! They also enable the devotee, to reach and merge

with our Lord, make the Lord as 'belonging' to the devotee, and also "cause His manifestation"! Even, in this world, we usually extend an invitation to a guest, whom, we are very eager to have for dining with us i.e. we make him to come under our "control", and then dinner is partaken with him! But, if someone is not willing to have food with us, then, we cannot make him have food with us, even with thousands of ways and efforts!

When our Lord Himself has told them that, "I will come to you Myself", then also, the devotee should continue to do his spiritual efforts. Some of these spiritual practices are done for the sake of purifying the body. Sage Kardama now said to mother Devahooti, "You need not do these spiritual practices, as you have, even from the first instance, observed highly disciplined vows! You have observed the vow of chastity, at this time! The wealth of this vow is with you! Even after my going away to the forest, you will attain only auspicious beneficial results! (Bhadram Te). In other words, through my blessings only, you will attain the auspicious benefits of observing all types of vows, though you may not, henceforth, observe the vows, so far observed, by you! You will be equipped with 5 spiritual endowments (practices), when your vows attain their fulfilled state, and for the sake of attaining the grace of our Lord! Sage Kardama lists them as, (1) Dama – conquest over one's 'senses', (2) "Niyama" – all actions being done, as related to please our Lord, like the "bodily discipline" of taking bath etc. The syllable "Cha" refers to the previous rules of 'Niyama' observed by her, (3) Penance – such as Krichra, Chandaraayana and others, which are well known, (4) Charity (giving gifts) of materials, money etc. like gold etc. It is necessary to give away

such materials for the sake of our Lord's various tasks and uses and (5) Giving away wealth to the needy.

A question arises here, as to the difference between "Dravinadaana" (giving objects like gold etc.) and "Daana" (charity, in general). Both of these are beneficial in their own specific way!

Our Sri Mahaprabhuji says here, that this holy treatise of Sri Bhagawatam is the longer version of our Lord's Bhagawad Geeta! In the Geeta, our Lord has told about his devotee as "Prayataatmanha". This word, which means "the devotee who is putting efforts", is containing the purport that, it is necessary, for an ideal devotee, to practice all the above 5 rules of discipline! Sense control is ordained by the scriptures. Keeping vows etc. pleases our Lord and are useful for the manifestation of our Lord! Our Lord has declared, in the Geeta, that, "sacrifice, charity and penance purify and make the human being sacred"! Hence, by following our Lord's advice, He will become pleased with you! The word "Dravina" means also the "sacrifices", which are done to please our Lord! Sincere devotion and disciplined interest are common virtues, which are necessary for all these types of spiritual practices. A question may arise as to why, all these 5 types of spiritual practices have to be observed, when the vows so far observed by mother Devahooti, would have already pleased our Lord! On this, it is said, that our Lord is "Ishwara" — as such He never remains under the control of anyone! Hence, it is necessary to continue to do all the spiritual practices, like a fulfilled Siddha (devotee, who has attained the "goal").

If the question is made, as to what will happen due to this? — the answer is given as follows.

स त्वयाऽऽराधितः शुक्लो वितन्वन् मामकं यशः।

छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्मभावनः॥४॥

VERSE 4 Meaning: “On being served and worshipped in this way, our Lord Sri Hari will take His incarnation, from your stomach, and make my fame spread far and wide! He will also give you instructions on the “knowledge of Brahman” and cut asunder the knots in your heart, in the form of your “ego”!”

श्रीसुबोधिनी : स त्वयेति। मया आराधितोऽपि त्वया चेदेवमाराधितः। स हि शुक्लः, निर्दोषपूर्णगुणविग्रहो मामकं यशो वितन्वन्, लोके कर्मस्य पुत्रो जात इति कीर्तिं वितन्वन्, ते हृदयग्रन्थिं भेत्स्यति। अदोषार्थे, आवश्यकार्थे, विश्वासार्थे चाऽऽह—औदर्य इति। उदरे भव औदर्यः। ननु तस्य मत्पुत्रस्य कथं मदज्ञानदूरीकरणसामर्थ्यम्? तत्राऽऽह—ब्रह्मभावन इति। ब्रह्म भावयत्यनुभावयति स्वस्मिन् अन्यस्मिंश्चेति। अतस्त्वय्यपि ब्रह्माऽऽविर्भाव्य हृदयग्रन्थिं छेत्ता। एवमाश्वासनमुक्तवान् ॥४॥

भर्तृवाक्यात्तथैव कृतवतीत्याह—

SRI SUBODHINI: “I have worshipped our pure Lord Sri Narayana! You, also, in the same way, worship and serve our Lord Sri Narayana! Our Lord Sri Narayana is blemish free (pure) and full of the highest auspicious qualities! He will spread, my opulence and fame, as being “born as the son of Sage Kardama”. He will also cause, the cutting away of the knots of your heart! “Our Lord is called, in this verse, as “Oundārya”, to emphasize His virtues of blemish free nature, the highest “need” for our Lord’s realization, and to instill faith”! He will manifest from your stomach!”

Perhaps, mother Devahooti may get a doubt, as to whether, our Lord will have the capacity to eradicate her “ignorance”, after having taken birth from a lowly lady

like her? This possible “doubt” is answered, through the word “Brahma Bhaavanaha” - that our Lord has the capacity to experience “Brahman” in Himself and He will enable others also to experience “Brahman”. The Lord, as your son, will manifest the highest truth of Brahman (i.e. Himself), and cut asunder the “knots” of your heart”. In this way, Sage Kardama gave her comfort and assurance.

Sage Maitreya adds that mother Devahooti did what was told to her by her sage husband — as per the following verse.

मैत्रेय उवाच।

देवहूत्यपि संदेशं गौरवेण प्रजापतेः।

सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम्॥५॥

VERSE 5 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! due to her confidence and respect in her husband Prajaapati Kardama, mother Devahooti had full faith in his words of advice! She began to serve and worship our Lord Shri Purushothama, who is changeless, the Lord and the Teacher of this Universe!”

श्रीसुबोधिनी : देवहूत्यपीति। मध्ये कर्दमोऽपि ध्यानारूढ इति ज्ञातव्यम्। देवहूत्यपि प्रजापतेः संदेशमत्यादरेण सम्यक् श्रद्धाय, तद्वाक्ये विश्वासं कृत्वा, तमेव पुरुषं शुक्लनारायणरूपं कूटस्थमन्तर्यामिणमविकृतं वा, ज्ञानमार्गेऽपि भगवत्त्वेन सेव्यम्, गुरुमभजत्। उक्तेनैव प्रकारेणेति ज्ञातव्यम् ॥५॥

तदा भगवानाविर्भूत इत्याह—

SRI SUBODHINI: Sage Kardama, after giving her the wholesome advice, began to do his meditation on our Lord! With deep respect and honor to the advice of

her Prajaapati husband, mother Devahooti, along with total faith, began to serve and worship our Lord Sri Narayana, who is pure, indweller of all beings and the “changeless Brahman”! (Who is worshipped by the followers of the path of knowledge (Jnana Maarga)) as the “divine form of our Lord” (Bhagawadropa)! She worshipped our Lord Shri Purushothama, as the “Teacher of this Universe” (Jagat Guru), in the way, she was told, by her husband, to serve and worship! This is the purport.

It is said, now, that our Lord “manifested” Himself!

तस्यां बहुतिथे काले भगवान् मधुसूदनः।

कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि॥६॥

VERSE 6 Meaning: “After the lapse of a long time, in this way, our Lord Shri Madhusoodana, taking the aid of the energy of Sage Kardama, manifested, from the stomach of mother Devahooti, like the brilliant fire from a piece of wood!”

श्रीसुबोधिनी : तस्यामिति। बहुकालं तया भजने क्रियमाणे तस्यां भगवान् जज्ञे आविर्भूतः। तस्यां वा बहुकालं स्थित्वा भगवान् बहिराविर्भूत इत्याद्य एवार्थः। कोऽयमाविर्भूत इत्यंशव्यावृत्त्यर्थं भगवान्मधुसूदन इत्युक्तम्। यो हि योगनिद्रानिमीलिताक्षः स मधुसूदनः, स एवाऽयमिति। पुत्रप्रकारेण चाविर्भविष्यतीत्याह—कार्दमं वीर्यमापन्न इति। ते न हि गुरुणा भाव्यम्, अतो मर्यादारक्षार्थं प्रथमं कर्दमवीर्ये आविर्भूतः पश्चादाविर्भविष्यति। नचैवं सति प्राकृतत्वं शङ्कनीयमित्याह—अग्निरिव दारुणीति। काष्ठं गोमयपिण्डं वा प्राप्य आविर्भवन्, उच्चावचत्वं, वृद्धिक्षयौ च प्राप्नुवन्नाऽग्निः प्राकृतो भवति, जायते वा किन्त्वाविर्भाव एव। तत्रैव स्थितस्तत्रैवाऽऽविर्भवतीति ज्ञापयितुं दारुणीत्युक्तम् ॥६॥

भगवदवतारो जात इति ज्ञापनार्थं तदभिज्ञानान्याह—
अवादयन्नित्यादिभिः। भगवतः समागमनमेकम्, देवानां वाद्यादिवादनानि

च बहूनि; तान्याह—द्वयेन—

SRI SUBODHINI: Mother Devahooti performed her service and worship of our Lord for a long time and our Lord got manifested in her. Alternately, after staying for a long time “inside” her, our Lord manifested! Our Lord is hailed here as ‘Madhusoodana’ — the Lord, who closes His eyes through His “sleep of Yoga” (Yoganidra). He will manifest Himself now, as the “son of Kardama” (although He is the Lord of the Universe). He is Lord Sri Narayana, who is pure and the highest Lord of the Universe! The Lord, with a view to protect the “traditional order” (Maryaada) of this world (as to how, the conception of a child takes place), manifested Himself in the energy of Sage Kardama, and later He will manifest Himself in the “outside”! Was this type of “manifestation” (birth) “natural”? i.e. as per the system followed by all other “humans”? Not at all! Our Lord’s manifestation will be extraordinary and supernatural. How? Like the manifestation of “fire”, from a piece of wood, or a ball of cow dung! The “fire” may be small or big, but, it is never “man made” (or created by a human being) as it is “self manifested” (i.e. manifested by itself). The fire is always present in the wood and gets manifested from itself (Daaruni).

Our Lord’s “manifestation” (incarnation) took place. With a view to make us realize His “signs and symbols” which are being spoken, through the following verse. Our Lords’ “coming” was “once” — but the celebrations done by the celestials, through singing of “praise” and playing of several musical instruments, were “many” — as per the following two verses.

अवादयंस्तदा व्योम्नि वादित्राणि घनाघनाः।

गायन्ति तं स्म गन्धर्वा नृत्यन्त्यप्सरसो मुदा॥७॥

VERSE 7 Meaning: “At the most auspicious time, in the sky, very thick dark clouds began to play their musical instruments, through their “thunders”!; the groups of Gandharvaas began to sing! The divine “Apsaraas” began to dance, in a state of ecstatic bliss!”

श्रीसुबोधिनी : व्योम्नि घनाघना निबिडमेघाः, वादित्राणि मेघरूपाण्येव, अवादयन्। गन्धर्वाश्च गायन्ति स्म। अप्सरसश्च नृत्यन्ति स्म। उत्सवे यथाऽन्यत्राऽन्यप्रेरिता न तथेत्याह—मुदेति ॥७॥

पुष्पवृष्टिश्च जातेत्याह—

SRI SUBODHINI: The thick dark clouds began to play their musical instruments of “thunder”! The Gandharvaas began to sing, and the divine “Apsaraas” began to dance! All these celebrations took place, by themselves, i.e. out of their joy and mirth — not prompted by anyone else!

There was the showering of flowers too — as per the following verse.

पेतुः सुमनसो दिव्याः खेचरैरपवर्जिताः।

प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च॥८॥

VERSE 8 Meaning: “The celestials began to shower the rain of flowers. On all sides, there was the spreading of great bliss and mirth (joy). The lakes exhibited purity in their waters, and the mind of each and every being, in the Universe, became cheerful!”

श्रीसुबोधिनी : पेतुरिति। अन्यकृतव्यावृत्त्यर्थम्—दिव्या इति। खेचरैर्देवैः, द्रष्टुकामैरागतैरपवर्जितास्त्यक्ताः। वृष्टिकरणे प्रेम्णा विकला अपि ते इति

सूचितम्। दिशः प्रसेदुः, अम्भांसि च, प्राणिनां मनांसि च।
त्रितयप्रसादोऽलौकिक आधिदैविकरूपः, वादित्रादीन्याधिभौतिकानि ॥८॥

ब्रह्मणः समागमनमाधिदैविकम्। तदाह—तत्कर्दमाश्रमपदमिति त्रिभिः—

SRI SUBODHINI: The flowers were “divine” in nature, and not made on earth! The celestials had gathered to have the “Darsan” of our Lord, and they now, showered the flowers on our Lord! This showering of flowers, indicated, that they were all deeply affected and happy, with their love, for our Lord! The quarters, waters and the minds of everyone became clear and pure. All of these three, getting purified in this way, denote the intervention of the supernatural and celestial factors! The musical instruments, are considered as natural and physical! (ie real).

The “coming” of Lord Brahma is “celestial”, and this is explained in three verses.

तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम्।

स्वयम्भूः साकमृषिभिर्मरीच्यादिभिरभ्ययात्॥९॥

VERSE 9 Meaning: “Lord Brahma, accompanied by Sage Mareechi and others came there, to the hermitage of Sage Kardama, which was surrounded by the holy Saraswati river.”

श्रीसुबोधिनी : तद् बिन्दुसरोरूपं कर्दमस्याश्रमपदम्। सरस्वत्या परिश्रितमिति ब्रह्मणो निःशङ्कागमने हेतुः। तस्याऽलौकिकं ज्ञानमस्तीति ज्ञापयितुम्—स्वयम्भूरित्युक्तम्। ऋषिभिः सनकादिभिर्मरीच्यादिभिश्च सह अभ्ययात् ॥९॥

न केवलं कर्दमदर्शनार्थम्, किन्तु भगवानाविर्भूत इति ज्ञात्वेत्याह—

SRI SUBODHINI: The hermitage of Sage Kardama was situated on the Bindhusarovar, and it was surrounded

by the holy Saraswati river. Lord Brahma did not hesitate to come here, due to the holy nature of this place. Lord Brahma had “supernatural” knowledge (Swayambhoo). The words “sages” denote the coming along of the sages like Sanakaadi brothers, Sage Mareechi and others, with Lord Brahma.

They did not come to have the “Darsan” of Sage Kardama, but they had come, after knowing, that our Lord had manifested Himself there!

भगवन्तं परं ब्रह्म सत्त्वेनांशेन शत्रुहन्।

तत्त्वसंख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट्॥१०॥

VERSE 10 Meaning: “Oh Sri Vidurji, who is the conqueror of all enemies! Lord Brahma, with his own self-evident “Jnana”, (knowledge) realized that our Lord Shri Vishnu, who is the Lord of the Universe, who is birthless, and the highest Para Brahman, has taken His incarnation, with His most pure part of “Satwa” virtue, with a view to give instructions, on the “Saankhya system of thought”, to the Universe!”

श्रीसुबोधिनी : भगवन्तमिति। भगवान् स्वयं परब्रह्मभूत एव। सत्त्वेन स्वांशेन सत्त्वेन स्वांशेन सत्त्वं गृहीत्वा, ज्ञानकलया, तत्त्वानांसङ्ख्यानं साङ्ख्यशास्त्रम्, तस्य विज्ञप्त्यै ज्ञापनार्थमज एव स्वयं जात इति विद्वान्। यतोऽयं स्वराट्, स्वस्मिन्नेव राजते ॥१०॥

आगत्य प्रथमं कर्दमं सभाजितवानित्याह—

SRI SUBODHINI: Our Lord is the highest “Para Brahman”! Our Lord’s auspicious part of “Satwa” (harmony) virtue has been used by our Lord, with the power of “knowledge” (Jnana), to take this incarnation, with a view to teach the system of “Saankhya” (where the “principles of truth” are indicated, through counting of numbers). The Lord, who is ‘birthless’, has now “come

down" (Avataaram) and manifested Himself. Lord Brahma, was aware of this "truth", and He realized, that our Lord is "The Lord of Himself and is self-brilliant" (Swaraat) i.e. there is none else like Him, as He is the highest Brahman!

Lord Brahma, having come, at first, greeted Sage Kardama.

सभाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम्।

प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात्॥११॥

VERSE 11 Meaning: "Lord Brahma, through his pure mind, approved and honored the task, which our Lord desired to accomplish, during this incarnation! He expressed cheerful joy, through all his senses, and spoke to Sage Kardama, the following words."

श्रीसुबोधिनी : सभाजयन्निति। यावत्तेन कृतम्, तत्सर्वं विशुद्धेन चेतसा सभाजयन्, साध्वेव कृतमित्यङ्गीकुर्वन्, चिकीर्षितं प्रव्रज्यादिकं च सभाजयन्। प्रहृष्यमाणैरसुभिरिन्द्रियैः, प्राणैरेव वोत्फुल्लैः, वक्ष्यमाणं कर्दमं प्रत्यभ्यधात् ॥११॥

तेन हि पूर्वं ऋणत्रयापाकरणं कृतम्। तत्र पितृऋणे ब्रह्मा पिता, तदभीष्टं कर्तव्यम्; तत् कृतमित्याह—

SRI SUBODHINI: In the first instance, Lord Brahma approved and honored, what all have been done, with a pure mind, by Sage Kardama, so far! — for the sake of fulfilling the will and desire of our Lord! He told him, "whatever, you have done is right". He also approved his decision to take "Sannyasa". He expressed his cheerful joy, through his senses. He now spoke to Sage Kardama, being extremely happy and pleased.

Sage Kardama had, in the first instance, got liberated from his three "debts"! Lord Brahma, being

Sage Kardama's father, now, says, that Sage Kardama has fulfilled, whatever was desired by him earlier.

ब्रह्मोवाच।

त्वया मेऽपचितिस्तात! कल्पिता निर्व्यलीकतः।

यन्मे संजगृहे वाक्यं भवान् मानद! मानयन्॥१२॥

VERSE 12 Meaning: "Lord Brahma said, "Dear son Kardama! You always give respect and regard to everyone! You have respected me fully, and have followed my order totally! Through this, your service and worship of me, has been accomplished, in a guileless way!"

श्रीसुबोधिनी : त्वयेति। जाता मम बहवः पुत्राः, त्वयैव मे परमपचितिः प्रत्युपकारलक्षणपूजा कृता। तत्रापिनिर्व्यलीकतः। भगवति प्रसन्ने, शास्त्रार्थे च ज्ञाते, उत्कटे च कामेऽसति, यो मद्वाक्यानुरोधेन विपरीत इवाऽपकर्षमपि सोढ्वा, महता कष्टेन आज्ञां कृतवान्। तदेवाऽऽह—यन्मे संजगृहे वाक्यम्। एतदेव सम्यग्रहणम्, अन्तःकरणपूर्वकं ग्रहणान्मानयन्। मानदेति संबोधनं वैपरीत्येऽपि ब्रह्मणा महानुपकारः कृत इति हृदये संमाननम्। वाक्यकरणम्, स्वस्मिन् रागाभावे सति करणम्, तस्मिन् दोषाननारोप्य करणम्, तदुपकारित्वेनाऽकरणम्, सोपकारत्वेन करणं चेति। एवं पञ्चाऽङ्गीकरणं सर्वोत्कृष्टम् ॥१२॥

एतावदेव करणमित्याह—

SRI SUBODHINI: Lord Brahma said, "I have had many sons! But, you only have done my real worship and service (in return)! This "worship" is also done by you, in a guileless way! On our Lord getting pleased and on the rise of knowledge of the scriptures, without much desire, you have obeyed my "orders", while undergoing great difficulties and by putting intense efforts! You have understood my desire (to increase the numbers of created beings) in the most proper way! With great respect, in

your mind, for my “words”, you have fulfilled the same. Though, you were not eager to carry on your life as a householder, you have respected my “words”, with your entire heart and fulfilled the same! In this way, you have “honored” and approved my “word”, in the most perfect manner, in the following 5 ways. Viz. (1) Listening to my “words”. (2) Though, not having any desire, in your mind, becoming prepared to obey my “words” i.e. to fulfill them. (3) Doing the task desired by me, without pointing out any blame in it. (4) Treating me (Lord Brahma) as the greatest “benefactor”, while carrying out my “words”! and (5) doing the task, as desired by me (Lord Brahma) while thinking the same, as beneficial to you!

“In fact, what you have done is the “duty”, which is appropriate to be done by an ideal son!”

एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः।

बाढमित्यनुमन्येत गौरवेण गुरोर्वचः॥१३॥

VERSE 13 Meaning: “The highest service, which an ideal son can render to his father, is to carry out the orders of his father, with respect, by accepting his orders in total obedience!” (i.e. by telling, “as per your orders”!)

श्रीसुबोधिनी : एतावतीति। पितरि पुत्रकैरेतावत्येव शुश्रूषा कर्तव्या। कायिकसेवायाः साऽनुरोधांश्चैकिकी। अतः पितृत्वेन गुरुत्वेन च यत् करणम्, तदलौकिकमेव कर्तव्यम्। तद्वाक्यम्। मनस्तु तत्रैवेतस्येति निश्चीयते, पूर्वरूपत्वात्। पुत्रकैरिति बहुवचनं सर्वैः संभूय वा कर्तव्यं प्रत्येकाशक्ताविति ज्ञापितम्। गुरोर्वचो बाढमित्यनुमन्येत। गौरवेणेति स्वकृतार्थता। बाढमिति मत्सराभावः। अनुमननं तथैव करणम्। गुरोरिति तस्मिन् दोषाभावः, पश्चादेव वचनात् स्वस्मिन् रागाभावश्च। प्रजाः सम्यक् सृष्टा इति तात्पर्यम् ॥१३॥

तस्य विनियोगमाह—

SRI SUBODHINI: This much service has to be done by ideal sons to their fathers. Any “bodily” service, asked for by the father, becomes “worldly and physical”. But, an ideal son should render “supernatural” service — to his father, treating him as his Guru! In other words, the father’s “words” must be followed totally! If one of the son is not able to do this, due to lack of strength, then, all the sons should get together to perform the desired service, to their father! A son should accept, totally, the order of his father, by saying, “as per your order”! and carry out the same. With great respect, the words of the father should be accepted, by the mind (i.e. full approval) and his words should be fulfilled with respect! There should not be any dissenting spirit, and the task desired should be done, as per the will and desire of the father! The word “Guroh” has been used to convey the meaning, that a son should always think, that his father is blemish free! Here, the specific reference is, that Sage Kardama, though bereft of any desire, fulfilled all the tasks of Lord Brahma, as told and desired by Him!

The “role” of his son is being told by Lord Brahma.

इमा दुहितरः सभ्य ! तव वत्स सुमध्यमाः।

सर्गमेतं प्रभावैः स्वैर्बृहियष्यन्त्यनेकधा॥१४॥

VERSE 14 Meaning: “Oh my son! You are a very disciplined and devoted one! These beautiful daughters of your’s will augment and progress the “creation”, in many ways, through their families!” (i.e. children, grand-children etc.)

श्रीसुबोधिनी : इमा दुहितर इति। सभ्येति तस्य स्वतो रागाभावो द्योतितः। वत्सेत्यादरे। सुमध्यमा इति सौन्दर्येण गुणा उक्ताः। अत एव

स्वैरेव प्रभावैः, स्वस्मिन् भर्तृग्रहणधर्मैः, एतं सर्गमनेकधा बृंहयिष्यन्ति।
अतः कन्याभिरेव जगत्पूर्यत इति नातः परं किञ्चित्कर्तव्यम् ॥१४॥

अतस्तदर्थमृषिभ्यः प्रयच्छेत्याह—

SRI SUBODHINI: Sage Kardama has been praised by Lord Brahma as “Sabhya” — to mean, that he had, in him, no desire or attachment! The word “Oh my son!” (Vatsa) is indicative of Lord Brahma’s “regard” for Sage Kardama. The word “Sumadhyamaa” denotes the “beauty” of Sage Kardama’s nine daughters and their virtues. It also indicates, that all of them will progress the “creation”, through their marriage, in many ways! “These daughters will fulfill the needs of this Universe. Hence, you need not do anything more!”

“Hence, you please give these daughters in marriage to the sages” — as per the next verse.

अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि।

आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि॥१५॥

VERSE 15 Meaning: “ Now, as per their taste and attitude, please give these daughters, in marriage, to Sage Mareechi and other sages, today only, and spread your fame and name, far and wide, on this earth, through this action.”

श्रीसुबोधिनी : अतस्त्वमिति। ऋषिमुख्येभ्यो मरीच्यादिभ्यः। यथाशीलं यथारुचीति भगवत्कृतसंबन्ध स्वाभाविकं च संबन्धमनतिक्रम्य। अद्येति विशिष्टः कालः। यद्यपि भगवत्कृतत्वात्सहजत्वाच्च संबन्धस्य न त्वत्कृतिरपेक्ष्यते, तथापि स्वयं दानेन भुवि यशो विस्तारय ॥१५॥

एवमग्रिमाज्ञां दत्त्वा कपिलं भगवानयमिति ज्ञापयति—

SRI SUBODHINI: Sage Mareechi was the most prominent among the sages. Hence, “please give your

daughters in marriage, as per their nature and taste, to these sages. The “relationship” caused by our Lord is always “natural” and holy. The word “Adhya” (today) denotes the auspicious nature of that “time”!. Though, their “marriage” is willed by our Lord, and hence natural, “there will not be anything more to be done by you, in the future! Even then, if you give away by yourself, as an act of consecration, your daughters, in marriage to these sages, then your “fame and name” (Yash) will spread, far and wide, on this earth.”

In this way, after giving his final advice, Lord Brahma reveals to Sage Kardama that, “Lord Kapiladeva is our Lord Sri Narayana Himself.”

वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया।

भूतानां शेवधिं देहं बिभ्राणं कपिलं मुनिम्॥१६॥

VERSE 16 Meaning: “Oh sage! I am aware, that the Primordial Lord Sri Narayana, who is the treasure and wealth, as the “indweller” (i.e. within) in all beings, who is the fulfiller of the desired aspirations of everyone, has now taken the incarnation, in the form of Lord Kapiladeva, as a great sage, through his power of Yogamaya!”

श्रीसुबोधिनी : वेदाऽहमिति। अहं वेदेति प्रमाणम्। आद्यः पुरुषो भगवान्, स्वमायया स्वेच्छापूरिकया, लोकानामन्यथात्वं ज्ञापयन्त्या, तादृश्या प्राणिनां निधिरूपं देहं बिभर्ति। कपिल इति लोके प्रसिद्धः। अनेन पुत्रगताः सर्वे गुणा उक्ताः। मुनिमिति तस्मिन्तव न किञ्चित्कर्तव्यमिति सूचितम् ॥१६॥

स्वस्वरूपमुक्त्वा कार्यमाह—

SRI SUBODHINI: When Lord Brahma said, “I am aware” — this becomes the “Vedic” evidence and proof

of our Lord's incarnation (as Lord Brahma is "Veda Swaroopa"). The Primordial person Sri Narayana, has taken the aid of His power of Yogamaya, to fulfill His design and desires! Yogamaya is the 'power' which has shown our Lord, as having taken this incarnation! The Lord is the treasure and wealth "within" all beings! It is He, who has taken this "form", as Lord Kapiladeva! In this way, Lord Brahma described the virtues and qualities of the "son" of Sage Kardama! By describing Lord Kapiladeva as a "sage" (Muni), it is indicated that, "you need not do anything further to Lord Kapiladeva" (as He is a noble "sage" also).

Our Lord's "divine form" (Swaroop) is being explained.

ज्ञानविज्ञानयोगेन कर्मणामुद्धरन् जटाः।

हिरण्यकेशः पद्माक्षः पद्ममुद्रापदाम्बुजः॥१७॥

VERSE 17 Meaning: "The golden locks of Lord Kapiladeva, his eyes, which are beautifully wide, like the lotus flower, his lotus feet, beautified with the signs of the lotus flower — all of these will manifest the virtues of Jnana, Vijnana and Yoga, with a view to uproot the latent tendencies of actions and their effects." (i.e. to release the "Jeevas", from their latent "Samskaaras").

श्रीसुबोधिनी : ज्ञानेति। स हि ज्ञानम्, विज्ञानम्, योगं च प्रकटयिष्यति। ज्ञानं साङ्ख्यम्, विज्ञानं ससाधनमनुभवः, योगोऽष्टाङ्गः। यानि कर्माण्याधिभौतिकानि तानि साङ्ख्येनोन्मूलितानि भवन्ति; यान्याध्यात्मिकानि तान्यनुभवेन; यान्याधिदैविकानि तानि योगेनेति त्रिभिः कृत्वा कर्मणां परस्परमिश्रणेन या जटाः, ता उद्धरन् ऊर्ध्वमुत्पाटयन्। भविष्यतीत्यर्थात्। त्रितयप्रवर्तकत्वाय लक्षणान्याह—हिरण्यकेश इति। सुवर्णवर्णाः केशाः साङ्ख्यसिद्धिहेतवः। पद्मसदृशो ईक्षणे यस्य। अनुभवलक्षणमेतत्। पद्ममुद्रा

पदाम्बुजे यस्य। एतद्योगलक्षणम् ॥१७॥

एवं कर्दममुक्त्वा देवहूतिमाश्वसयति—

SRI SUBODHINI: Lord Kapiladeva will manifest the factors of Jnana, Vijnana and Yoga! (knowledge, the “special” knowledge and Yoga). These words respectively mean, (1) the Saankhya Yoga. (2) The experiencing of the highest truth, along with it’s spiritual practice (Saadhan) and (3) the eight-fold “Yogic” way! All the actions of this world, which are worldly and physical in nature, will be totally “uprooted”, through the “Saankhya” system of philosophy! The “mental” actions will be “uprooted”, through the spiritual experience gained. The “celestial actions” can be “uprooted” through the process of “Yoga”! In this way, Lord Kapiladeva will “teach” the Universe, the way to uproot all the latent tendencies and gross accretions, caused and arising out of the incessant performance of good and bad actions of the physical, mental and the celestial natures of all “beings”! His incarnation has been taken for this sake only! He will be the progressor and originator of these three paths of Jnana, Vijnana and Yoga! Our Lord will have golden locks of hair — thus showing, that He is an adept in the “Saankhya” system. The wide eyes, resembling the lotus flower, signifies the factor of the highest and most exalted spiritual experience (Anubhava). The signs and symbols of the lotus flower, which will be seen in the lotus like feet of our Lord, will signify the factor of Yoga!

After telling like this to Sage Kardama, Lord Brahma gives “comfort and peace” to mother Devahooti.

एष मानवि! ते गर्भं प्रविष्टः कैटभार्दनः।

अविद्यासंशयग्रन्थिं छित्त्वा गां विचरिष्यति॥१८॥

VERSE 18 Meaning: “Then, Lord Brahma spoke to mother Devahooti. “Oh princess! Lord Sri Hari, who is the destroyer of the demon Kaitabha, has, by Himself, entered into your stomach! Our Lord Sri Hari, will remove all “doubts”, which are caused through ignorance (i.e. the “knots” thereof) and will roam on this earth, in a free and independent way.” (i.e. as per His will).

श्रीसुबोधिनी : एष मानवीति। मनोः पुत्रीति संबोधनात् स्ववंशे भगवदाविर्भावो न दोषाय। कैटभार्दन इति मूलपुरुष उक्तः। क्रियापरो मधुसूदनः, ज्ञानपरः कैटभार्दन इति उभयोः प्रतिबन्धकयोर्नाशात्। अत एवाऽविद्याकृतं संशयग्रन्थिम्, सर्वशास्त्रार्थश्रवणेऽपि हृदये संशयापादकं मोहग्रन्थिम्, छित्त्वा स्वयमपि लोके तत्प्रचारं कुर्वन्, गां विचरिष्यति ॥१८॥

किञ्च। अयं च महान् भविष्यति परमार्थतः, लौकिकालौकिकप्रसिद्धिभ्यां च महान् भविष्यति। तत्र परमार्थोत्कर्षमाह—

SRI SUBODHINI: Through the addressal, “Oh! Manu’s daughter!” (princess) Lord Brahma indicated, that there is no “blemish” for his lineage, due to the incarnation of our Lord, in his family. The reference to the “destroyer of demon Kaitabha” indicates, that the Lord, who will take “birth”, as the son of mother Devahooti, is the Lord of the Universe Himself — Lord Narayana — the Primordial “root cause and Purusha” for this Universe! (i.e. no one else) Our Lord is called as “Madhusoodana” to indicate His “role of the doer” (Kārtha) i.e. action-oriented! When He performs the role as the giver of knowledge (Jnana), He is hailed as “Kaitabhaardan”. Both these holy names of our Lord, destroy the obstructions put on the way of fulfillment of our Lord’s “actions” and “knowledge” (Kriyaa and Jnana). The “knots” caused by “ignorance”, in the hearts

of everyone, are not “removable”, even after hearing all the systems of philosophy or the scriptures. These “knots” of ignorance, are caused by “infatuation” (Moha). Our Lord will “cut away” these “knots” of ignorance and also propagate the real knowledge, in this world. In this way, He will lead an independent life of travelling throughout this earth!

In reality, our Lord Kapiladeva will attain great spiritual glory, and also will be hailed as the highest, through His “supernatural” fame! The “spiritual” (as the highest truth “Paramaartham”) glory is being told as under.

अयं सिद्धगणाधीशः साङ्ख्य्याचार्यैरभिष्टुतः।

लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्द्धनः॥१९॥

VERSE 19 Meaning: “Our Lord Kapiladeva will be glorified, as the “Lord” (Swami) of all the “Siddhas” (realized Yogis) and will be regarded and respected as the greatest “teacher” of all, by all other teachers of “Saankhya” system! Our Lord will spread your “fame” in this world, far and wide! He will become famous as Lord Kapiladeva!”

श्रीसुबोधिनी : अयं सिद्धगणाधीश इति। सिद्धा योगादिना; तेषां नियामको यः, परमार्थत एव सिद्धो भवति। साङ्ख्य्याचार्या ये साङ्ख्यस्य प्रवर्तकाः, तैरभिष्टुत इत्यलौकिकोत्कर्षः। लोके च कपिल इत्याख्यां गमिष्यति। एवंविधोऽपि ते कीर्तिवर्द्धनो भविष्यति, देवहूत्याः पुत्रः कपिल इति ॥१९॥

एवमाश्वासनं कृत्वा, अग्रिमकार्यसिद्धर्थं ततो गत इत्याह—

SRI SUBODHINI: The Yogis, who have attained their goal, through “Yoga”, have their “controller” in the form of “Siddhas”!(ie their “Masters”) Those sages,

who are the progressors of the “Saankhya” system, are known as the teachers of “Saankhya” system of thought! All these “Siddhas” and “Saankhyaacharyas” will sing the praise of our Lord Sri Kapiladeva, who will have supernatural greatness! He will be hailed in this world, as Lord Kapiladeva. Through being the Lord of the Universe, He will spread the “fame” of mother Devahooti, by being called as Lord Kapila, the son of mother Devahooti.

In this way, after comforting and reassuring both Sage Kardama and mother Devahooti, Lord Brahma, went away from there, for the sake of the fruition of the next event.

मैत्रेय उवाच।

तावाश्वास्य जगत्त्रष्टा कुमारैः सहनारदः।

हंसो हंसेन यानेन त्रिधाम परमं ययौ॥२०॥

VERSE 20 Meaning: “Sage Maitreya said, “Oh Sri Vidurji! the creator of the Universe, Lord Brahma, after giving comfort and solace to them, went away to His world of Brahmaloaka, having seated on his swan, and accompanied by Sage Naarada, the Sanakaadi brothers and all other sages.”

श्रीसुबोधिनी : तावाश्वास्येति। नन्वल्पे कार्ये कथं स्वयमागतो गतश्चेति? तत्राऽऽह—जगत्त्रष्टेति। यस्मिन् कार्ये क्रियमाणे जगत्सृष्टेरभिवृद्धिर्भवति, तदेव कर्तव्यमतो गमनम्, कार्यान्तरार्थं चाऽऽगमनमिति। कुमारैः सनकादिभिः सह, सहनारदश्च। एतेषां विवाहे उपयोगाभावात्। हंस इति क्षीरनीरविवेककर्ता। अतोऽयं मरीच्यादीन् स्थापयित्वा, अन्यांश्च गृहीत्वा गतः। हंस एव यानम्, तेन; प्रसङ्गादन्यत्र गमनाभावः। त्रिधाम त्रयाणां लोकानां धाम तेजोरूपम्, गुणानां वा साम्यस्थानम्। ब्रह्मणो बहूनि स्थानानि सन्तीति तद्यावृत्त्यर्थम्—परममिति सत्यलोकं ययौ ॥२०॥

SRI SUBODHINI: A doubt may arise, as to why, Lord Brahma came there, for performing this “small” task, and also went away! On this, it is said, that Lord Brahma is the creator of this Universe and he will always do such tasks, through which, the task of “creation” will get progressed! Hence, He came here as the Lord would soon manifest Himself! He went away, so that he can attend to his task of further creation! He went back, accompanied by Sanakaadi brothers and Sage Naarada — especially, when these sons of Lord Brahma, are of “no use”, during the performance of a marriage! (as they were celibates).

Lord Brahma’s vehicle is the “swan”, which has the capacity to separate milk from water! Hence, Lord Brahma left Sage Mareechi and other sages there and came back with the rest only! Lord Brahma came back to his abode of ‘Brahmaloka’ — which, among the three “worlds”, was symbolized by “brilliance” (Tejas) and where, all the three “qualities”, were in proper balance and measure! This is told specially, as Lord Brahma had many such “worlds” (which are His’), where he did not go! In other words, he went back to “Sathyaloka” only — as referred to as ‘Param’ (the ‘beyond’).

गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः।

यथोदितं स्वदुहितृप्रादाद्विश्वसृजां ततः॥२१॥

VERSE 21 Meaning: “On the going away of Lord Brahma, Sage Kardama, as per the “order” of Lord Brahma, celebrated the marriage of his daughters, with Sage Mareechi and the other “Prajapatis”, as per the Vedic rites.”

श्रीसुबोधिनी : गत इति। ततः शतधृतौ ब्रह्माणि गते, ब्रह्मणा प्रेरितः, यथा ब्रह्मणा उदितम्, तथा सादृश्यरुची विचार्य, विश्वसृजां मध्ये एकैकस्मै एकैकां प्रादात्। ब्रह्मणो गाम्भीर्यकथनाय शतधृतिप्रयोगः शतं धृतयो यस्येति ॥२१॥

विवाहानाह—मरीचय इति सार्द्धाभ्याम्—

SRI SUBODHINI: As inspired by Lord Brahma, after his departure, Sage Kardama, as per their taste and compatible attitude, gave each one of his 9 daughters, to each of the “Prajapatis”. With a view to explain the exalted nature of Lord Brahma, he is hailed here as ‘Satadhriti’ — as the one, who has, in him, the quality of “courage” (Dhairyam) of 100 kinds!

The marriage of his daughters, with Sage Mareechi and others, is being explained, through the following verses.

मरीचये कलां प्रादादनासूयामथाऽत्रये।

श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम्॥२२॥

पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम्।

ख्यातिं च भृगवेऽयच्छद्वसिष्ठायाऽप्यरुन्धतीम्॥२३॥

अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते।

विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत्॥२४॥

VERSES 22, 23 and 24 Meaning: “Sage Kardama gave in marriage his daughter by the name of Kala to Sage Mareechi; Anasooya to Sage Atri; Sraddha to Sage Angira; Havirbhoo to Sage Pulasthya; Sage Pulaha was given one of his daughters, by the name of Gati! Sage Kratu was given his daughter, by the name of Kriyaa, who was very “Saatwik”! Sage Bhrigu was married to daughter Khyaati; Sage Vashishta was given daughter

Arundhati! Daughter Saanti was given to Sage Atharvaa, through which the spreading of the system of conducting “sacrifices” (Yagna) took place! Sage Kardama treated these sages, with their married wives, in many exemplary ways of generous hospitality!”

श्रीसुबोधिनी : हविर्भूरिति कन्या। गतिरिति नाम। युक्तां यथायोग्याम्, अन्यथा पुलहपुलस्त्यौ राक्षसप्रकृतिकौ। क्रियेति नाम। ऋतोर्दक्षिणाया एव तुल्यत्वेऽपि सत्यक्रियाया अपि तुल्यत्वमिति, सतीं क्रियामित्युक्तम्। अथर्वा वेदाभिमानी देवः, अथर्वाङ्गिरसां ब्रह्मप्रतिपादकत्वात्, तद्भार्या शान्तिः। सोऽपि ब्रह्मपुत्र एवेति ज्ञातव्यम्। नन्वस्य निवृत्तिपरत्वात् किं भार्यया कर्तव्यमित्याशङ्क्याऽऽह—यया यज्ञो वितन्यत इति। यथा ब्रह्मप्रतिपादकत्वम्, तथा यज्ञोपयोगित्वमपि। तथा सति यया शान्त्या यज्ञविस्तारः क्रियते सेयमित्यर्थः। तेभ्यः कन्या दत्त्वा भूषणादिभिरुपलालयदित्याह—विप्रर्षभानिति। ते ब्राह्मणाः स्वस्वमतानुसारेण विवाहं कृतवन्तः। अतः स्वतन्त्रविवाहे सामर्थ्यम्—विप्रर्षभानिति। स्वकन्या अपि तेषु स्त्रीभावमेव प्राप्ता इति सदारान् सस्त्रीकान् सम्यगलालयत् ॥ २२ ॥ २३ ॥ २४ ॥

SRI SUBODHINI: The names of Sage Kardama's two daughters were Havirbhoo and Gati. The word “appropriate” (Yukthaam) is used here to indicate, that both Sage Pulaha and Pulasthya were of the nature of “Raakshasaas”. Hence, they were given “wives” appropriate to their “nature”! Another daughter's name was “Kriya”. Though Sage Kratu deserved to marry a girl with the name of “Kakshinaa”, the girl by the name of “Kriyaa”, who also was “deserving”, was given in marriage, to this sage. Sage Atharvaa, is a celestial deity, who is proud of his Vedic learning! Both, sages Atharvaa and Angira were also votaries of “Brahman”. Hence, Sage Atharvaa got married to “Saanthi” (peace). Sage Atharvaa was also the son of Lord Brahma. Being the votary of “Brahman”, we should not presume, that

Sage Atharvaa was eager to follow the path of renunciation, and what was the purpose of this marriage! This possible 'doubt' is answered, in this verse, by specifying, that he will attend to both the tasks viz. being a votary of "Brahman" (who will propagate this) and he also knew the need to perform "sacrifices". In this way, this sage will further the cause and spread the system of "sacrifices", along with his wife "Saanthi" i.e. with great "peace"!

Sage Kardama is said here to have pleased and made happy, all the sages, with the gifts of golden articles (for ornamentations), as they were all exalted Brahmins! He treated them with great respect and honor, as his daughters also were loving, and ideal and chaste wives, to the sages!

ततस्त ऋषयः क्षत्तः! कृतदारा निमन्त्र्य तम्।

प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रममण्डलम्॥२५॥

VERSE 25 Meaning: "Oh Sri Vidurji! after completing the "marriage" in this way, all these sages, went back, greatly pleased, to their respective hermitages, after taking leave of Sage Kardama."

श्रीसुबोधिनी : तत इति। ततस्ते सर्व एव मन्त्रद्रष्टारः, अलौकिकं ज्ञात्वा, तासु सृष्टिं चिकीर्षवः कृतदारास्तासु कन्यासु कृतं दारत्वं यैरिति। धर्मधर्मिणोरभेदात् कृतदारा इत्युक्तम्। तं श्वशुरम्, निमन्त्र्य गच्छामीत्युक्त्वा, नन्दि परमां मुदमापन्नाः, तत एव प्रत्येकं विभक्ताः, स्वं स्वमाश्रममण्डलं प्रति प्रातिष्ठन् ॥२५॥

एवमैहिकं सर्वं समाप्य तस्य मुक्तिमाह यावदध्यायपरिसमाप्ति-स चावतीर्णमित्यादिना।

SRI SUBODHINI: These sages were the "seers of sacred chanting" (Manthraa Drashta). They had realized

the “supernatural” design and meaning of their marriage. Eager to progress the task of creation, further, they took leave of Sage Kardama by telling, “we are returning to our places”. They came back very pleased to their respective hermitages!

[NOTES: The word “Kritadaara” (having made them “wives”) has been used here, in this verse. What is said here is, that these sages, who were the seers of “sacred chanting”, blessed their wives, with the virtue of “Daaratwam” i.e. the duties pertaining to a chaste wife! Hence, this reference does not mean any division between their nature of being “wives”, and their “duties, as wives”. Both are one and the same.]

After finishing the description of these “worldly” duties of the sage, up to the end of this chapter, the “liberation” attained by Sage Kardama is being explained.

आज्ञां भगवतो लब्ध्वा तस्यैवाज्ञानुसारतः।

यदा सर्वं परित्यज्य विचरेत्स हि मुच्यते ॥१॥

भगवन्तं ज्ञात्वा, स्तुत्वा, पश्चात्प्रार्थनीयमिति नियमादादौ ज्ञानमिति वक्तुं तस्य पुत्रे प्रतिपत्तिमाह—

KAARIKA 1 Meaning: “On getting the “order” of our Lord, following our Lord’s “order”, when a devotee gives up everything, and goes away alone (roams about), or lives like this, then, “liberation” takes place.” (for this devotee).

It is a “rule”, that a devotee should, at first, realizing the glory of our Lord, should “pray” only for singing His “praise”! Following this “rule”, Sage Kardama, in the first instance, got the “Jnana” (knowledge) about our Lord. With a view to tell this, through

the next verse, Sage Kardama is told to have praised our Lord Kapiladeva, after doing his prostrations.

स चाऽवतीर्णं त्रियुगमाज्ञाय विबुधर्षभम्।

विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥२६॥

VERSE 26 Meaning: “Sage Kardama saw and knew that only our Lord Sri Hari, who is the highest Lord of all the celestial deities, had taken this incarnation, as his son! Hence, he came to our Lord, alone, and caught hold of our Lord’s lotus like feet, in total prostration, and began to sing our Lord’s “praise” in the following way!”

श्रीसुबोधिनी : स चाऽवतीर्णमिति। त्रियुगो धर्मो यज्ञात्मको भगवान्। यथा सृष्टौ क्रियात्मा वराहः, तथा ज्ञानात्मकः कपिल इति; अन्यथा सृष्टिरनन्ता स्यात्, भगवल्लीलात्वात्। विबुधर्षभं देवोत्तमं विष्णुम्। सैव हि परमा देवतेति वैदिके मार्गे देवतैव सर्वोत्तमा। ब्रह्माऽपि देवतैव, तथा आत्मा। अतो विबुधश्रेष्ठत्वमुक्तम्। प्रतिवासिषु ऋषिषु परिज्ञानाभावार्थं भार्यायाश्च दुःस्वाभावार्थम्, विविक्ते एकान्ते, उपसङ्गम्य निकटे गत्वा, पादौ स्पृष्ट्वा, प्रणम्य, भगवानिति निश्चित्य, सम्यक् स्तोत्ररूपं वाक्यमभाषत ॥२६॥

SRI SUBODHINI: The word “Triyuga” (three “Yugas”) means, that our Lord’s “virtue and nature” is that of “sacrifices” (Yagnaatmak) e.g. like in the beginning of creation, our Lord had taken the incarnation of Sri Varaaha (boar), as the power of “action” (Kriyaatma), now, our Lord has taken the incarnation as the “power of knowledge” (Jnaanaatma)! If this was not so, there would not be an end to this “creation”, as it is a “Leela” (play) of our Lord! Lord Vishnu (our Lord) is called as the highest Lord of all celestial deities, in this “Vedic” path! Lord Brahma and the “Aatma”, are also celestial deities! (i.e. divine in nature). With a view,

not to disturb the neighboring sages (as they should also know) and to avoid sorrow to his wife Devahooti, Sage Kardama comes alone to our Lord. He caught hold of our Lord's lotus like feet, in total prostration, and began to sing the "praise" of our Lord, realizing that Lord Kapiladeva (his son) was none other than the Lord of this Universe, Himself!

अहो ! पापच्यमानानां निरये स्वैरमङ्गलैः।

कालेन भूयसा नूनं प्रसीदन्तीह देवताः॥२७॥

VERSE 27 Meaning: "Alas! due to one's own "sins", the human beings suffer various types of sorrow, in this misery infested "Samsaara"! (of life and death in this world). Even the celestial deities get pleased with these humans, only after the lapse of considerable time!"

श्रीसुबोधिनी : अहो इति। स्वगृहे भगवदवतारो न स्वधर्मसाध्यः, तादृशधर्माभावात्। किन्तु सर्वदेवानां प्रसादसाध्यः, यतस्ते भगवदवयवाः। प्रसादेऽपि नोऽस्माकं धर्मोऽस्ति, किन्तु बहुकालदुःखानुभावे दीनत्वे सति दयया प्रसादः। शास्त्रे तु देवतानां न दयया प्रसादः, किन्तु कर्मणैवेति विपरीतदर्शनादहो इत्याश्चर्यम्। स्वैरमङ्गलैः पापैरनन्यभोग्यैः, अत्यन्तं पच्यमानानां महता कालेन देवताः प्रसीदन्ति नूनम्, सात्त्विकस्वभावत्वात्। अस्य च निस्तारोपायाज्ञानात् प्रसाद आवश्यकः ॥२७॥

ननु किमेतदुर्लभम्? यतः प्रसादफलत्वेन वर्ण्यते। तत्राऽह—

SRI SUBODHINI: Sage Kardama had clearly realized, that the advent of the Lord of the Universe Himself, at his home, was not due to his virtues or qualities (i.e. deserving nature) — especially when he knew, that he has not done anything exemplary, to deserve this advent of the Lord Himself! Our Lord's incarnation takes place, only when all the celestials become pleased and compassionate — as these celestial deities are the

“parts and limbs” of our Lord! Sage Kardama also had realized, that his virtues and actions were not enough to bring down the compassion of the celestial deities! The celestial deities, it is said, become compassionate, on seeing the misery and sorrow of the “humans” (i.e. for a long time) – as these “humans” become pitiable and lowly!

The scriptures, however, say, that the celestial deities do not become “compassionate” (Daya) on getting pleased! Instead, they get pleased only through “actions” (Karma). Hence, Sage Kardama expresses “surprise” (Aho!) at this! The scriptures are clear, that a person has to undergo the results of one’s own “actions of sin”, and none else can be substituted for this! When these “sinners” get affected by these sins, then, after a lapse of much time, the celestial deities get pleased with these suffering “humans”. This is what is emphatically stated. The celestial deities are “Saatwik” by nature, and instead of ignoring these sinful “humans”, they show compassion and redeem them!

Why is this so rare?, although this action has been told to be the result of the grace of celestial deities! – as per the following verse.

बहुजन्मविपक्वेन सम्यग्योगसमाधिना।

दष्टं यतन्ते यतयः शून्यागारेषु यत्पदम्॥२८॥

VERSE 28 Meaning: “But, the Yogis, through their spiritual discipline, practices over countless births, attain the state of Samaadhi, which is permanent and determined. Through this “state”, they put efforts to get the “Darsan” of our Lord, while being alone!”

श्रीसुबोधिनी : बहुजन्मेति। बहुभिरेव जन्मभिः साधितो योगः

पक्वश्चेद्भवति, तदा चित्तं निर्मलं भवति। तदा भगवति दिदृक्षा जायते, न तु दर्शनम्। एवं दुर्लभदर्शनश्चेद्दृहे अवतरति, तदा किं भाग्यं वर्णनीयम्। योगेन यः समाधिः, नतु चिन्तनादिना। शून्यागारेष्विति प्रव्रज्या, तद्धर्मनिरतत्वम्, निर्भयं चोक्तम्। यत्पदं हृदये स्फुरितम् ॥२८॥

तर्हि नाऽयं स भविष्यतीत्याशङ्क्याऽऽह—

SRI SUBODHINI: The Yogis become “ripened”, after they have disciplined themselves, in many births! Their mind gets purified and clean in this process. Due to this purity in their mind, they get a desire to have the “Darsan” of our Lord. But they do not attain His “Darsan” at all! This is due to the fact, that our Lord’s “Darsan” is very difficult to be attained to! But, if such a “rare” Lord, comes to one’s home, on his own volition and desire, then, how can this most exalted “luck and fortune” be explained or described, by anyone?! The Yogis attain “Samaadhi” (oneness of mind and merger in one’s “Aatma”) after having firmly established in the path of total renunciation. (Sannyasa) Through this reference, the fearlessness and courage of these Yogis are indicated. The divine Presence of our Lord’s “form” gets manifested, in the heart of these Yogis, through their one-pointed devotion. This divine Presence of our Lord is indicated, here, through the word “Yatpadam” (our Lord’s holy feet or status).

A doubt may arise, that our Lord’s response may not happen! This “doubt” is removed, through the following verse.

स एव भगवानद्य हेलनं वगणय्य नः।

गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः॥२९॥

VERSE 29 Meaning: “Our Lord only always pro-

fects His devotees! He blesses His devotees, even though He is ignored by all of us, who are attached to the pleasures of senses and the objects! Our Lord is so very compassionate, that He ignores our offences and mistakes! Due to this, today, the Lord of the Universe, has manifested Himself, at our home!”

श्रीसुबोधिनी : स एवेति। स एवाऽयं भगवान्। ब्रह्मवाक्यात्, स्वानुभावात् भगवद्वाक्याच्चाऽवसीयते। ननु पुरुषोत्तमः कथमपमाननां सोढ्वा ग्राम्येष्ववतरिष्यति? न हि बाधितमर्थं वेदोऽपि बोधयति। स हि सर्वतो मानपात्रम्, अत आह—अद्य नो हेलनमवगणय्य। इतः पूर्वमेव मर्यादा स्थिता, अद्यैवैवं जातम्। अत एव ग्राम्याणां गृहेषु जातः। कस्यचित्पुत्रः कस्यचिद्भ्राता, श्यालको, मातुल इति बहुधा सम्बन्धोत्पत्तेर्गृहेष्विति बहुवचनम्। अद्य तथा करणे हेतुः—यः स्वानां पक्षपोषण इति। पूर्वं भगवान् सर्वत्र समः, इदानीं भक्तिमार्गमुत्पाद्य विषमो जात इति स्वानां भक्तानां पक्षस्य पोषणं यस्मात् ॥२९॥

किञ्च, यथा वेदाः प्रमाणं तथैव भगवद्वाक्यमिति ‘अथाहं स्वांशकलया’ इति वाक्यादवतीर्ण इत्याह—

SRI SUBODHINI: Sage Kardama had realized, that Lord Kapiladeva was our Lord Sri Narayana only. This “truth” was realized by him, through the words of Lord Brahma, his own experience and also through our Lord’s own “words”! A doubt may arise, as to how, the highest Lord Sri Purushothama, would condescend to come down, as an incarnation, among the common “village folk”, ignoring the “result” which would result, in coming down, to such a low level, from the highest exalted status! This question/doubt cannot be answered, even by the Vedas! Our Lord is the highest and worthy of great respect and honor! Hence, this “doubt” about his “coming down”, to such a lower level (of taking birth among the village folk) is removed by telling that, “Up to now, our

Lord had kept His “orderly” status (Maryaada). Today only, the Lord broke up this “order” of His status, and He has come to take birth, in the home of the village folk! The plural word of “homes” (Gruheshu) is used to indicate that OUR LORD DOES TAKE BIRTH IN THE HOMES OF VILLAGE FOLK, AS A SON, AS SOMEONE’S BROTHER, AS BROTHER- IN-LAW OR EVEN AS AN UNCLE! Why did the Lord do like this today? This is answered by telling, that OUR LORD IS KEEN TO PROTECT AND PROGRESS HIS DEVO-TEES! In the first instance, our Lord always keeps His vision of equanimity. But, on the origination of the path of Bhakthi (devotion), our Lord does get “disturbed” — that He is eager to love and protect His devotees!

Like the “Vedas” are considered as “evidence”, our Lord’s “words” are also considered as “evidence”. Our Lord had told, earlier, that, “I will take an incarnation in your place, with my “parts and powers”. On this, it is told, as under.

स्वीयं वाक्यमृतं कर्तुमवतीर्णोऽसि मे गृहे।

चिकीर्षुर्भगवान् ज्ञानं भक्तानां मानवर्धनः॥३०॥

VERSE 30 Meaning: “Oh Lord! You always are eager to increase and progress the honor and respect of your devotees! For the sake of making your words come true, and for the sake of instructing everyone on the system of Saankhya Yoga only, You have taken this incarnation, by coming to my home!”

श्रीसुबोधिनी : स्वीयं वाक्यमिति। अवतीर्णस्तु लोके ज्ञानप्रचारणार्थम्, भक्तानां मानं च वर्द्धयितुं काष्ठवृक्षादिकं परित्यज्य मे गृहेऽवतीर्णोऽसि, न तु स्वभागेन वा, कारणान्तरेण वेति ॥३०॥

ननु तथापि हीनभावः कथं भगवत उपपद्यते? तत्रोपपत्तिमाह—

SRI SUBODHINI: “Oh Lord! You have taken this incarnation for the sake of spreading “Jnana” (knowledge), and for the progress and increase of the respect, honor and fame of your devotees. You have given up manifesting yourself from wood, trees etc. and have taken incarnation, in my home! You have not taken this incarnation, due to my deserving luck or fortune! (Bhaagyam) or through any other reason, pertaining to me!”

A doubt arises, as to how, this “attitude of being lowly”, on the part of our Lord, is appropriate! On this, it is said, as follows.

तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव।

यानि यानि च रोचन्ते स्वजनानामरूपिणः॥३१॥

VERSE 31 Meaning: “Oh Lord! You are without, in your essential divine nature, a “physical” (nature) form! You have now, the supernatural “form” with 4 arms and others! This form is indeed appropriate to You! But, Oh Lord! Your “human like” form is held, as very dear and pleasing, by your ardent loving devotees! Hence, these “human forms” are also liked by your “devotees, and by You”!”

श्रीसुबोधिनी : तान्येवेति। पुरुषोत्तमस्य हीनभावो नोचितः। न चाऽयं हीनभाषवः, उभयविधानि भगवतो रूपाण्युचितानि! यानि सर्ववेद-प्रसिद्धान्यानन्दमयानि, यानि च भक्तानां रोचन्ते। एतावताऽपि भगवानरूप एव। तान्येवाऽऽनन्दमयानि रूपाणि हे भगवंस्तेऽभिरूपाणि, योग्यानि, यानि च भक्तानां रोचन्ते। नराकृतितानि च भगवतोऽभिरूपाणि। यथा पूर्वं यानि रूपाणि कृतवांस्तानि भगवतो वेद आह। यानि पश्चात् भक्तानुरोधेन कृतवांस्तान्यप्यनुरूपाण्येव, सामग्र्यास्तुल्यत्वात्। अवचनं त्विदानीन्तनत्वात्। एतावत्त्वं निषेधश्च नाऽस्त्येव। अन्यथाभानं तु बुद्धिदोषादन्येषाम्, भक्तानां तु

तदानन्दरूपमेव, अन्यथा रुचिर्न स्यात् ॥३१॥

एवं भगवदवतारं समर्थयित्वा तं नमस्यति—

SRI SUBODHINI: It is not appropriate, for our Lord, at any time, to nurture, an attitude of being “lowly”! (Heenabhaava) “But now, Oh Lord! You have not taken upon yourself, this attitude of being lowly!” Our Sri Mahaprabhuji says here, that only two “forms” for our Lord, are appropriate. (1) The “blissful” form as described and made famous in the Vedas and (2) those “forms”, which are liked by the devotees! DESPITE THESE, OUR LORD, IN ESSENCE, IS FORMLESS ONLY! “Oh Lord! The “blissful” (Aanandamaya) form only is appropriate for You! The “human” form is also appropriate for You!” The Vedas have described the various “forms” of our Lord and those, which have been created by Him! All these are appropriate! Our Lord has also manifested in various forms, as per the desires of His devotees. These “forms” are also appropriate, to our Lord. This is due to the fact that our Lord has used the same “material”, under both of His manifestations!”

“Now, Oh Lord! You have manifested yourself, in this “form”, which is supernatural! — though for the devotees, You are always of the form of “bliss” only!” If this is not so, the devotees will not get loving liking or taste for our Lord’s form, as He, He is always “blissful”!

In this way, after emphasizing the “truth”, that Lord Kapiladeva was the incarnation of our Lord Sri Narayana, Sage Kardama is prostrating to our Lord.

तं सूरिभिस्तत्त्वबुभुत्सयाऽद्धा सदाभिवादार्हणपादपीठम्।
ऐश्वर्यवैराग्ययशोऽवबोधवीर्यश्रियां पूर्तमहं प्रपद्ये॥३२॥

VERSE 32 Meaning: “Oh Lord! Your holy feet, is always honored and prostrated to by noble saints, who are desirous to know and realize the spiritual principles! You are total and full with your 6 opulences of Aishwaryam (opulence), Vairaagyam (renunciation – detachment), Yash (fame), Jnana (knowledge), Veeryam (power) and Shree (wealth – Goddess Laxmiji). I have surrendered to You!”

श्रीसुबोधिनी : तमिति। तमहं प्रपद्ये फलद्वयसाधकम्। तत्र मोक्षसाधकत्वमाह—सूरिभिस्तत्त्वबुभुत्सया तत्त्व ज्ञानेच्छया तत्त्वज्ञानार्थं सदा अभिवादनयोग्यं पादपीठं यस्य। ज्ञानेन मोक्षः, तद्गुरुणा, सोऽपि सेवितो ज्ञानं प्रयच्छति। अतोऽभिवादाहर्णमभिवादयोग्यं भवत्येव चरणपीठम्। ऐहिकं च तस्मादेव सिद्धतीत्याह—ऐश्वर्येति। ऐश्वर्यादयः षड्गुणाः, तेषां पूर्तम्; तैः पूर्णमित्यर्थः। विद्यमानमेव हि कश्चित्प्रयच्छति, नत्वत्यन्तं दाताऽप्यविद्यमानम्। अतो भगवानेवैहिकार्थमपि सेव्यः ॥३२॥

भगवतः फलरूपत्वं फलसाधकत्वं चोपपाद्य सर्वरूपत्वमुपपादयति ब्रह्मत्वाय—

SRI SUBODHINI: “Oh Lord! You are the bestower of both the results — here and hereafter! Hence, I am taking refuge in You! The result of “liberation”, is also conferred by You — as your holy feet are sought after and prostrated to, by noble saints, at all times, as they are desirous of attaining true knowledge about the spiritual principles! Through “Jnana” (knowledge), a devotee attains liberation. This “knowledge” is attained through the Guru, who blesses his disciple, with this “Jnana”, on being served appropriately! “Due to this, Oh Lord! your holy feet is appropriate to be served and worshipped. Even “worldly” benefits also are secured from you only!” Our Lord has 6 ‘opulences’ (virtues), like Aishwaryam (opulence) and others. “Oh Lord! You

are full and total, with all these 6 qualities. Due to this, whosoever asks or requests You, all these, You are always kind to bless them with all these results!" Anyone can give only to another, what he has with him! However great a person be, he cannot give something, which he does not have! Hence, even for attaining "worldly" benefits, we should serve and worship our Lord only!

Our Lord is both (1) the "result" itself and (2) the "giver" of "result" too! After explaining this, with a view to describe the "Brahman" nature of our Lord, our Lord's divine nature of having become "all the forms", is being described.

परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम्।

आत्मानुभूत्याऽनुगतप्रपञ्चं स्वच्छन्दशक्तिकपिलं प्रपद्ये॥३३॥

VERSE 33 Meaning: "Oh Lord! You are the highest Para Brahman! All the powers of this universe, are under Your control! The spiritual principles of Prakruti (nature), Purusha (Primordial person), Mahat Tatwam (great principle), Kaala (time), the three fold ego, the Loka Paalas (the protectors of this Universe) and all the worlds – all these, Oh Lord! are Your "forms" only. In other words, it is You, who has manifested as these forms! You are the omniscient Paramaatma! It is You, who also merges back in Yourself, through your conscious power, this entire universe! Hence, You continue to remain "beyond" all these also! I am prostrating and taking refuge in You!"

श्रीसुबोधिनी : परमिति। सर्वरूपं कपिलं प्रपद्ये। तानि रूपाणि गणयति-परमक्षरम्; प्रधानं प्रकृतिः; पुरुषस्तदधिष्ठाता; महान् मुख्यः पुत्रः; कालो गुणक्षोभकः; कविर्महतोऽभिमानी, मूलब्रह्मा, सूत्रात्मको वा; त्रिवृदहङ्कारः; लोकपालाः सर्व एव देवाः। एवं कारणरूपत्वमुक्त्वा

कार्यरूपत्वमाह—आत्मानुभूत्येति। अनुगतः स्वस्मिन् लीनः, स्थितः, उत्पन्नो वा प्रपञ्चो यस्य। ज्ञानशक्त्याऽप्युत्पत्तिपक्ष उत्पत्तिः, अन्यथा तु प्रलयः। ततश्च प्रपञ्चरूपो निष्प्रपञ्चरूपश्च कपिल उक्तो भवति। तथात्वे सामर्थ्यम्—स्वच्छन्दशक्तिमिति। स्वेच्छावशवर्तिनी तस्य शक्तिः॥३३॥

एवं स्तुत्वा नमस्कृत्य विज्ञापनामाह—

SRI SUBODHINI: “I am surrendering to our Lord Kapiladeva, who has become all the “forms” of this Universe! (Sarvaroopam)” Here, Sage Kardama is “counting” all these different “forms”. The highest truth (Param), the Imperishable Brahman (Akshara), the “Prakruti” (Primordial nature), the Purusha (Primordial Person) i.e. the presiding deity of this ‘Prakruti’; the “Mahat Tatwam” (great principle — the most important “son”); time (Kaala — who changes everything, through the three qualities); “Kavihi” — i.e. Lord Brahma, who is the presiding deity of the ‘great principle’; the three fold “ego”; all the celestial deities and all others! In this way, Sage Kardama says, that Lord Kapiladeva is the Lord, who has caused the creation of all these! Later, through the reference, to his own “experience” of the “Aatma”, the sage speaks of our Lord, as the “task” also i.e. He is not only the ‘cause’, but He has become the “task” too! The Lord also makes the entire Universe, merge back, in Himself, after it’s dissolution! Thus, the Lord creates, makes it remain and destroys this Universe by Himself only! Both the origination of creation and it’s destruction are referred to here. Lord Kapiladeva has become this Universe. How can this both happen? On getting this doubt, it is said, that Lord Kapiladeva is omnipotent (Swachchanda Sakthi) in a free and independent way, that, His powers function, as per His desire, will and direction! The Vedas say, that the Lord

created this Universe, after doing “penance” (of “Jnana”).

In this way, after prostrating to and praising our Lord, Sage Kardama now speaks about his own “desire”

आ स्माऽऽभिपृच्छेऽद्य पतिं प्रजानां त्वयाऽवतीर्णार्ण उताऽऽप्तकामः।
परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युञ्जन्विशोकः॥३४॥

VERSE 34 Meaning: “Oh Lord! I have become, through your grace, free of all the three “debts”! All my desires have become totally fulfilled! Now, I desire to take up “Sannyasa”, and roam everywhere, thinking of You, bereft of sorrow of any type! You, Oh Lord! are the “Swami” (Lord) of everyone! Hence, I am seeking your “order and consent”, for my proposed action!” (of taking up “Sannyasa”).

श्रीसुबोधिनी : आ स्माऽऽभिपृच्छ इति। प्रजानां पतिं त्वामाभिपृच्छे स्म। आ प्रश्नः, गन्तुर्गमने संमतिसूचकः। स्मेति प्रसिद्धे। पुत्राज्ञया भगवदाज्ञया च गन्तव्यमिति। अभिशब्दः सर्वप्रकारवाची, गमने सर्वे प्रकाराश्च वक्तव्या इति। प्रजापतित्वमनुशासनवत्, स्वस्य तथाऽधिकारात्। वेदाधिकारे हि, ‘त्वं यज्ञः’ इत्यादि। तदप्याह वचनेनैव—त्वयाऽवतीर्णार्ण इति। त्वया कृत्वा अवतीर्णान्युत्तारितानि स्वयमेव गतानि ऋणानि यस्य। किञ्च, उताऽऽप्तकामोऽपि त्वयैवाहं जातः। पुत्रो भगवानात्मेति पुत्रकामनाऽप्यात्मकामनैव जाता। अतः स्वाधिकारं त्वयि समर्प्य, ऋणत्रयापाकरणं कृत्वा, पूर्णकामो भूत्वा ब्रह्मविदहम्, परिव्रजत्पदवीं संन्यासपदवीम्, इदानीमास्थितः। परमहंसो भूत्वा देहपातपर्यन्तं ब्रह्मविदो जीवतः कृत्यं त्वां पुराणपुरुषोत्तमं हृदये युञ्जन् हृदये ध्यायन् चरिष्ये। देहस्य प्रतिपत्तिरेषा, यतः शोकादुत्तीर्णः। गतशोकत्वाच्च नाऽन्यत् कर्तव्यम्। एतेन ज्ञाने जातेऽपि शोकश्चेत् सर्वथा न निवृत्तः, तदा सम्यक् ज्ञानं न जातमित्यध्यवसेयमित्युक्तम् ॥३४॥

एवमाज्ञायां प्रार्थ्यमानायां भगवान् स्वावतारप्रयोजनमयं विशेषाकारेण न जानातीति तं वदन् आज्ञां प्रयच्छति मयेति षड्भिः—

SRI SUBODHINI: Due to Lord Brahma's "order", Sage Kardama was made, as one of the 9 "Prajapatis" (for the creation and progress of "beings"). Sage Kardama calls our Lord also as a "Prajapati" meaning the Lord (Swami) of all "beings"! "Oh Lord Kapiladeva! You are the "Lord" of everyone. Hence, I am desirous of seeking your "order"!" A person is supposed to "renounce" only after getting his son's (our Lord's) "orders or permission"!

Sage Kardama further says, "Oh Lord! because of your taking "birth" in my home, I have been freed from the three "debts" i.e. they have left me, by themselves! Due to You, all my desires also have been totally fulfilled." Hence, our Lord, who is the "Aatma" of everyone, has become his son. Due to this, his desire for a "son", has taken the form of his desire to attain his "Aatmaa" (our Lord) only! Sage Kardama said, "I will now give You, my status as a "Prajapati" (and it's "authority")! As I am already freed from my three "debts", I will desire only to attain the total knowledge of "Brahman"! For this sake, now, I will take up the path of 'Sannyasa'! I will observe, the discipline of a 'Paramahansa', till this body of mine falls down! I will roam everywhere, by doing meditation, on your most beautiful form as the total Sri Purushothama!" A Yogi, who has no sorrow, surrenders his "body" totally to our Lord, as there is no "duty" for him, remaining to be fulfilled, as he has no sorrow of any type in his mind! FROM THIS, IT BECOMES CLEAR, THAT IF "SORROW" CONTINUES TO REMAIN, AFTER ATTAIN-

ING “JNANA”, (I.E. IT DOES NOT GET DESTROYED TOTALLY), THEN, IT IS SAID, THAT THIS PERSON HAS NOT ATTAINED TOTAL “JNANA”! (I.E. HIS “JNANA” IS PARTIAL AND DEFECTIVE).

When Sage Kardama prayed to our Lord, for this “order” of our Lord, our Lord realized, that the sage has not understood the main purpose of His incarnation. Hence, out of His compassion, our Lord explains the main purpose of His incarnation and gives him also, His “order and permission” – in the ensuing 6 verses.

श्रीभगवानुवाच।

मया प्रोक्तं हि लोकस्य प्रमाणं सत्य ! लौकिके।

अथाऽजनि मया तुभ्यं यदवोचमृतं मुने॥३५॥

VERSE 35 Meaning: “Our Lord Kapiladeva told, “Oh, truthful divine sage! Oh great Muni! My words only are the proof and evidence, for all types of “actions” to be performed, under the “worldly” and the “Vedic” systems! Hence, I had told you earlier that, “I will take “birth” in your home” – to make My words come true only, I have, now, taken this incarnation.”

श्रीसुबोधिनी : मयि परमो विश्वासः कर्तव्य इति वक्तुं स्ववाक्यस्य सत्यत्वमुपपादयत्यग्रे फलावश्यकत्वविश्वासाय। हे सत्य सत्यरूप। लौकिके मया प्रोक्तमेव लोकस्य प्रमाणम्, यतोऽहमेव जगत्कर्ता, पोषकश्च, मद्वाक्यमेव च वेदश्च। सत्ये अलौकिके लौकिके चेति वा। सत्यरूपे लौकिके वा। अनेन आसुरान् प्रति न प्रमाणमित्युक्तम्। अतः स्ववाक्यप्रामाण्यसिद्धर्थमथ भिन्नप्रक्रमेण लौकिकजडजीवव्यतिरिक्तस्य ममाऽपि जन्म कृतम्। तदाह—मयाऽजनीति। पूर्वप्रतिज्ञामाह—तुभ्यं यदवोचमिति। ‘अथाहं स्वांशकलाया’ इति। तुभ्यं त्वदर्थं। तद्वृतमेव। मुन इति संबोधनमुभयपरिज्ञानार्थम् ॥३५॥

प्रयोजनमपि पूर्वोक्तमेवेति तदाह द्वाभ्याम्—

SRI SUBODHINI: The Lord said, “You should have firm and total faith in Me!” With a view to point this out, our Lord speaks of the truthful nature of His words! In other words, “beneficial results” will follow as per the “words” of our Lord only! i.e. the devotee will get faith in our Lord’s “words”! The addressal as ‘Sathya’ means, “Oh truthful divine sage”! “I have already told you, that I have created this Universe, and I am it’s protector also! In this, My words and the Vedas are the evidence and proof!”

If these words are taken as “Sathya Loukike”, then it would mean that, “I am the basis of the supernatural truths, of all worldly truths or about this truthful world!” Through this, the Lord has told, that this is not the evidence for the demons (Asuraas) ie the “demonic” persons, do not accept this Truth!

“Oh sage! (Mune), I have taken “birth”, with a view to make my “words” come true, although I am separate and different from the gross “Jeevas and their bodies”! (Mayaajani). I had told you, earlier, (i.e. my promise to you) that “I will take birth in your home, along with “my divine parts and powers”. Today, I have taken this “birth”, for your sake! This is the truth!” (“TUBHYAM” AND “RITAM” (truth)). The addressal as ‘Mune’ (sage) is to indicate that, “You are aware of the earlier event and also about the present event”.

“The purpose of My “birth” also is, as per, what I have said earlier!” The Lord speaks of these in 2 verses.

एतन्मे जन्म लोकेऽस्मिन्मुक्षूणां दुराशयात्।

प्रसंख्यानाय तत्त्वानां संमतायाऽऽत्मदर्शने॥३६॥

VERSE 36 Meaning: “In this world, this “birth” of mine, has been taken by Me, only for the sake of the sages, who are eager to attain liberation, from the bondage of their “bodies”, through their “Darsan” of the “Aatma”! I have come, in this Incarnation, to describe to them, the useful ways, nature and type of principles, which would enable them, to get this “Darsan” of the “Aatma” (i.e. My realization).”

श्रीसुबोधिनी : एतन्म इति। मे एतज्जन्म दुराशयान्मुमुक्षूणामर्थे। आशयः संघातात्मा, स चेदुष्टः, तदात्मानं नाशयति। अत एव भावादुत्क्रमिष्यतः प्राणिन उद्धारार्थं तत्त्वानां संख्यानं कर्तव्यम्। साक्षादपि हि दृश्यमाना अत्यन्तासङ्कीर्णाः स्थाण्वादयो वक्रकोटरादिभिः पुरुषादिभ्यो विविच्यन्ते, न त्वन्यथा; किं पुनरतीन्द्रिया मिथो मिश्रीभूताः कालाकाशादयः। अत एव तेषां तत्त्वानां प्रसंख्यानं कर्तव्यमुद्देशलक्षणाभ्याम्। तस्याऽपि प्रयोजनमात्मदर्शने। निमित्ते सप्तमी। आत्मज्ञानार्थं तत्त्वानामपि संख्यानं कर्तव्यम्, अन्यथा सङ्घाते पतित आत्मा न तेभ्यो विवेकमर्हति। न च अद्वयात्मज्ञानप्रतिपादकश्रुतिविरोधः, विद्यमाने हि भेदव्यवहारे साङ्ख्यप्रवृत्तिः। न हि स्वभावतो यादृशं जगदनिर्द्धारितमात्मज्ञान उपयुज्यते, उद्देश्यापरिज्ञानद्वारा आत्मज्ञानार्थमिति तत्त्वविदः। इतरभिन्नतया आत्मज्ञानार्थमित्यन्ये। तेषां तु स्त्रीशूद्रद्विजबन्धूनां परलोकेप्सूनां श्रुतिश्रवणाभावात् वेदविरोधो नाऽऽशङ्कनीयः। तेषां संघातजनित- दोषारूपाहङ्काराभाव एव फलम्। अतस्तादृशधर्मोपचितकालान्तरोत्पन्नब्राह्मणदेहे पुनः श्रुत्यनुसारेणाऽऽत्मविचारो भविष्यतीति न किञ्चिदनुपपन्नम्। अत एव प्रसंख्यानमात्मदर्शने सम्मतम्। नह्यात्मविदः साङ्ख्ये विप्रतिपद्यन्ते ॥३६॥

नन्विदं प्रसंख्यानमाधुनिकं चेत्कृतमनेन। अथ परम्परागतं कृतमवतारेणेत्याशङ्क्याऽऽह—

SRI SUBODHINI: “I have taken this “birth” for the sake of those, who are desirous of attaining

“liberation” from their “blemishful desires and bond-
ages”! The word “Aasaya” means the “body of the Jeeva”
and it’s desires! If this body is full of ‘blemish’, then
it is capable of destroying the “Aatma”! Those, who
desire to attain liberation from this body and it’s bondage,
will be required to understand the spiritual principles! In
this world, we are able to get the total description of
the “seen” objects, which are different from each other
(e.g. like the trees etc.). We are able to say, that this
“tree” is crooked or hollow! Hence, is it not necessary
to realize and understand also, the full knowledge of all
factors like time, space and other spiritual principles,,
which have got mixed up with each other, to make up
this Universe (and beyond)? Moreover, the knowledge
about these principles are also not known through our
“senses”! Hence, it becomes necessary, for our Lord, to
“count” these “principles”, and also “name” them, so
that everyone will be able to understand their qualities
and nature! The main purpose and result of this, is the
goal of “Darsan” of one’s “Aatma”! In other words, we
should count and understand these spiritual principles,
only for the sake of the “Darsan” of the “Aatma”! If
this is not the goal, then the “Aatma”, which is in
bondage with the ‘body’, will never be able to realize it’s
“different” status from the body!

Some doubts arise here. The Vedas have already established the system of “one Aatma, and it’s knowl-
edge” (YEKAATMAJNANA). Any type of “Jnana”,
which is described, as different from the Vedas, will be
considered as “opposing” to it! The “Saankhya” system
will be useful, only when there is this difference between
the “Aatma” and the “body” is experienced! Moreover,
till a person gets the determined knowledge, about the

nature of this Universe, he cannot use it, for the sake of attaining the knowledge about the "Aatma"! As per the Vedic saying, it has been declared that, "this seeable Universe, is not to be discerned only as the "seen Universe"! It is necessary to regard this Universe, from the point of view of "truth" i.e. it is the manifestation of the highest truth. Due to this, the Universe has been made, as truthful, for the aspect of "truth" (Sat) of our Lord! This is what is done, through this "Saankhya" system, which is useful for attaining the "knowledge about the Aatma". Some other votaries of "Saankhya" system aver, that this system has been provided as a different route to attain the knowledge of the Aatman! How? Persons, who are desirous of the joys and pleasures of the other 'world' (like women, the Soodraas and low graded Brahmins and others), as they are denied the "authority" to listen to the Vedas, can adopt this system of Saankhya, and get rid of their "ego", which has been caused, by the bondage of the body, on their "Aatma"! Due to the practice of this system, these low graded Brahmins could be born again as "more pure Brahmins" and take up the contemplation of their "Aatma", as per the Vedas. Hence, there is nothing improper or 'non Vedic' in this system. Hence, our Sri Mahaprabhuji says, that this "Saankhya" system is also useful to attain the "Darsan" of one's "Aatma". In other words, those Mahaatmaas, who have the knowledge of their "Aatma", do not oppose this "Saankhya" system.

Another doubt arises! If this "Saankhya" system is "modern" (new), then it may not be "necessary"! If it is told, that this system has come to us, from the old times (i.e. traditional), then, it is not "new"! Then, what was the necessity for the Lord of the Universe Himself,

to take an incarnation for the sake of teaching this system of thought? On this, it is said as follows.

एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा।

तं प्रवर्तयितुं देहमिमं विद्धि मया भृतम्॥३७॥

VERSE 37 Meaning: “This “subtle path” to attain the knowledge of the “Aatma” had got lost (declined) for a long time! Hence, with a view to once again make it known and spread it’s knowledge, I have taken this “body” (as Lord Kapiladeva). Understand my incarnation, in this way!”

श्रीसुबोधिनी : एष इति। अयमनादिसिद्ध एव आत्ममार्गो। भूयसा कालेन क्षीयमाणो नष्टः। पश्चादव्यक्तो लोके क्वाऽप्यप्रकटः। पुराणानां कृशरतया निरूपकत्वान्न व्यक्तिः। सर्वथाऽव्यक्तौ तज्ज्ञातृणां स्मृतिसंस्कारनाशान्नाशः। तं पुनः प्रवर्तयितुं सर्वेषामुद्धारार्थमिमं देहं मया भृतं विद्धि ॥३७॥

ततः सर्व एवाऽनेन मार्गेण मुच्यन्त इति देवहूतिप्रभृतीनामपि मुक्तिर्भविष्यतीतीतरचिन्तां परित्यज्य भवान् मुक्तो भवत्वित्याह—

SRI SUBODHINI: This system of “Saankhya”, was known from the earliest times, as very useful to attain the knowledge of the “Aatma”. But, for a long time, it got declined, and has got lost also. Due to it’s “absence”, no one came to be aware of this very old system too! The Puranaas have described this system in a “mixed” way, and it’s “speciality” has remained unknown, so far! When, in this way, this system has become “absent”, no one could remember this, and neither it could be practiced, through it’s purification process! (Samskaaras) In this way, this system had got fully lost. With a view to popularize this system once again, and make it alive and working, and with a view

to redeem everyone, I have taken this incarnation! Please know this much, as the truth."

"As everyone can attain "liberation" through this "way", mother Devahooti and others also will attain "liberation" in the future. Hence, please give up all other worries and anxieties and attain "liberation", so said our Lord, to Sage Kardama.

गच्छ कामं मयाऽऽदिष्टो मयि संन्यस्तकर्मणा।

जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज॥३८॥

VERSE 38 Meaning: "Oh sage! I am giving the order and permission. As per your desire, please proceed and consecrate all your actions to Me! Conquer and attain victory over death, which is not conquerable easily, and with a view to attain the status of liberation, please serve and worship Me!" (Bhajanam)

श्रीसुबोधिनी : गच्छेति। मयाऽऽदिष्ट आज्ञप्तो गच्छ। इतो गत्वा सर्वदा परिभ्रमणं कर्तव्यम्। ततः कर्तव्यमाह—**मयि संन्यस्तकर्मणा सुदुर्जयं मृत्युं जित्वा अमृतत्वाय परमानन्दप्राप्तये मां भज।** कर्माणि बहुविधानि। मृत्युजये साधनत्वेन निरूपितानि बहून्यपि कर्माणि। सर्वकर्माणि भगवति समर्पणीयानीत्येके। भगवद्भजनविरोधीनि तदर्थं त्यक्तव्यानीत्यपरे। तत्र प्रथमेन मयि समर्पितेन कर्मणा सुदुर्जयमपि मृत्युं जयति तदा बाधकस्य मृत्योरभावात् परमानन्दप्राप्त्यर्थं पश्चान्मद्भजनं कर्तव्यम्। परिभ्रमणं सर्वकर्मसमर्पणमादौ कर्तव्यम्। तस्मिन् कृते देहपरिणामः पलितता क्षुत्पिपासे चेन्न भविष्यन्ति तदा पश्चाद्भजनं कर्तव्यम्, स्वस्थकार्यत्वाद्भजनस्य। पलिताद्यभावश्च मृत्युजयबोधकः ॥३८॥

भयं तु द्वैतकार्यम्, शोकश्च सङ्घातकार्यम्, तदुभयं ततो निवर्तिष्यत इत्याह—

SRI SUBODHINI: "I am giving the necessary permission and order to go! After going away from here,

please always travel and roam, at all times!" Our Lord tells him, as to what he should do afterwards. "Please consecrate all your actions to Me and conquer 'death' (which is very difficult to conquer), through the attainment of the 'highest bliss' (Paramaananda), after serving and worshipping Me."

"Actions" (Karma) are of many kinds for the attainment of victory over death! Some persons say, that all types of works/duties/tasks, should be consecrated to our Lord!; some others say, that those "actions", which stand as "obstacles", in the service and worship of our Lord, should be consecrated to our Lord only! i.e. they should be given up!

Our Lord said to Sage Kardama, "In the first instance, by consecrating all actions to Me, you will conquer "death", which is very difficult to be conquered. Due to this, the obstruction caused by "death" will disappear. Then, you should serve and worship Me, for attaining the highest bliss! In the beginning, therefore, you should "roam" around and consecrate all your actions to Me! Due to this, if there is no decline in health of the body or there is no trouble caused by hunger and thirst (or of old age — white hair), then, you should serve and worship Me continuously!" — as only a healthy body can enable one to serve and worship our Lord. The absence of "white hair" is a sign of conquest over death!

The knowledge of the "dual" (two), is the cause for fear! The task of the body is "sorrow". Both of these, will be mitigated through the above discipline of service and worship of our Lord.

मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम्।

आत्मन्येवाऽऽत्मना वीक्ष्य विशोकोऽभयमृच्छति॥३९॥

VERSE 39 Meaning: “I am the highest “Absolute Aatma”, who is self brilliant and who resides in the inner minds of all beings – as the “Paramaatma”! Hence, when you get “Darsan” of Myself, in your inner mind, through your purified intellect, then you will get released from each and every type of sorrow, and attain the state of fearlessness!” (NIRBHAYA)

श्रीसुबोधिनी : मामात्मानमिति। साङ्ख्ये आत्मैव चिद्रूपो भगवच्छब्दवाच्यः। तमात्मनैव सङ्घातान्निवृत्त आत्मा भजति। आत्मनैव भजनं मुख्यम्; यथा शरीरेण लोके, द्रव्यादिना च गौणम्; तथाऽऽत्मना मुख्यम्, देहेन्द्रियादिभिर्गौणमिति तस्योपास्यत्वाय गुणानाह—स्वयंज्योतिः सर्वभूतगुहाशयमिति। तत्स्वप्रकाशं सर्वभूतान्तःकरणे, विद्यमानं च, अतः प्राप्त्यर्थम्, परिज्ञानार्थं वा तत्र यत्नो न कर्तव्यः। सङ्घाताद्विवेके भाव्यमाने स्फुरितः स्वात्मा व्यापकं च तमात्मानं स्फुटं करोति। यथा बहिःस्थितो वह्निः काष्ठे संबद्धः, काष्ठान्तर्गतवह्निमपि मन्थनादिव्यतिरेकेणैव शीघ्रं प्रकाशयति, ऐक्यं च प्राप्नोति; तथाऽत्राऽप्यनुसन्धेयम्। तदा सर्वमात्मैवेति भयं शोकश्च निवर्तते। उद्देश्ये त्वपरिज्ञाते तस्येदन्त्वं सुतरामेवाज्ञातं भवति। संसर्गे वह्निवेव काष्ठस्थितोऽपि वह्निस्तिष्ठति, काष्ठस्योपभुक्तत्वात्, तेनैव च प्रकाशितस्तदाह—आत्मन्येवाऽऽत्मनेति। एवं दृष्ट एव पुनः सङ्घातपातशङ्काभावात् विशोको भवति। अभयोपपत्तिरुक्ता स्वयमेव सर्वो भवतीति ॥३९॥

एवं तमनुशास्य मात्रे कर्तव्यमाह—

SRI SUBODHINI: The “Aatma” is of the nature of “consciousness” and is called as our Lord (Bhagawan) in the Saankhya system. The “Aatma”, which has got released, from the “bondage” of the body, serves and worships our Lord, with the same “Aatma”! The most important necessity (factor) is to serve and worship our Lord, with our “Aatma”! Like, in this world, the service rendered, by our body, is considered as very important,

in comparison to the help and aid given, through materials or wealth, in the same way, the worship and service, rendered through our "Aatma", are considered, as more valuable than the service and worship done through our body and senses, as the latter is considered as lower in category! (i.e. such service rendered without our "Aatma's" involvement or interest). OUR LORD SRI KRISHNA IS WORTHY OF OUR WORSHIP AND SERVICE! Due to this, His divine virtues are mentioned, here through the words "Swayam Jyotihi" and "Sarvabhoota Guhaasayam"! Our Lord is told to be "self effulgent" i.e. He does not need the aid of any other light or "brilliance"! (which we all need). He is said to be "present" in the inner mind of all "beings"! Hence, for the sake of attaining Him or for identifying our Lord, there is no necessity to put any effort! When the soul (Aatma) is realized, as different from the "body", then this "Aatma" is able to realize clearly, the "all pervasive Aatma" (our Lord). Like, when the burning fire, which is situated outside of a wooden piece, gets joined with it, then this piece of wood also gets ignited very quickly, without having to "scratch" two wooden twigs, to originate the fire spark! The outside fire meets and mingles with the "fire", which is already inside this wooden piece! In the same way, THE ALL PERVASIVE "AATMA", WHICH IS "OUTSIDE" (I.E. EVERYWHERE), MAKES THE "AATMA" PRESENT IN THE "INSIDE" OF EVERYONE, GET MANIFESTED, AND MERGES WITH IT! Then, everything and everywhere, there is only the presence of the "Aatma". Due to this, "fear and sorrow", get automatically ended or realized as really "non existing" (as it pertains to the "body" only, and not to the "Aatma"). On the contrary, if the

knowledge about the “Aatma” is not realized, then the factor of “ignorance” continues to remain! — Like, on getting related or joined with the “outside” fire only, the “fire inside” the wooden piece gets manifested or ignited! This “highest truth” is explained through the words “Aatmanyevaatamanaa” (through the merger of the Lord with our “Aatma”).

In this way, when we understand the nature of our “Aatma”, then we will never get a doubt of a “fall” again, into the “bondage” of the “body”. Due to this, there will be no “sorrow” of any kind, in our mind. The way to attain the state of “fearlessness”, has been already told, earlier. DUE TO THIS, THE INDIVIDUAL “AATMA” BECOMES EVERYTHING BY ITSELF! I.E. IT REALIZES, THAT IT IS THE “WHOLE” ONLY!

In this way, after giving His “order” to Sage Kardama, our Lord speaks about what mother Devahooti should do.

मात्रे चाऽऽध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम्।
वितरिष्ये यया चाऽसौ भयं चातितरिष्यति॥४०॥

VERSE 40 Meaning: “I will also bless mother Devahooti with the knowledge about the “Aatma”, which would release her, from the bondage of all past “actions”! Through this, she will be able to cross the fear caused by this life of births and deaths (Samsaara).”

श्रीसुबोधिनी : मात्रे चेति। एषा त्वाधिदैविकी विद्योक्ता, मात्रे पुनः आध्यात्मिकीं विद्याम्। तत्र विवेकेन स्वात्मदर्शनमेव। अत एव सर्वकर्मणा शमनीम्। सा तस्याः साधनेन यद्यपि न भविष्यति, तथापि अहमेव वितरिष्ये, वितरणगुणेनैव दास्यामि। यया विद्यया, मत्कृपया चाऽऽज्ञासा सामस्त्येन भयमतितरिष्यति। चकाराच्छोकम्। अतितरणं पुनः सङ्गतप्रत्यापत्त्यभावः॥४०॥

एवं स्वगृहीतदेहद्वयस्य साऽऽत्मनः प्रतिपत्तिं श्रुत्वा स्वरूपप्राप्तिपर्यन्तं कृतवानित्याह—**एवमिति** सप्तभिः।

SRI SUBODHINI: Our Lord Kapiladeva told Sage Kardama thus, “I have explained to you, the celestial (divine) knowledge and for mother Devahooti, I will explain the “spiritual (mental) knowledge” (Adhyaatmik). Through this path, she will attain “Jnana” of the “Aatma”, through the process of “discrimination” (Viveka). In this way, this “knowledge” will extinguish the effects of all her past actions! Though she will not be able to attain this ‘Knowledge’, through her own “Saadhana” (spiritual efforts), I will, on My own, bless her with this “knowledge”, so that, she is able to attain this “knowledge” (i.e. through My grace). Through, this “knowledge”, she will cross all types of “fear”, as a result of My grace! The syllable “Cha” (and) indicates, that “sorrow” also will be crossed over or ended! The word “crossing over”, indicates, that she will never come back to the bondage of the body again!

After hearing, in this way, from our Lord, the truth, about their two “bodies” (body and “Aatma”), now, through the following 7 verses, it is explained, that they both did, what was told by our Lord, till they attained their own divine “Aatma”.

आदौ ततो निर्गमनं व्रतानि च बहिस्तथा।

आन्तरं मनसा ध्यानं दोषाभावस्तथान्तरः ।१।

ततो गुणाश्च तत्रैव ततो ज्ञानोदयस्तथा।

ततः फलस्य सम्प्राप्तिः प्राप्ते ज्ञाने त्वियं क्रिया ।२।

आदौ ततो निर्गमनमाह—

KAARIKAS 1 and 2 Meaning: “In the first instance, the going away of Sage Kardama, to the forest

and later, the observance of the various vows are explained. Then, the inner meditation, through the mind, due to which, the removal of the inner “blemish” took place! On attaining the freedom from this “blemish”, the origin of divine virtues and knowledge. After this, Sage Kardama, attains the “results”. In this way, attaining “Jnana” by Sage Kardama has been explained in these 7 verses.”

In the first instance, the “going away” from the hermitage is explained.

मैत्रेय उवाच।

एवं समुदितस्तेन कपिलेन प्रजापतिः।

दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह॥४१॥

VERSE 41 Meaning: “Sage Maitreya said, “On being told by our Lord Sri Kapiladeva, Prajaapati (sage) Kardama, circumbulated our Lord, with respect and devotion, and went away to the forest, in a cheerful way!”

श्रीसुबोधिनी : एवमिति। तेन कपिलेन पूर्वोक्तप्रकारेणोदितः। तथा स्वयं चेन्न कुर्यादन्योऽपि न करिष्यतीति स्वयं प्रजापतिः पुत्रं प्रदक्षिणीकृत्य, तद्वाक्यात्प्रीतो वनमेव जगाम। हेत्याश्चर्यम्। भगवन्तं विहाय वनं गत इति वाक्याच्च गतः।

गतस्य व्रतान्याह—

SRI SUBODHINI: Sage Kardama did, as per the initial “orders” of our Lord Kapiladeva! He circumbulated his “son” (our Lord), so that all others also will emulate his example - that our Lord should be respected with devotion! He became very cheerful and pleased, through the “words” of Lord Kapiladeva, and went away to the forest. The syllable “Ha” (ah!) indicates great “surprise” - **THAT SAGE KARDAMA’S GOING AWAY TO THE**

FOREST, LEAVING OUR LORD, IS INDEED, VERY “SURPRISING”! But, this going away to the forest, was done by Sage Kardama, on being told so by our Lord! He obeyed our Lord fully!

The “vows” undertaken by Sage Kardama in the forest are being told.

व्रतं स आस्थितो मौनमात्मैकशरणो मुनिः।

निःसङ्गो व्यचरत् क्षोणीमनग्निरनिकेतनः॥४२॥

VERSE 42 Meaning: “Sage Kardama observed strictly the “Dharma” (duty) of his ‘Sannyasa’ status, through “non violence” (Ahimsa). Through this, he totally surrendered himself to our Lord Sri Narayana! He gave up the worship of fire and the hermitage in the forest, and began to travel and go around everywhere, totally unattached, on this earth!”

श्रीसुबोधिनी : व्रतमिति। मौनं वाग्व्यापारपरित्यागः, तद्व्रतत्वेन गृहीतमादेहपर्यन्तम्। अनेन नामप्रपञ्चः परित्यक्तो भवति। रूपप्रपञ्च-परित्यागमप्याह—आत्मैकशरण इति। आत्मैकं शरणं यस्य ‘अयमात्मा ब्रह्म’ इति। मुनिरिति वासनामयप्रपञ्चनिवृत्तिः। एवं स्वकर्तृकप्रपञ्च-परित्यागमुक्त्वा; अन्यकृतस्याऽपि सम्बन्धाभावमाह—निःसङ्ग इति। निर्गतः सङ्गो यस्मात्। परिभ्रमः स्वधर्मः। अनग्निः पाकादिरहितः। अनिकेतनो गृहादिरहितश्च। अग्निगृहसम्बन्धराहित्यं यथा भवति तथा व्यचरत्। नाग्निस्पृष्टं भक्षयति, न क्वापि गृहं प्रविशतीत्यर्थः ॥४२॥

आन्तरमाह—

SRI SUBODHINI: “Silence” (Mouna) is the giving up of uttering of all types of words (through the tongue). He observed “silence”, till his body died! (fell) By keeping “silence”, a devotee is able to renounce this Universe of “names”. He gave up the Universe of “forms” also! HE REALIZED AND FOLLOWED THE

TRUTH, THAT OUR LORD (AATMA) ONLY IS HIS PROTECTOR! HE SURRENDERED TO OUR LORD BY MEDITATING THAT, "THIS AATMA IS BRAHMAN". He was contemplative by nature, and the Universe of desires and latent tendencies, both good and bad, were "absent" in him!

In this way, he gave up his "self made" Universe (of his mind). With a view to tell, that the sage had given up the "Universe" created by others", it is said here, that he gave up all types of attachments — i.e. from whom all types of attachments have fled away! The force and strength of the outer world exists only till, we have deep attachments, in our mind!

Going around or incessant travel is the duty of a "Sadhu", and he gave up all types of cooked food also! He did not live in a house or a hermitage! The purport of this is, that he gave up his association with "fire and home", and went around this earth, with total and silent meditation and surrender to our Lord! He never even smelled the smoke of fire or enter into any home!

Now, the meditation of the inner mind, is being spoken.

मनो ब्रह्मणि युञ्जानो यत्तत्सदसतः परम्।

गुणावभासे विगुण एकभक्त्याऽनुभाविते॥४३॥

VERSE 43 Meaning: "Our Lord is Para Brahman! He is beyond, both the "task" and it's "cause"! (Kaaryam and Kaaranam). He is the illuminator of all the qualities, such as Satwa and others! He is beyond all the qualities too! (Nirguna) He gives His "Darsan" only, through one pointed and undivided "Bhakthi"! Sage

Kardama now merged his mind in our Lord, who is the highest truth of Para Brahman.” (Truth beyond.)

श्रीसुबोधिनी : वैदिकोऽयमुपनिषत्प्रकारेणाऽऽवृत्तचक्षुर्भूत्वा मनो ब्रह्मणि नियम्य, अहङ्कारादिरहितः सन् भक्तिं प्राप्य, ज्ञानं च, भागवतीं गतिं प्राप्त इति पञ्चमेन सम्बन्धः। तद्ब्रह्मप्रपञ्चातीतमुभयरूपं परिज्ञाय, माहात्म्यार्थमेकं परिज्ञाय, अपरस्मिन्मनो निवेश्य। तच्च ब्रह्म कार्यकारणतीतमपि गुणानामवभासो यत्रेति। कारणगुणप्रवर्तकं, सदाद्यंश्चैव गुणानुत्पादकमिति। तत्र मनसः स्थापने उपायमाह—**एकभक्त्याऽनुभावित इति।** अनन्यया भक्त्या प्रेम्णैव तत्र मनः स्थिरं भवति। भक्त्या च तत्रानुभावो जनित इति न निःसङ्गत्वादयो ब्रह्मधर्मा बाधकाः ॥४३॥

मनश्चेत्संसक्तं ब्रह्मणि, देहादावहङ्कारः स्वत एव निवृत्तो भवतीत्याह—

SRI SUBODHINI: Sage Kardama followed the “Vedic” system. Hence, he, adopting the practices prescribed in the Upanishads, closed his eyes, and merged his mind in Brahman! He became bereft of “ego”, and attained the twin virtues of Bhakthi and Jnana! He realized, that highest Absolute Brahman, which is beyond everything! He understood the nature of this Universe, as being for the sake of the glory of Brahman and peacefully merged his mind in Brahman! Though Brahman is beyond the “tasks and reasons” thereof, he realized, that the various “qualities”, which create and progress this creation, are “seen” in Brahman only! — as Brahman is the inspirer of these qualities, originated by the factors (parts) of truth (Sat) and others (which are in Brahman). The sage merged his mind in Brahman THROUGH ONE POINTED “BHAKTI AND LOVE” — as only, these two virtues can make the mind of the devotee, get firmly established in our Lord! (Brahman) Due to this, qualities such as “detachment” etc. did not pose as an “obstacle” in his experience of the

... AND HE REALIZED AND FOLLOWED THE

highest truth of Brahman.

When the mind gets merged in Brahman, then the “ego” which is centered on body etc. get automatically removed – as per the following verse.

निरहङ्कृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक्।

प्रत्यक् प्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः॥४४॥

VERSE 44 Meaning: “Sage Kardama got released from the negative dual qualities of ego, meum and mine, joy and sorrow, and became a sage of “equal vision”! HE NOW SAW HIS OWN “AATMA” IN EVERYONE! His intellect got totally peaceful, having become firmly established in his “inside” only! (i.e. fully “inward” looking). The brave Sage Kardama, due to this exalted highest experience of Brahman, was seen, like a deep and vast ocean, with quietened and silent waves!’

श्रीसुबोधिनी : निरहङ्कृतिरिति। अहङ्कारस्य वृत्तिद्वयमहंममेति। तदुभयमपि नास्तीत्याह—निरहङ्कृतिर्निर्ममश्चेति। चकारादाकृत्यादिष्वपि तदध्यासाऽभावः। तदनन्तरमूर्त्यभावोऽपि जात इत्याह—निर्द्वन्द्व इति। यदेकस्मिन्नागतेऽपरमागच्छति, तत् द्वन्द्वम्; यथा लौकिकसुखानन्तरं दुःखमावश्यकमिति, यथा क्षुत्पिपासे, जरामृत्यू, शोकमोहावित्यादीनि द्वन्द्वानि। तदा विषयेषु वैषम्यग्रहणे प्रयोजनाभावात् सर्वत्र समदृक् समं ब्रह्म पश्यति। आत्मानमात्मनि वा पश्यतीति स्वदृक्। तदा तस्य बहिर्मुखतयाऽऽत्मस्फूर्तिर्न जातेत्याह—प्रत्यगिति। स स्वयमन्तर्मुखतयैव स्फुरतीत्यर्थः। बुद्ध्या हि विक्षिपतया बहिर्मुखो भवति, तदपि नास्तीत्याह—प्रशान्तधीरिति। बहिस्तादृशस्य ज्ञापकं दृष्टान्तेनाऽऽह—प्रशान्तोर्मिरिवोदधिरिति। प्रशान्ता ऊर्मयो यस्य। यथा निस्तरङ्गः समुद्रश्चाञ्जल्यरहितः ॥४४॥

एवं सर्वदोषरहितस्य भक्तिर्जातेत्याह—

SRI SUBODHINI: Ego has two parts viz. (1) “I” and (2) Mine (Ahamta and Mamata). Sage Kardama did

not have these two parts of “ego”. In his “attitudes” also, there was no trace of “ignorance”, caused by the body. Our mind is always influenced through “emotions”, which are “dual” in their nature e.g. victory/defeat, loss/gain, heat/cold etc. These dual factors are always present in our life — like after the enjoyment or attainment of joy, pain and sorrow also come! Like hunger, thirst, old age, sorrow, infatuation death etc. are the “dual” experiences, which occur, one after another!

Sage Kardama got rid of these “dual” experiences. He realized the utter uselessness of all objects and it's pleasure. Due to this, he attained the status of having an “equal vision” i.e. He began to see “Brahman” only in everything! He, who sees “Aatma” in “Aatma” is called as a “seer of himself” (Prathyag). Nothing from outside could inspire the experience of the “Aatma”, which the sage experienced from his “inward looking” nature! Usually, we become “externally oriented”, when there is a “disturbance” in our intellect. But Sage Kardama's intellect became very peaceful. The nature of his intellect is being explained here, in this verse. — Like a vast deep ocean, with “no waves”, remains placid and peaceful! In the same way, all the “thoughts”, in the mind of Sage Kardama became peaceful, still and silent!

In this way, Sage Kardama became free of all types of “blemish”. At this time, he got one pointed Bhakthi to our Lord.

वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि।

परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः॥४५॥

VERSE 45 Meaning: “Due to his mind getting firmly merged, through the attitude of total Bhakthi, in

our Lord Vasudeva, who is omniscient and the “indweller” of all ‘beings’, Sage Kardama got released from all types of “bondage”!

श्रीसुबोधिनी : वासुदेव इति। अन्तःकरणे शुद्धसत्त्वात्मके आविर्भूते भगवति षड्गुणसंपन्ने ज्ञानशक्तियुक्ते ज्ञानसहितो भगवान् परमहंसैर्ज्ञेय इति सर्वज्ञ इत्युक्तम्। स च स्वस्य स्वरूपमेवेत्याह—प्रत्यगात्मनीति। प्रत्यक्त्वमात्रे भगवानेव तथा स्फूर्तियुक्तोऽपि भवेत्, अत आत्मनीति। परेण माहात्म्यज्ञानपूर्वकस्नेहेन। भक्तिभावेन मानसभजनक्रियया सह परमादरेण तस्मिन् लब्धात्मा जातः, तत्रात्मभावं प्राप्तः। बहिर्निवर्तकानि बन्धनानि ततो निवृत्तानीत्याह—मुक्तबन्धन इति ॥४५॥

तदा तस्य जातस्य ज्ञानस्य स्वरूपमाह—

SRI SUBODHINI: When the inner mind gets purified with the presence of the pure Satwa quality, our Lord, manifests Himself, with His power of “Jnana”, and the 6 virtues of His opulence! A doubt may arise here — that our Lord, with His power of Jnana, manifests only, in the heart of “Paramahansa” Saadhus! This doubt is removed by specifying here, that our Lord is “omniscient” i.e. He is appropriate to be “known” by everyone, whom He chooses! The realization of Sage Kardama was of our Lord’s divine form i.e. He realized our Lord only, who is the highest Brahman! This experience took place, due to his totally “inward” looking nature. The word “Param” (the highest — beyond) has been used to indicate, that Sage Kardama “loved” our Lord, while keeping in mind, the glory and greatness of our Lord (Mahaatmyam) and he served and worshipped our Lord, through his mind! He got the experience of his “oneness in Aatma” with our Lord with great respect and humility! He got released from all kinds of bondages, as nothing “external” could attract his mind or bind him!

He got rid of everything, which is “outside” — except he saw, at all times, our Lord, being present everywhere!

The nature of “Jnana”, which the sage experienced, is being told in the following verse.

आत्मानं सर्वभूतेषु भगवन्तमवस्थितम्।

अपश्यत्सर्वभूतानि भगवत्यपि चाऽऽत्मनि॥४६॥

VERSE 46 Meaning: “HE SAW HIS OWN “AATMA”, WHICH IS OUR LORD, IN EVERYTHING — BOTH IN CONSCIOUS AND GROSS PERSONS/ OBJECTS! HE SAW EVERYTHING AND EVERY “BEING”, AS BEING ESTABLISHED IN OUR LORD SRI HARI, WHO IS THE “AATMA” OF EVERY-ONE!”

श्रीसुबोधिनी : आत्मानमिति। भगवानेव स्वात्मा, स सर्वेषु भूतेषु समवस्थितः। एवं सर्वत्र स्वात्मानं भगवद्रूपं दृष्टवान्। सर्वाणि च भूतानि भगवद्रूप आत्मनि वाऽपश्यत्। जगत आधाराधेयभूतं स्वात्मरूपं भगवन्तं साक्षात्कृतवानित्यर्थः ॥४६॥

एवं जाते पूर्णज्ञाने फलमाह—

SRI SUBODHINI: He realized, that our Lord only is his “Aatma”. Our Lord is the “Aatma” in every ‘being’ — both gross and conscious! In this way, he saw everywhere, his own “Aatma”, as being our Lord only! In other words, he saw all ‘beings’ in our Lord, being the “Aatma” of everyone! He realized that our Lord as the “basis” (Aadhaar) and the “based one” (Aadheya), of the entire Universe and all ‘beings’, as the “Aatma”. He had this exalted experience of the highest truth of our Lord! This is the purport and meaning.

In this way, whatever “result” happened, after getting the total “Jnana”, is being explained as below.

इच्छाद्वेषविहीनेन सर्वत्र समचेतसा।

भगवद्भक्तियुक्तेन प्राप्ता भागवती गतिः॥४७॥

VERSE 47 Meaning: “In this way, Sage Kardama became bereft of all types of desires and malice! He got the intellect, which saw everywhere and everything as “same” (Sama Buddhi). He got blessed by our Lord, with the “wealth” of the highest Bhakthi to Him! With our Lord’s grace and will, he attained our Lord’s holy abode!”

श्रीसुबोधिनी : इच्छाद्वेषेति। चित्तं तदैव ब्रह्मरसस्पृष्टं लौकिकान्निवर्तते, यदा इच्छा, द्वेषश्च विषयेभ्योऽपगच्छति, सर्वत्र च चित्तं वैषम्यं न गृह्णाति। चित्तदोषादेव विषये वैषम्यं स्फुरति, अन्यथैकस्मिन्नेव विषये क्रमाद्रागद्वेषौ न भवेताम्। ब्रह्मरसस्पृष्टं सर्वत्र ब्रह्मस्थितमिति सममेव गृह्णाति। अनेन ब्रह्मभावस्तस्योक्तः। ततो मुख्यां भक्तिमाह—भगवद्भक्तियुक्तेनेति। ‘यावान् यश्चास्मि यादृशः’ इति ज्ञानसहिता प्रेमलक्षणा भक्तिरुत्पन्ना। भगवच्छब्दाच्च विषयपरिज्ञानलक्षणं ज्ञानमायाति। ततो भगवत्संबन्धिनीं गतिं प्राप्तवान्, यया गत्या भगवान् गच्छति। भगवति वा गतिः, भगवद्भावं सायुज्यं वा प्राप्तवानित्यर्थः ॥४७॥

इति श्रीभागवतसुबोधिनीयां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे चतुर्विंशाध्यायविवरणम्।

SRI SUBODHINI: The devotee, who has touched the bliss of Brahman, gets relieved of all types of “worldly” attachments/desires, as his attachment to desires or his attitude of “malice” goes away totally! He becomes bereft of all types of “likes or dislikes”, towards all objects and their pleasures! He remains calm and undisturbed at every situation! Usually, when the mind is affected by any type of “blemish” (Dosham), then only, disturbance is

caused in the mind, through being affected by the objects and their pleasures! In this absence of any “blemish” in the mind, both “likes and dislikes” get destroyed!

A mind, which has been filled up, with the bliss of Brahman, sees that only Brahman is present and established in everything and everyone! Due to this, he accepts everything as ‘Brahman’ and behaves accordingly. He does not get the previous mental attitudes of “likes and dislikes”!

After attaining this highest status, as seeing and experiencing “Brahman”, Sage Kardama attained the most valuable and rare “Bhakthi” to our Lord. He realized the glory of our Lord — as He is! (as told by our Lord, in the Gita) and got love and devotion to our Lord. He attained both “Jnana” and “Bhakthi”. On the rise of these two virtues, he got the “Gati” (result) which is blessed by our Lord only i.e. He went in the same way of our Lord — to attain our Lord! He attained “Bhagawad Gati” i.e. oneness with him — Bhagawati Gatihi! He attained our Lord’s holy abode!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 24 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं - तृतीयस्कन्धं - पञ्चविंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III, CHAPTER 25

उक्तश्चतुर्भिरध्यायैः सप्रसङ्गो हरेर्भवः।

ज्ञानरूपं चरित्रं तु नवभिः स्वस्य वर्ण्यते॥१॥

KARIKA 1 Meaning: "In the previous 4 chapters (21st to 24th), the circumstances leading to the "origination" of our Lord, have been explained. Now, in 9 chapters, a description of our Lord's story (Leela) of "Jnana" is being done." (Jnana=Knowledge)

प्रकाराः सगुणाः सर्वे नवाऽध्यायस्ततोऽत्र हि।

नवभावं गता साऽपि तदन्ते त्वभवो भवेत्॥२॥

KARIKA 2 Meaning: "The description of this Leela is done entirely with virtues and qualities (Saguna), through 9 chapters. "Bhakthi" to our Lord is also of 9 kinds. "Liberation" or "Moksha" takes place, after a devotee attains this type of "Bhakthi" to our Lord."

भगवद्रूपनिष्पत्तौ भक्तिर्भूतानि सर्वथा।

मात्रास्तत्त्वानि सर्वाणि भुङ्क्ते सर्वं यतो हरिः॥३॥

KARIKA 3 Meaning: "When our Lord takes His

“incarnation”, then, our Lord, enjoys the devotion (Bhakthi) of His devotee, the 5 primordial elements, the Tan Matraas (subtle principles), the various “Tatwas” (spiritual principles) in every way.”

आत्मा तस्येन्द्रियं प्रोक्तं येन सर्वं स पश्यति।

योग एव हरेर्बुद्धिस्तस्मात्सर्वं प्रकाशते॥४॥

KARIKA 4 Meaning: “Our Lord’s “instruments” of seeing everything is the “Aatma”, which is called as the “senses” of our Lord! “Yoga” is the “intellect” of our Lord and this Yogic intellect is able to attain the knowledge of everything.”

पञ्चविंशे तथाऽध्याये भक्तियोगो निरूप्यते।

वैतृष्ण्यं तस्य चाऽङ्गं हि इतरज्ञानमेव च॥५॥

KARIKA 5 Meaning: “In this 25th chapter, the Yoga of “Bhakthi” is being described. There are two effective parts (as a result thereof) of this Yoga of devotion viz. (1) the development of “detachment” (Vairagyam) and (2) rise of “Aatma Jnana” (self-knowledge). In other words, Yoga of Bhakthi has these two “parts” (Angha). This Yoga of Bhakthi is for the sake of our Lord only and is a celestial “Samskaar” (divine purification). This is being described here.”

परमं साधनं भक्तिर्यथा भवति मुक्तये।

यथाशास्त्रस्य कथनं सन्तो भक्तेश्च साधकाः॥६॥

KARIKA 6 Meaning: “For attaining “liberation”, “Bhakthi” to our Lord is the highest and the “best” path or way (Saadhana). This “Bhakthi” is being explained in this chapter, as per the Holy Scriptures (i.e. the systems and methods). The “saints” (Sants) are the harbingers of this “Bhakthi Dharma”!”

वंश एव मनोः पृष्टस्तेन ज्ञानं न वर्णयेत्।

अतः शौनकसंप्रश्नश्चरित्रत्वं च बुध्यते॥७॥

पूर्वाऽध्याये कपिलोत्पत्तिर्निरूपिता, तस्य चरित्रं ज्ञानरूपं न निरूपितमिति शौनकस्तत्पृच्छति—कपिल इति त्रिभिः—

KARIKA 7 Meaning: “Sage Sounaka’s question was not limited to the description of the family lineage of Manu. If it was so, there would not be any explanation on “Jnana” (spiritual knowledge). Hence, we may realize, that sage Sounaka’s question included the question, about our Lord’s divine Leelas also.”

In the 24th chapter, the origin of Lord Kapiladeva, has been described. But His divine Leela of giving “Jnana” has not been explained. Hence, through the next 3 verses, sage Sounaka is asking his questions on this aspect of “Jnana”.

शौनक उवाच।

कपिलस्तत्त्वसंख्यातां भगवान् स्वाऽऽत्ममायया।

जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम्॥१॥

VERSE 1 Meaning: “Lord Kapiladeva, is by Himself “birthless”, although He is the Lord, who will explain the determination of the “spiritual principles” (Tatwam). But, with a view to teach the “humans”, the “Aatma Jnana” (knowledge of the “Aatma”), Lord Kapiladeva had originated Himself, using His own power of Maya (illusion).”

चरित्रकथनप्रश्नस्तत्राऽतृप्तिस्तथात्मनः।

सामान्यतोऽप्यतृप्तिश्च प्रकृतौ साधिका मता ॥१॥

KARIKA 1 Meaning: “There was no satisfaction for the “Aatma”, even after asking the question, about the

story of our Lord Kapiladeva. In the first instance, the question regarding the “story” (Leela) of Lord Kapiladeva was asked. But there was no inner satisfaction. Through the question asked, regarding the “Aatma Jnana” (spiritual knowledge) also, there was no satisfaction. In fact, a more eager and avid interest was generated now.”

श्रीसुबोधिनी : कपिल इति। प्रथमं चरित्रं पृच्छति। तत्त्वसङ्ख्याता तत्त्वसङ्ख्यानकर्ता। तत्त्वानां संदिग्धत्वान्नान्यो वक्तुमिहाऽर्हतीति भगवान्। ज्ञानस्य स्वगुणत्वात्स्वावतारव्यतिरेकेण न प्रकटं भवतीति, स्वात्ममायया सर्वभवनसामर्थ्येन, कपिलरूपेण जात आविर्भूतः साक्षात्। स्वयमजोऽपि सन्, स्वसजातीयत्वेनाऽपरिज्ञाने लोको न मन्यत इति नृणामात्मप्रज्ञप्तय आत्मनः सम्यक् ज्ञानाय, स्वयं मनुष्यरूपेण जात इत्यर्थः। अनेन तेन जीवानामात्मज्ञानार्थं किञ्चित् कृतवानिति निश्चितम्, तद्वक्तव्यमित्यर्थः ॥१॥

उक्तमुपपत्त्या साधयति—

SRI SUBODHINI: At first a question is asked, about Lord Kapiladeva, who determines the “number” of the spiritual principles (Tatwam). No one else can speak, about these “principles”, as many “spiritual” principles are involved, in the final determination of the highest truth! “Due to this, Lord Kapiladeva is called here as “Bhagawan”.

“Jnana” (spiritual knowledge) is an attribute and quality (Guna) of our Lord. But, without the incarnation of our Lord, this “Jnana” does not get manifested. Hence, our Lord, manifested Himself, as Lord Kapiladeva, using His power of the all-infatuating “Maya”! This is indicated through the word “Saakshaat” (truthful and direct).

Our Lord, by Himself, is “birthless” (Ajanma). But, so long as we do not realize our Lord, as belonging to us and like us only (Sajaateeya), till then, we do not “understand” our Lord at all. Hence, with a view to make

us understand, clearly, about the “Jnana of the Aatma”, our Lord manifested Himself in a “human” form, and this “benefit”, was conferred by Lord Kapiladeva.

Sage Sounaka asks “Please tell us about the task completed by Lord Kapiladeva?”

The above question is further explained with evidence (and or for the reason thereof).

न ह्यस्य वर्ष्मणः पुंसां वरिष्मः सर्वयोगिनाम्।
विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः॥२॥

VERSE 2 Meaning: “Even through the listening of the holy “fame” of our Lord Kapiladeva, who is the foremost of all the Yogis, and the best and the highest of all divine “Pusushas”, on a permanent basis, I am unable to get the fullest satiation (i.e. I am not fully satisfied).”

श्रीसुबोधिनी : न ह्यस्येति। पुंसां वर्ष्मणः श्रेष्ठस्य, सर्वयोगिनां वरिष्मो वरणीयस्य, विश्रुतौ कीर्तौ निरन्तरं श्रूयमाणायामपि। श्रुतोवेव देवः प्रकाशते, श्रुतेन दीव्यतीति वा; कीर्तिप्रियस्य, कीर्तिगम्यस्य वा। मे असवः प्राणा भूरि न तृप्यन्ति। अतः सामान्यतो वर्णितमपि विशेषाकारेण वर्णनीयमिति भावः ॥२॥

सामान्यतः सर्वमेव भगवच्चरित्रं पृच्छति—

SRI SUBODHINI: Lord Kapiladeva is the “highest and the best” of all “Purushas” (Lords) and He is worshipped by all the Yogis. “I have been listening to His “fame” constantly (at all times), even then, I am not fully satisfied”, so said, sage Sounaka.

Our Lord Kapiladeva is referred to here as “Srutadeva” — the purport of this is, that our Lord is brilliant (through the “Vedas”) and His “fame” is all-pervasive and always sung! ‘My senses (vital air) have

not attained their “fullest” satisfaction. Hence, please explain the “story”, in a detailed and “special” way, instead of telling me the same, in an “ordinary” way.”

Sage Sounaka is now asking, in a general way, for the rendering of the entire story (Leela) of our Lord.

यद्यद्विधत्ते भगवान् स्वच्छन्दात्माऽऽत्ममायया।

तानि मे श्रद्धानस्य कीर्तन्यान्यनुकीर्तय॥३॥

VERSE 3 Meaning: “Our Lord, as per the wishes of His devotees, through His power of “Maya”, enacts many kinds of Leelas and stories! Please tell about all these to me. I have great interest in listening to them.”

श्रीसुबोधिनी : यदिति। स्वानां भक्तानां छन्द इच्छा, तदनुसारी आत्मा यस्य। चरित्रकरणेऽपि स्वात्ममायाकरणम्। यद्यदिति ज्ञानक्रियादिविशेषो नाऽपेक्षितः। तानि सर्वाण्येव सर्वथा कीर्तनीयानीति कथने तवाऽऽवश्यकानि। श्रद्धानस्येति श्रवणे ममाऽऽवश्यकानि। मच्छ्रद्धाऽपि तव कथने हेतुः ॥३॥

यथा शौनकः पृच्छति तथैव विदुरः पृष्टवानिति वदन् मैत्रेयद्वारैवैतच्चरित्रं कथयति—

SRI SUBODHINI: Our Lord is always eager to fulfill the “wishes” of His devotees i.e. His “Aatma” is like the “desires and wishes” of His devotees. Our Lord enacts His “Leelas”, using His own power of “Maya”! “Please explain only the “Leelas” connected with “Jnana”. It is not, that we have no special eagerness to listen to His “Leelas”, connected with His “actions” (Kriyaa); but, please explain to us, all the types and kinds of our Lord’s “Leelas” (Yadhyad). It is therefore necessary for you to tell us about all the “Leelas” (i.e. everything). It is very necessary for me to listen to, as I have, very devoted and ardent interest, to listen to them! My sincere interest also

“understand” our Lord at all. Hence, with a view to make

is a reason for you to explain the “Leelas and stories” about our Lord!”

In the way, sage Sounaka had asked, Vidurji had also asked, earlier, in the same way. Telling like this, this “story” of our Lord, will be, henceforward, told, through the words of Shree Maitreyaji.

सूत उवाच।

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा।

प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः॥४॥

VERSE 4 Meaning: “Sri Soota said, “In the way, you have asked this question, in the same way, Sree Vidurji had also asked the question on “Aatma Jnana”. At that time, the friend of sage Vyaasa, Sree Maitreyaji, having become pleased and cheerful, had told like this.”

श्रीसुबोधिनी : द्वैपायनसख इति। आन्वीक्षिक्यां विदुरेण प्रचोदितो मैत्रेयो विदुरं प्रत्याहेति संबन्धः। विदुरप्रश्ने अवश्यकथनार्थं मैत्रेये धर्मत्रयमाह—पितृमित्रत्वात्, जगन्मित्रत्वात्, भगवत्त्वाच्च। विदुरो हि द्वैपायनपुत्रः, प्राणी, भक्तश्चेति। **आन्वीक्षिकी** आत्मविद्या, मननरूपा विद्येत्येके ॥४॥

मैत्रेयो देवहूतिकपिलयोः संवादं वक्तुं कर्दमगमनानन्तरं कपिलस्तत्रैव स्थित इत्याह—

SRI SUBODHINI: Prompted by Sree Vidurji, Sree Maitreyaji had given his reply — this is the connection here. Sage Maitreyaji had desired to reply to the “questions” posed by Sree Vidurji due to three reasons. (1) Sree Maitreyaji was the friend of Sree Vidurji’s father. (2) He was a friend of this Universe. (3) He was the Lord Himself. Sree Vidurji was the son of sage Veda Vyaasa (Dwaipayana), was a good “person” and a friend too! Sree

Vidurji was taught the “Aatma Vidhya”, which some persons call, as “knowledge, which is of the form of contemplation” (Mananaroopa Vidhya).

Sage Maitreyaji, with a view to tell the conversation between mother Devahooti and Lord Kapiladeva, says now, that, Lord Kapiladeva stayed there only (with His mother) on the departure of sage Kardama.

मैत्रेय उवाच।

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया।

तस्मिन्बिन्दुसरेऽवात्सीद्भगवान् कपिलः किल॥५॥

VERSE 5 Meaning: “Sree Maitreyaji said, “on the departure of His father to the forest, with a view to make His mother happy, Lord Kapiladeva began to live with her at the same place of Bindusara.”

श्रीसुबोधिनी : पितरीति। महतां गृहे स्थितिः पित्रोरर्थ इति ज्ञापयितुम्, पितरि अरण्यं प्रस्थिते सति मातुः प्रियचिकीर्षया तस्मिन्नेव बिन्दुसरेऽवात्सीत्। बिन्दुः सरसि यस्मिन्निति डच् समासान्तः। वासमेवकृतवान्, जिज्ञासान्तरमेव वक्तव्यमिति। क्षुधितायैव ह्यन्नदानम्। भाव्यर्थज्ञानार्थम्— भगवानिति। कपिल इति तदर्थमेवाऽवतारः सूचितः। किलेति भगवतः सापेक्षतया क्वचिदपि स्थितिरयुक्तेति। किलेति प्रसिद्ध्या स्वदोषो निवारितः॥५॥

SRI SUBODHINI: Great “personages” live in the house, only for the sake of their parents. This is what is explained here, that, on the departure of His father, with a view to make His mother happy, our Lord Kapiladeva began to live in Bindusara only. He did not give any “Upadesa”, (advice) as He was not yet asked! Hence, He stayed there only. Lord Kapiladeva is referred to, as “Bhagawaan” (Lord Himself), as He had the knowledge of all the spiritual principles. But, He did

not take the initiative to give “Upadesa”, as food is given only to the hungry! Our Lord’s holy name of “Kapila” itself denotes, that He was “born” to give instructions or “spiritual knowledge” (i.e. incarnated). The word “Kila” (yes, indeed) is used to indicate that, it is inappropriate to say, that our Lord is staying “somewhere”, just because, it was “desired for”(i.e. by him) ! This word emphasizes the glorious love and compassion of our Lord! i.e. our lord stayed there out of His love and compassion.

तमासीनमकर्माणं तत्त्वग्रामाग्रदर्शनम्।

स्वसुतं देवहूत्याह धातुः संस्मरती वचः॥६॥

VERSE 6 Meaning: “When our Lord Kapiladeva, who is the knower and seer of all the spiritual ways, was peacefully seated, at this time, mother Devahooti, remembering Lord Brahma’s words, began to speak to our Lord.”

श्रीसुबोधिनी : तदा देवहूतिर्भर्तरि निर्गत उत्कटशोकापगमानन्तरं तं पुत्रमासीनमाहेति संबन्धः। प्रसिद्धिज्ञानोपदेशसमर्थने। आसीन-मित्यव्यग्रत्वाय। अकर्माणमिति तपोयोगादिरूपे कस्मिन्नपि कर्मण्यप्रवृत्तम्, अन्यथा तादृशे प्रश्नो न युक्तः। प्रश्ने योग्यं रूपमाह—तत्त्वग्रामस्याऽग्रं पर्यवसानं यस्य दर्शनं यस्य। स्वसुतमिति विश्वासो निर्भयत्वम्, दोषाभावश्चोक्तः। भर्त्रा यद्यप्युक्तम्, तथाप्याश्वासनार्थमपि तद्ब्रवतीति ब्रह्मोक्तमेव प्रमाणीकरोति—धातुः संस्मरती वच इति। स हि विधाता सर्वेषां पितृस्थानीय इति न तत्र कश्चिद्धेतुः सम्भवति ‘एष मानवि ते गर्भम्’ इति वचः ॥६॥

तस्याः प्रार्थनां वक्तुं स्वस्य प्रश्नकर्तृत्वं तस्य चोत्तरदानार्थमेवावतीर्णत्वं समर्थयन्ती भगवन्तं स्तौति त्रिभिः। तत्र प्रथमं स्वस्य वैराग्यमाह—

SRI SUBODHINI: When the intense sorrow of her husband’s going away, subsided, then, mother Devahooti,

came and told her son Lord Kapiladeva, who was peacefully sitting on His seat. Lord Kapiladeva is well known for His "instructions on Jnana". Lord Kapiladeva was very peaceful, without any anxiety or worry. He was not, at that time, engaged in doing any penance or Yogic practices. If this was so, mother Devahooti would not have asked the questions. The Lord was, indeed, seated appropriately i.e. He could be asked, the questions (Tatwamarga-darsanam) i.e. He knew everything i.e. till the ending of "totality and fullness" of knowledge.

The word "Swasutam" (her own son) is used, with a view to describe the faith, fearlessness and blemish free nature of herself. Her husband (Kardama) had told her that "from you, the Lord of the Universe (Bhagawan), Himself will be born". But, mother Devahooti had a doubt that, her husband might have told her this, with a view to console her only. Hence, Lord Brahma's words were remembered by her, as the evidence and proof (Pramaana). Lord Brahma is the "father" for everyone, and no further "proof" is necessary for the words of Lord Brahma. He had told clearly mother Devahooti, "Oh! daughter of Manu! Our Lord of the Universe Himself has entered into your stomach". (YESHA MAANAVI TE GARBHAM PRAVISHTAHA KAITABHARDANAHA).

Mother Devahooti, with a view to tell her "prayer" (i.e. she will ask the questions, and the Lord's "incarnation" has taken place only to give the replies —) renders her "praise" (Stuti) in 3 verses. Even here, she speaks, about her "detachment" (Vairagyam) through the first verse.

देवहूतिरुवाच।

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्पणात्।

येन संभाव्यमानेन प्रविष्टाऽन्धं तमः प्रभो॥७॥

VERSE 7 Meaning: “Mother Devahooti said, “Oh Lord of the Universe! Oh Lord! I am utterly distressed through my efforts to fulfill the desires of these wicked senses! Due the reason of fulfilling the desires of these senses, I have fallen into the state of utter darkness caused by this ignorance.”

श्रीसुबोधिनी : निर्विण्णेति। भूमन्निति सर्वसामर्थ्यं सूचितम्। असदिन्द्रियतर्पणादहं निर्विण्णा। इन्द्रियाणि स्वार्थं नोपयुज्यन्ते। सर्वात्मको भगवानिति यदि भगवद्बुद्ध्याऽपि पोष्यन्ते, तदाऽप्येते स्वगुणं कुर्वन्त्येव, असत्त्वात्। सत्स्वेव भगवद्भजनमिति हि सिद्धान्तः। अत एवाऽसत्स्वपरिचित-भगवच्चरणसेवां न कुर्यात्, अनभिव्यक्ते भगवत्याश्रयधर्माणां बलिष्ठत्वात्। अत आह—असदिन्द्रियतर्पणात् निर्विण्णा। निर्वेदेकारणमिन्द्रिय-कृतमपराधमाह—येनेति। येनेन्द्रियतर्पणेन निरन्तरं संभाव्यमानेन। सम्भावनाऽऽदरपूर्वकं तत्पूरणम्। असतां कार्यं पोषकनाशनमित्यन्धं तमो महामोहं प्रविष्टा। प्रभो इति क्रोशनम्, यथाऽन्यैः पीडितः प्रभोः स्थाने आक्रोशनं करोति ॥७॥

त्वं त्वेतदर्थमेवाऽतीर्णं इत्याह—

SRI SUBODHINI: By addressing our Lord as “Bhooman”, mother Devahooti has attributed the virtue of “omnipotence” and “all-capability” on our Lord. “I have become very unhappy and sorrowful in fulfilling my bad senses”. It is said, that, the “senses” (Indriyaas) given by our Lord, should never be used for the sake of oneself only.

OUR LORD IS “SARVAATMA” — THE DIVINE “AATMA” IN EVERYONE! HENCE, EVEN IF THESE

“SENSES” ARE NURTURED, WITH THE INTELLECT OF “BELONGING TO OUR LORD”, THESE “SENSES” HAVE A TENDENCY, TO SHOW THEIR “TRUE NATURE”, AS THEY ARE WICKED AND BAD (DUSHTA). USUALLY, SERVICE AND WORSHIP OF OUR LORD IS MADE POSSIBLE, ONLY WHEN THE “SENSES” ARE HARMONIOUS AND NOT WAYWARD! Hence, a devotee cannot do this service to our Lord with unacquainted “senses”. The senses become strong, in their pursuits of objects and pleasures, when our Lord is not worshipped or served. Due to this reason only, mother Devahooti is now saying that, “I have become tired, trying to satisfy my “senses”. (ASADINDRIYATPRANAAT NIRVINNA). This sense of “Vairaagyam” or detachment is usually caused by the “offences” committed by the senses. “I have always tried to fulfill the desires of these “senses”, with great regard to them. But, bad persons have the habit and nature to destroy those, who have benefited and protected them. Due to this, I have fallen into a dark well of ignorance (infatuation).” Devahooti now prays to our Lord by calling out to Him, “Oh Lord!” — as she was sorrowful, due to the stress and strain given by her “senses”. This calling out to our Lord for “help”, indicates her state of mind!

Mother Devahooti is telling that, “Oh Lord! Your “incarnation” has taken place, only with a view to eradicate “ignorance” (Ajnana).

तस्य त्वं तमसोऽन्धस्य दुश्पारस्याद्य पारगम्।

सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात्॥८॥

VERSE 8 Meaning: “Oh Lord! You only can enable me, to cross over this impassable darkness of ignorance!

I have attained the “Darsan” of your divine form, with beautiful eyes, on the ending of the cycle of my births and deaths.” (i.e. due to the “cause” of these births and deaths being completed, with the grace of our Lord).

श्रीसुबोधिनी : तस्येति। इन्द्रियादिभिः कृतस्याऽन्धस्य तमसः, देशतः कालतश्चापरिच्छिन्नस्य, अलौकिकसामर्थ्येन यच्चक्षुस्तस्य पारं गच्छतीति तदेव भवान्। बहूनां जन्मनामन्ते मे मया लब्धम्। तत्रापि करणं त्वदनुग्रह एव ॥८॥

किञ्च, साक्षाद्भगवान् भवानित्याह—

SRI SUBODHINI: “The senses have made me blind. You, Oh Lord! are beyond the factors of “time” and “space”! Kindly eradicate this “ignorance”, through your “supernatural” power! Your most beautiful eyes, enables a devotee to cross over the impassable darkness of ignorance. These “eyes” are yourself only! I have attained You, (i.e. your eyes) after the lapse of many births and deaths. It was not due to my own capacity or ability, that I have, now attained You. BUT THIS BLESSING HAS BEEN CONFERRED ON ME DUE TO YOUR GRACE ONLY.”

“YOU ARE THE LORD OF THE UNIVERSE HIMSELF”, so says mother Devahooti, through the next verse.

य आद्यो भगवान्पुंसामीश्वरो वै भवान्किल।

लोकस्य तमसोऽन्धस्य चक्षुः सूर्य इवोदितः॥९॥

VERSE 9 Meaning: “Oh Lord! You are the Lord of the Universe, the primordial “Purusha” (Lord) of all the “Jeevas”! You have taken this incarnation like the rising sun, as the “eyes” of all persons, have become blind, due to the darkness, caused by this ignorance.”

श्रीसुबोधिनी : य आद्य इति। आद्यः पुरुषः। सर्वेषां ब्रह्मादीनां पुंसां त्वमेवाद्यः, कारणम्। कारणमेव च ब्रह्म। कालादिव्यावृत्त्यर्थमाह—भगवानिति। केवलजनकत्वे ब्रह्मत्वं न सेत्स्यतीति नियामकत्वमप्याह—**पुंसामीश्वरो वै भवानिति** किलेति प्रमाणम्। किञ्च, पालनार्थं भवानवतीर्णश्च। यतस्तमसोऽन्धस्य लोकस्य चक्षुरूपः सूर्यरूपश्च भवानुदितः। तमसः सकाशादन्धस्य चक्षुः प्रकाशकः, सूर्यो भवानिति वा। ममापि भवान् चक्षुः, लोकानां चक्षुरित्यपौनरुक्त्यम्। आत्मानं प्रति चक्षुद्वम्, सर्वान् प्रति सूर्यत्वमिति वा।

एवं भगवन्तं स्तुत्वा विज्ञापनमाह—

SRI SUBODHINI: “Oh Lord! You are the primary cause, and origin of Lord Brahma, and all other “Purushas” (Lords). He, who is the cause for the origin and basis of everyone only can become the Lord of the Universe (Bhagawaan). You are not only the factor of “time”, (Kaala) but You are the Lord of the Universe, who is beyond, everything!

If our Lord is considered, only as the “creator and originator” of everyone, then, His stature as “the Supreme Brahman” (ultimate truth) will be affected. Hence, explaining our Lord’s “true nature”, clearly, mother Devahooti says, “Oh Lord! You are the Lord of the Universe and the primordial “Purusha”! (PUMSAM ISWARO VAI). You are the controller and the organizer of this Universe. This is the eternal truth. You have taken, for giving this Universe, your protection (to rule over), this incarnation! Due to this, You have become the “eyes”, in the form of the “rising sun”, for those blinded by the darkness of ignorance (Ajnana). You have made this “brilliance” possible. All of us are “blind”, due to this darkness. For our sake, You have come as the “sun” to illumine our “eyes” (so that we can see). You are my

“eyes” also, and You are the “eyes” for everyone, in this Universe. In other words, You are my “eyes”, and for all others, You are there, as the “sun”, making them see, with your “brilliance”.

After rendering her “praise” of our Lord, mother Devahooti in now, putting forward her request — as per the next verse.

अथ मे देव! संमोहमपाक्रष्टं त्वमर्हसि।

योऽवग्रहोऽहंममेतीत्येतस्मिन्योजितस्त्वया॥१०॥

VERSE 10 Meaning: “Oh Lord! It is You only, who have made me like this — with the wrong desire of “me” and “mine”! Hence, Oh Lord! kindly release me from this bondage of infatuation.” (with your grace).

श्रीसुबोधिनी : अथेति। हे देव! मोहनाशक, मे मोहमपाक्रष्टं त्वमर्हसि। तवैव चाऽत्र सामर्थ्यम्। यतस्त्वयैव अहंममेत्यस्मिन् शरीरे, अवग्रह आग्रहो योजितः। अतस्त्वयैव दूरीकर्तव्यः ॥१०॥

ननु सर्वेष्वेव मया युज्यते, न तु दूरीक्रियत इति चेत्तत्राऽऽह—

SRI SUBODHINI: “Oh Lord! You only are capable of destroying my “infatuation”, as You are hailed, as the “destroyer of infatuation”! (MOHANAASAK). This is due to the fact, that, it is YOU ONLY, WHO HAS CAUSED THE RISE OF DESIRE IN ME, CONSISTING OF “EGO” AND “MINENESS” (AHAMTA AND MAMATA). HENCE, THESE TWO DEFECTS CAN ALSO BE REMOVED BY YOU ONLY.”

If there is a “doubt”, that the Lord will not be able to remove this twin “factors” of “ego” and “mineness” — although He can cause them only — mother Devahooti gives the answer, through the next verse, removing the doubt.

तं त्वा गताऽहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम्।
जिज्ञासयाऽहं प्रकृतेः पुरुषस्य नमामि सद्धर्मभृतां वरिष्ठम्॥११॥

VERSE 11 Meaning: “You are of the divine form of an “Axe”, manifested, with a view to cut down the “tree of Samsara” of your devotees! I am desirous of attaining the “knowledge” about “Prakruti” (primordial nature) and “Purusha” (our Lord), and I have come to surrender to You, Oh Lord! — as You are very fond of and loving to those, who have surrendered to You!”

श्रीसुबोधिनी : तं त्वा गताऽहमिति। शरणागतस्य तु दूरीक्रियते। तं मोहदूरीकरणसमर्थं त्वां दैवात्प्राप्तम्। अतोऽहं शरणं गता। शरणार्हश्च भवान्।

किञ्च, स्वभावतोऽपि भगवान् स्वभृत्यानां संसारं दूरीकरोति, शरणागताश्च भृत्यतुल्याः। अतः शरणागतौ संसारदूरीकरणं स्वयमेव करिष्यतीत्याह—स्वभृत्यसंसारतरोः, कल्पादारभ्य मोक्षपर्यन्तमनुवर्तमानस्य, अनादिसान्तस्य वा, कर्मकालनियतान्तरहितस्य कुठारं छेदकम्। तस्मिन् संसारे भगवांश्चेत् प्रविशेत् तदा स नश्येत्; यथा कुठारे प्रविष्टे। स हि भक्तानामेव संसारं प्रविशति नाऽन्यस्य पतिपुत्रादिरूपेण। अतः स्वभृत्येत्युक्तम्। ते हि भरणीयाः। कालः, कर्म वा तान् न बिभर्ति, अतः संसारप्रवेशोऽद्भुतकर्मत्वाच्च छेदकः संपद्यते। तरोरित्येकवचनं सर्वेषां भक्तानां भगवदीयत्वेन भावाद्वैतादिधर्मवत्त्वात् एक एव संसार इति सूचितम्। यद्यपि स्वप्रयत्नव्यतिरेकेणैव स्वयमेव करिष्यत्यन्तःप्रविष्टः, प्रपवेशनप्रयत्नश्च नाऽयम्, तथाप्यौत्कण्ठ्यात् सर्वतत्त्वपरिज्ञानार्थं यत्नः क्रियत इत्याह—नमामीति। प्रकृतेः पुरुषस्य च ज्ञानेच्छया गुरुत्वेन त्वां नमामि। मातुरपि नमस्कार उपाधिभेदात् न दोषाय। यथा देहस्तत उत्पन्नः, पुष्टो वा, तथा ज्ञानं, गतिर्वा यस्मादुत्पद्यते, स सेवकः, पुत्रोऽन्यो वा नमस्करणीय एव भिन्नोपाधित्वादिति। प्रकृतिपुरुषविवेको हि सर्वथा कर्तव्यः, पुरुष एव सेव्यो न प्रकृतिरिति ज्ञानार्थम्। गुरोर्लक्षणमाह—सद्धर्मभृतां वरिष्ठमिति। सद्धर्मा ब्रह्मधर्माः शमादयः, तान् ये बिभ्रति,

न तु केवलं कदाचित् कुर्वन्ति; येषु शमादयो नियता इत्यर्थः। तेषां श्रेष्ठः। त एव गुरवो भवितुमर्हन्ति, किं पुनस्तेषां गुरुः ॥११॥

एवं युक्तिपूर्वकं मातृवचनं श्रुत्वा पृष्ठमात्रस्वरूपे कथिते ज्ञातुं न शक्यत इति सर्वमेव शास्त्रार्थमाहेत्याह—

SRI SUBODHINI: It is necessary, for our Lord, to bless His devotee, who has surrendered to Him, by removing his sense of “ego” and “mineness”. “I have attained You, Oh Lord! who is capable of eradicating this infatuation of “ego” and “mineness”, due to my great fortune only. Hence, I am totally surrendering to You! You are also capable of offering refuge to your devotees.”

यथा विद्यासु या विद्या यस्य तत्रैव सा भवेत्।

शरणागतधर्मोऽपि शरण्ये सोऽपि कश्चन।

स्वस्वामी हरिरेवैकः शरण्य इति तद्वचः ॥१॥

KARIKA 1 Meaning: “That “knowledge”, which originates in a person, remains in that person only. In the same way, the “virtues” of the surrendered devotees, remains in the “giver of refuge” also (Saranya). OUR SWAMI AND LORD, SRI HARI, ONLY IS OUR “REFUGE” AND PROTECTOR! This is what is told by mother Devahooti.”

SRI SUBODHINI: Our Lord removes the attachment to “Samsaara” for His devotees (servants) through His own divine nature (Swabhaava). Those devotees, who have surrendered to Him, are like His own “servants”. Due to this, our Lord, by Himself, will remove, the “Samsaara” of His devotees. (SWABHRUTHYA SAMSAARATAROH).

This “Universe” (Samsaara) remains, from the “beginning” (Kalpa) till “liberation” is attained, in the same way! In other words, this Universe is without

“beginning”. It is not susceptible for being “ended”, through the factor of “time” (Kaala). This “Samsaara” is compared to a “tree”, and our Lord is compared to the “axe”, which would cut away this “tree”! This tree has begun, from the earliest “Kalpa” (aeon) and remains, in tact, till “liberation” is attained. This tree is “ever existing or beginningless”, and cannot be ended, through the factors of “Karma” (actions) or “time” (Kaala). Only if our Lord enters into this “Samsaara”, then the “Samsaara gets lost (destroyed) like a wooden piece is uprooted or cut away by an axe!

Our Lord enters into the “Samsaara” of His devotees only. He does not enter anywhere else! HIS DEVOTEES DESERVE TO BE PROTECTED (Swabhiritya Samsaara Taroh). The twin factors of “time” (Kaala) or “action”, do not protect them. Hence, our Lord’s “entry” into this “Samsaara” is deemed, as a “wonderful” action, and it becomes an “act of cutting or uprooting” of the tree of “Samsaara”!

The word “Taroh” is used in the singular sense — to indicate, that as all the devotees belong to our Lord only, and as their “Bhaava” (attitude of devotion) to our Lord is one only (i.e. not different), the “tree of Samsaara” is also “one” only.

Our Lord, without the effort of the part of His devotees, enters into this “Samsaara” and destroys the same. “Prostrating (Naman) to our Lord, is not this “effort” on the part of this devotee. But, with an avid heart and feelings, a devotee should put efforts, for the realization of all the spiritual principles (Namaami). Though, here, the “prostrations” of the mother to her son is inappropriate, this “prostration” is considered as

“blemish free”, due to the words used by mother Devahooti, while addressing our Lord viz. “with a view to understand the “Jnana” of both “Prakruti and Purusha”, treating You Oh Lord! as my Guru, I am prostrating to You.”

After all, the “son's” body has got originated from the mother, and is also “progressed” by her only. In the same way, “Jnana” and the “way” (Gati) to liberation are originated from our Lord, who has now come as her “son”, or as a servant! Or even, as anyone else! As such, our Lord becomes worthy of being “prostrated to”, as He will be the “giver” of knowledge, and is considered as “higher” (i.e. without any “blemish”).

It is absolutely necessary to differentiate between “Prakruti” and “Purusha” — as only “Purusha” is worthy of worship and service, and not “Prakruti”. Hence, proper “knowledge” about this is very essential.

Mother Devahooti is telling here, about the “attributes” of a Guru viz. control over the external and internal senses (Sama and Dama) is considered, as the “Brahma Dharma”, and these twin qualities will be present, as the truthful Dharma, in a Guru. The Guru lives in a very disciplined way, and observes the twin virtues of Sama and Dama (and other virtues also) in a very orderly and scriptural way. These saintly persons become entitled to be hailed as the Gurus. Now, our Lord is hailed the GURU of all the Gurus of this Universe! Can we say anything more for our Lord?

In this way, on hearing the “well reasoned” words of His mother, our Lord, speaks about the entire meaning of the scriptures — as His mother would not be able to understand, if He were to reply only the questions

asked, with their relevant answers, the true nature of the truth i.e. our Lord's divine nature. Hence, out of His compassion for His mother, the Lord speaks as follows.

मैत्रेय उवाच।

इति स्वमातुर्निरवद्यमीप्सितं-

निशम्य पुंसामपवर्गवर्द्धनम्।

धियाऽभिनन्द्याऽऽत्मवतां सतां-

गतिर्बभाष ईषत्स्मितशोभिताननः॥१२॥

VERSE 12 Meaning: "Sage Maitreyaji said, "In this way, mother Devahooti expressed her sacred and pure desire, which originates devotion, to the path of liberation in the minds of the devotees! On hearing this, our Lord Kapiladeva spoke smilingly, after complimenting, in his own mind, the goal and exalted status of noble saints, who have attained the knowledge of the "Aatma"."

श्रीसुबोधिनी : इतीति। स्वमातृत्वादुरुत्वेन तद्वच आदरणीयम्। निरवद्यं च तस्येप्सितम्, संसारातीतविषयत्वात्। यदर्धमवतीर्णः, तद्वयमपि एकरूपमेव जातमिति संतोषादपि कथनं बोधयति-पुंसामपवर्गवर्द्धनमिति। यद्येकः साधनेन मुच्यते, तदाऽन्योऽपि तं दृष्ट्वा साधने प्रवर्तत इत्यपवर्गवर्द्धयतीति। मुखेनाऽभिनन्दने कृते स्त्रीत्वात्कदाचिदभिमानमवलम्बेत। अतो धियाऽभिनन्द्य प्रष्टुर्धर्मविचारेण कथनं निरूप्य स्वधर्मविचारेणाऽपि निरूपणमावश्यकमित्याह-आत्मवतां सतां गतिरिति। आत्मवन्तः सकृष्णाः, तस्यैव बहिर्ज्ञापकं जितेन्द्रियत्वम्। सन्तस्तद्धर्मवन्तः। भगवद्धर्मधर्मिवतां पूर्णसाधनानां यो गतिः प्राप्यः। तेन फलरूपोऽयम्, तत्साधने सिद्धे प्राप्य इति स्वरूपदानौपयिकं साधनमवश्यं वक्ष्यतीत्युक्तम्। ईषत्स्मितेन शोभितमाननं यस्येति संतोषो ज्ञापितः। प्रसन्नोक्तमेव हि फलायेति मन्दहासस्याऽपि मन्दत्वमल्पमोहकत्वम्, यतः पुत्रत्वं स्थापयति ॥१२॥

साङ्ख्ये परित्यागो नित्य इति तदनुक्त्वा अङ्गत्वेन च तद्वक्ष्यामीति विचार्य, योगानुसारेणैव शास्त्रार्थमाह—योगा इत्यादि पञ्चदशभिः।

SRI SUBODHINI: Devahooti is our Lord's mother. Hence, the Lord decided to honour her words, as done for the Gurus! The knowledge of "Prakruti" and "Purusha" is very sacred and holy. The Lord realized, that His mother was desiring for this "knowledge" only — especially when this knowledge is beyond all "objects and materials". Now, both the tasks, for which our Lord had manifested, as Lord Kapiladeva, had become united (i.e. one). Hence, our Lord, expressed great satisfaction! If a person is seen attaining "liberation", through his "efforts", then another person, seeing the former, will also put efforts to attain "liberation". In this way, the progress towards "liberation", by the "many", takes place (i.e. more persons get liberated).

If the Lord were to compliment, through His words, mother Devahooti, being a woman, may perhaps get a trace of "ego" (self-esteem). Hence, our Lord complimented her, in his mind only! Our Lord, after complimenting the attitude and attributes of mother Devahooti (the one, who had asked the question), decided, that He should answer her questions, as per His own "Dharma". (AATMAVATAAM SATAM GATIM). THE DEVOTEE, WHO IS WITH OUR LORD SRI KRISHNA BECOMES "AATMAVAAN" (attains his Aatma). "Conquest over one's senses" (Jitendriya) is the "external test" for the real "Aatmavaan" (The saint who is established, in His own "Aatma"). All noble and Dharmik saints, become "Aatmavaan".

Our Lord's "Dharma", and those, who follow the "Dharma" of our Lord, attain our Lord. Attaining our

Lord, is the "Phalam" (result) and the "cause" for this, is the Dharma of our Lord! On the successful fruition of this "Saadhana", they become entitled to attain our Lord. From this, we can realize, that our Lord will certainly explain, now, to mother Devahooti, the "Saadhanas", which are required to be done for the Lord to confer the benefit of His own divine self (Swaroop Daana).

Our Lord was now illumined, with a soft smile, which expressed His inner happiness. Whatever is told, out of cheerful satisfaction, always attain it's fruition (success). In this "soft" smile, the Lord had kept His power of "partial infatuation". Due to this only, despite having great "knowledge", mother Devahooti thought that our Lord Kapiladeva, was her "son" only!

"Renunciation" is eternal (permanent) in the philosophy of Samkhya. Hence, our Lord did not tell about this. Our Lord decided to tell this, as a "part" only. Having decided like this, our Lord decided to give the "meaning", as per the "Yoga" method.

योगः प्रशंसारूपेण प्रमाणेनाऽपि वर्ण्यते।

चित्तालम्बनरूपो हि योगस्तत्र प्रतिष्ठितः ॥१॥

अन्तरात्मा स्वयं चित्तमिन्द्रियाणि तथा तनुः।

वेदे साङ्ख्ये च योगे च शैवे वैष्णव एव च ॥२॥

मूलरूपाणि शास्त्राणां नियमार्थं निरूपणात्।

आत्मशेषो ह्यहङ्कारः स साङ्ख्ये विनिरूप्यते ॥३॥

एकीकृत्य मनश्चित्तं योगो ह्यत्र प्रवर्तते।

ज्ञानक्रियारूपभेदाच्छास्त्रार्थे ज्ञानमुख्यता ॥४॥

अतश्चित्तं पुरस्कृत्य योगमाह हरिः स्वयम्।

चित्तस्य रूपभेदश्च यच्च रूपमिहोचितम् ॥५॥

तादृशस्य फलं चाऽपि साधनानि बहूनि च।
तत्राऽप्येकस्य निर्धारस्तस्य साधनमेव च ॥६॥

तस्याऽपि विषयः प्रोक्तश्चतुर्भिः षोडशात्मकः।
तस्य साधनतारूपं तथात्वं मोक्षसाधने।

बलिष्ठात्तु फलं सिध्येत्तस्मादिति विनिर्णयः ॥७॥

आदो योगप्रशंसामाह—द्वाभ्याम्। तत्र प्रथमं स्वरूपेणोत्कर्षमाह—

KARIKA 1 to 7 Meaning: “Our Sri Mahaprabhuji has given, the purport and summary of 15 verses, in 7 $\frac{3}{4}$ Karikaas. The “Yoga” path, is described, with “praise and evidence” also, and this is done in 2 verses.

If Lord Kapiladeva had taken the incarnation, for the sake of describing the “Sankhya Sastra”, why then, is He giving “advice” on the “Yoga” path? This is answered by telling, that in mother Devahooti, there was the presence of “Yoga”, which is dependent on her “Chittam” (inner mind) — “ATHA ME DEVASAM OHAM” — This was her “entitlement”. Due to this, regarding her “inner mind” (Chittam) as important, and realizing her “deserving” nature, our Lord Kapiladeva gave her “instructions” on Yoga! Even then, as the paths of Yoga are many, our Lord gave “instructions”, on the “Adhyaatmik Yoga” only (spiritual Yoga). Why? This is answered, by telling, that the “seed” for this “advice”, is in the incarnation of our Lord Kapiladeva Himself. With a view to explain this “purpose”, in the first instance, our Lord tells about the scriptural thoughts and knowledge, which are universally accepted, and which lead to the “liberation” of everyone. They are (1) the “ego”, (2) the Jeeva, (3) the inner mind (Chittam), (4) the “senses” (Indriyas) and (5) the “body” (Sareera). All these are “common”, by reference, in the Vedas, in the

Sankhya philosophy, in Yoga, in the Saiva Sastra, in the Vaishnava Sastra — as the “basis” for the determination of the systems of thought (i.e. all these 5 factors are “common” in all these systems), although all of them, speak about these factors, in their own respective manner. It is, therefore necessary to know, about all these systems, with a view to attain the “knowledge”, which we have described earlier.

In the Sankhya system and the Yoga path, there is no difference, on the aspect of “result” (Phalam). Hence, through making the “mind and inner mind” one, a devotee can attain the highest “Yoga” by following this “advice”.

When “Jnana” (knowledge) and “Kriya” (action) are compared, then “Jnana” is considered as of higher value, in the interpretation of the meaning of the scriptures — especially when, it is seen, that the destruction of “ego” takes place, on the “rise” of Jnana! Here, our Lord, has, therefore given the advice on the basis of “Adhyaatma Yoga”!

Our Sri Mahaprabhuji gives the purport of the next 13 verses, after describing the teachings of “Yoga”, through his Karika nos. 5 onward (CHITTHASYA ROOPAMAMSACHA). Here, the description is given about the divisions in the nature of the “inner mind” (Chittam); the description of the divine form, which is appropriate to be meditated upon (of our Lord); the “result” thereof; a description of the various “Saadhanas” (spiritual practices); the determination of “Bhakthi” to our Lord, as one of the “Sadhanās”, and it’s various “parts” (i.e. the various “devotional” practices) — all these have been described in 16 ways, through 4 verses.

These are the “efforts”, as the “Saadhanās”, required and useful for a “Jeeva” to attain “liberation” (Moksha). Success or result is achieved, due to the strength of these “efforts”!

In the beginning, our Lord is “praising” the path of “Yoga” in 2 verses. Through the following verse, the glory of the nature of “Yoga”, is being told.

श्रीभगवानुवाच।

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे।

अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च॥१३॥

VERSE 13 Meaning: “Lord Kapiladeva said, “Oh mother! Only this “Adhyaatmik Yoga” is beneficial and auspicious for all the human beings. This is my view and conclusion. Through this path, a “Jeeva” attains limitless peace, and refuge from both joys and sorrows.”

श्रीसुबोधिनी : योग इति। योगो हि बहुविधः। भगवत्साक्षात्कारे य उपयुज्यते स आधिदैविकः, आत्मसाक्षात्कारे आध्यात्मिकः। आधिभौतिकस्त्रिविधः, अणिमादिसाधकः, शरीरसाधकः, प्राणसाधकश्च। आद्यस्तु शास्त्रान्तराङ्गम्, द्वितीयोऽत्र मुख्यः। तमाह—आध्यात्मिक इति। अतः पुंसां निःश्रेयसाय मतः। ये स्वरूपं प्रकृतितो भिन्नं ज्ञातवन्तः, ते लब्धविषया आध्यात्मिकयोगेऽधिकारिणः, स योगस्तेषां फलं साधयति। अतस्तेषां निःश्रेयसाय मतः संमतः। आध्यात्मिकयोगस्य तथात्वे हेतुमाह—अत्यन्तोपरतिरिति। यत्र योगे दुःखस्य सुखस्य चात्यन्तमुपरतिर्निवृत्तसजातीयस्य पुनरनुत्पादः। चकारादुभयत्र साधनानाम्। आत्मातिरिक्तसर्वनिवृत्तिर्यत्रेत्यर्थः ॥१३॥

योगान्तरेभ्यो व्यावृत्त्य तमेव तेऽभिधास्यामीत्याह—

SRI SUBODHINI: “Yoga” is of several types. Those Yogic practices, which are useful to get a “direct realization” of our Lord, are called as “celestial” (Aadidaivik) in nature. Those practices, which are used

to get the “realization of the Aatma”, are called as “Aadhyaatmik Yoga” (spiritual practices of the mind). The Yogic practices of the “physical” nature (Aadibhoutik) are again of 3 kinds viz. (1) for attaining the 8 Yogic powers, (2) for preserving the “body” and (3) for controlling “Praana” (vital air).

The first “Aadidaivik Yoga”, is a part of the path of “Bhakthi” (devotional knowledge). This is very auspicious, and confers immense benefit and welfare, to one’s “Aatma”. A devotee, who has realized his status as different from “Prakruti” (nature) is only entitled to practice this “Yoga”, which confers on him the highest “result”. How? In this “Yoga”, both “joys and sorrows”, get totally ended (mitigated – freed from Nivruthi), thorough which, they never “arise” again! The syllable “Cha” (and) is used to say, that even the cause for these joys and sorrows, do not get originated at all. THE PURPORT IS THAT EVERYTHING, OTHER THAN THE “AATMA”, GET ENDED! (NIVRUTHI).

“I will explain to you only this “Aadhyaatmik Yoga”, by giving up the other “Yogas” – as per the next verse.

तमिमं ते प्रवक्ष्यामि यमवोचं पुराऽनघे॥

ऋषीणां श्रोतुकामानां योगमुर्वङ्गनैपुणम्॥१४॥

VERSE 14 Meaning: “Oh! sinless mother! I will now explain to you, the same “Yoga”, which is of many “parts” and which is being eagerly heard by the sages and adepts in Yoga. You were also eager to listen to this only, earlier.”

श्रीसुबोधिनी : तमिममिति। अस्याऽनादित्वमाह—
यमवोचमिति। अनघे इति निष्पापानामेवाऽयं फलतीति
ज्ञापयितुम्। ऋषीणामेवाऽत्र विश्वासो भवतीति ऋषिग्रहणम्।

श्रोतुकामानामिति। तेषामप्यपेक्षितम्। उरुभिरङ्गैर्निपुणता यत्र, तदैव स्थिरो भवति ॥१४॥

ननु भगवदिच्छया ज्ञानाद्वा संसारः, तत्र योगेन किमित्याशङ्क्य 'चित्ताधीनः संसारः' इति शास्त्रार्थं निरूपयति। 'योगश्चित्तवृत्तिनिरोधः' इति हि योगलक्षणम्। यदि संसारश्चित्तमूलक एव स्यात्, तदा योग उपपद्येत, नाऽन्यथेति चित्तं बन्धमोक्षहेतुत्वेन निरूपयति—

SRI SUBODHINI: "I had told, about this Yoga earlier" — this sentence of our Lord establishes the "hoary ancient" nature (timeless) of this "instruction"! (Upadesa). The addressal as "Anaghe" denotes the "sinless" nature — to reemphasize, that only "sinless" persons will attain this "result"! The "sages" (Risheenaam) only are termed here, as having "faith", in this. They also eagerly court this "instruction" (Srotukaamanam). This Yoga has many parts, and due to this only, it gets firmly established, in a devotee.

When this "Samsaara" (of births and deaths) arises, due to our Lord's "will and desire", or through "ignorance" (Ajnana), what can this "Yoga" achieve here? With this question in mind, our Sri Mahaprabhuji explains the scriptural dictum of "The Samsaara is under the control of the inner mind" (CHITTHA ADHINAHA SAMSARAHA). The "control over the thoughts of this "Chittam" is Yoga" (YOGAA CHITHAVRUTHI NIRODHAAHA). If this "Samsaara" is based on "thoughts of Chittam" only, then the explanation of "Yoga" is appropriate. Otherwise, it is not right. Hence, our Lord, through the next verse, says, that it is this "Chittam" (inner mind) which is responsible for both "bondage" and "liberation".

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम्।

गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये॥१५॥

VERSE 15 Meaning: “The “Chittam (inner mind) is the cause for both “bondage” and “liberation” of the “Jeeva”! When this “Chittam” gets attached to “objects and pleasures”, then this attachment becomes the cause for “bondage”. When this “Chittam” gets attached and loving to our Lord Sri Krishna, then, the same “Chittam” becomes the cause and instrument for it’s “freedom” (Moksha).”

श्रीसुबोधिनी : चेत इति। खल्विति सर्वलोकप्रसिद्धमनुभवं प्रमाणयति। अस्यैकस्यैव बन्धाय मुक्तये च स्वस्यैव चेतो मतम्। तत्र रूपभेदमाह—गुणेषु सक्तं बन्धयेति। गुणेषु विषयेष्वासक्तं रतं वा बन्धाय, पुंसि भगवत्यासक्तं, रतं वा मुक्तये भवति। स्वभावत एकरूपमपि करणं स्वधर्मविषयभेदात् बन्धमोक्षौ साधयति॥ १५ ॥

लोके विषयोऽनुभवसिद्ध इति तमसाधयित्वाऽऽत्मनि शुद्धेरत्यर्थमनुभवं साधयति—अहंमेति त्रिभिः। यादृशं मन आत्मानं गृह्णाति। तादृशत्वसिद्धर्थं साधनान्याह—

SRI SUBODHINI: Our Lord has used the word, for emphasis” viz. “Khalu” (yes, indeed) to prove a “well-known” fact, in this Universe. THE TRUTH IS THIS — IT IS THE “CHITTAM” (INNER MIND) ONLY WHICH IS THE “SOLE” (ONE AND ONE CAUSE ONLY) CAUSE FOR THE “BONDAGE” OF “JEEVA” AND ITS “FREEDOM”! The various divisions involved in this “factor” are being explained, through the words “attachment to the Gunas” (GUNESHU SAKTHAM). Here, the word “Guna” is used to mean the “attachment to objects and pleasures thereof”. This attachment to and inordinate love and liking (Anuraaga) for material

objects and pleasures, lead to the “bondage” of the “Jeeva”. Likewise, THE ATTACHMENT AND LOVE FOR OUR LORD, LEADS TO “MOKSHA” (FREEDOM). Though, this “Chittam” is one only, due to the differences caused by its “nature” (Swabhaava), i.e. its nature, attachment and love, it becomes the cause for both “bondage” and “liberation”.

A doubt arises here. In this world, both “attachment” (Aasakthi) and “love” (Rati) have the same meaning. But, why then, these two “words” are used, separately in this verse? This difference and nature are explained by our Sri Mahaprabhuji, through the following Karika.

चित्तस्वभाव आसक्तिर्यस्त्यक्तुं नैव शक्यते।

स्नेहो रतिरिति प्रोक्तः संस्काराच्छास्त्रतश्च सः ॥ १ ॥

KARIKA 1 Meaning: “Attachment is the very nature of Chittam! And it can never give up this “attachment”! “Rati” means “Sneha” or “love”, which is not the nature of this “Chittam”. This “love” (Rati) can get originated only through “Samskaar” (purification) through the scriptures.”

The experiencing of “material pleasures” in this world, is well known, to occur through the “objects” (Vishayam). Hence, our Lord does not explain this further. Through the next 3 verses, our Lord describes the experiencing of the extraordinary “purification” of the “mind” in the “Aatma”! In the way, the “mind” is able to grasp and accept the “Aatma” — our Lord now speaks about the ways and means to enable the “mind” to accept and grasp the “Aatma”.

अहंममाभिमानोत्थैः कामलोभादिभिर्मलैः।

वीतं यदा मनः शुद्धमदुःखमसुखं समम्॥१६॥

VERSE 16 Meaning: “When this “mind” becomes “pure” after giving up the “blemish” of desires, attachment to material objects etc., which get originated through the sense of “me” (ego) and “mine” (Mamata), then, in this pure “mind”, the feelings of “joy and sorrow” do not arise! It attains the state of “equanimity” (sameness).”

श्रीसुबोधिनी : अहमिति। निर्मलमेव मन आत्मानं गृह्णाति। मलानि च मनसः कामलोभादीनि, तानि च देहादावहंममाऽभिमानात्। तैर्यदा वीतं भवतीति साधनानामावृत्तिः सूचिता। तानि च साधनान्यग्रे वक्ष्यति ‘लिङ्गं व्यपोहेत्कुशलोऽहमाख्यम्’ इति फलम्। ‘हंसे गुरौ’ इत्यादिसाधनानि, ‘असङ्कल्पाज्जयेत्कामम्’ इत्याद्युपायाश्च वक्ष्यन्ते। तैरुपायैर्यदा मलानि नश्यन्ति, तदा तैर्वीतं मनः शुद्धं भवति। शुद्धस्याऽभिज्ञानम्—अदुःखमसुखमिति। तस्मिन् मनसि वैषयिके सुखदुःखे न स्फुरतः। तदेव कथं भवतीत्याशङ्क्याऽऽह—सममिति। यदा विषयगतं वैषम्यं न गृह्णाति सर्वत्र ब्रह्मभावनया, तदा समं मनो भवति। तत एव सुखदुःखे न गृह्णाति ॥१६॥

तादृशेन मनसा आत्मानं पश्यतीत्याह—

SRI SUBODHINI: A “pure” (dirt-free, clean) mind only can grasp the truth of “Aatma”. The “dirt” of the mind consists of desires, attachment to wealth etc. and also the feeling of attachment to body and the senses, of “mineness” (Ahamta and Mamata). The mind has to get rid of this “dirt”, and for this sake, the repetitive practice of “spiritual Sadhana” is prescribed (indicated here). These “practices” (Saadhanaas) will be described later. Through these practices, when the dirt of the mind gets removed, then, being “dirt and blemish free” the mind becomes “pure”.

What is the way to identify the “pure” mind? A state of mind, wherein, the origination of joy and sorrow, pertaining to the material objects, does not take place.

How does this arise? This is answered by telling, that the mind becomes “same” (Samam) i.e. when the mind does not recognize or even decipher the “blemish” of the material objects. THIS DEVOTEE ATTAINS THE ATTITUDE OF SEEING “BRAHMAN” (OUR LORD) EVERYWHERE! (SARVATRA BRAHMABHAVANA). Through this “attitude” the mind becomes “same”, in all situations. When the mind becomes “same” (Sama), then it does not accept or experience both joy and sorrow!

The Lord now tells, that this devotee sees his own “Aatma” with this “mind” of equanimity (sameness) — as per the following verse.

तदा पुरुष आत्मानं केवलं प्रकृतेः परम्।

निरन्तरं स्वयंज्योतिरणिमानमखण्डितम्॥१७॥

VERSE 17 Meaning: “Then, this devotee sees his “Aatma” only, as the truth, which is beyond both “Purusha” and “Prakruti”, undivided, self-effulgent (brilliant), most subtle and of all-pervasive, limitless nature.”

श्रीसुबोधिनी : तदा पुरुष इति। विविक्तात्मसाक्षात्कारस्तदैव भवति, अन्यदा सङ्घाते प्रविष्ट आत्मा प्रतीयते। केवलं सङ्घाताद्विनिर्मुक्तम्। स्वभावोऽत्र प्रकृतिशब्देनोच्यते। प्राकृतेषु प्रसक्त आत्मा प्रकृतिस्वभावो भवति तस्य यदा नियन्ता भवेत् स्वभावजयो भवेदित्यर्थः, अन्यथा पूर्वमेव केवलत्वं निरूपितं पुनरुक्तं स्यात्। नियामकत्वे च प्रकृतिपरत्वं स्यात्। भगवता सह निरन्तरं जीवब्रह्मविभागशून्यम्, नाऽपि सायुज्येन, किन्तु ब्रह्मभावेनेत्याह—
स्वयंज्योतिरिति। स्वयमेव स्वप्रकाशो जातोऽस्ति। अणिमानमतिसूक्ष्मम्। प्रतीतावहङ्कारादीनां सहस्फुरणाभावात् सूक्ष्ममुच्यते; यथा विरलत्वेनाऽऽकाशम्, नत्वणुपरिमाणमपि। सर्वत्र देवतिर्यङ्मनुष्यादीनामात्मभूतं केनाप्यंशेन न खण्डितं सर्वात्मकमात्मानं पश्यति ॥१७॥

एतादृशात्मस्वरूपसाक्षात्कारे मनसो न शुद्धत्वमात्रं प्रयोजकम्, किन्तु कारणत्रयमपीत्याह—

SRI SUBODHINI: When the mind becomes "same", then it has the direct vision of only the "Aatma". At all other times, the "Aatma" is only seen, as a "reflection", on the union of the physical forces, which make the body, mind, intellect, ego etc. i.e. freed from all "physical" factors. The word "Prakruti" is used to give the meaning of "Swabhaava". When this "Aatma" is reflected, in the "natural" objects (and persons), then, this "Aatma" also exhibits the qualities of "nature" (Prakruti). When this sort of "Swabhaava" is controlled, then there is the "victory", for the pure "Aatma". The "Aatma" becomes "ONE", on a permanent basis, only when the "Jeeva" becomes one with "Brahman". This "oneness" does not happen, through the process of "Saayujyam" (union with our Lord) but this happens only with the attitude of "Brahman". That is why, it is said, that this "Aatma" is self-brilliant (Swayam Jyoti) i.e. the "Jeeva" attains, by himself, self-brilliance, by realizing this "Aatma"!

The "most subtle" quality of the "Aatma" is being explained (Anima). During this time, the negative qualities of "ego" etc. does not arise. The "Aatma" is also called, like the sky, as "untouched by anything" (NIRLIPTATA). Again, it is "most subtle" due to this reason only.

The word "all-pervasive" (unbroken — Akhanditam) indicates, that the Lord is the "Aatma" of all Beings, (at all places), viz. the celestials, animals — birds, the humans and everyone else. He is not "broken" or "cut" by anyone or anything. He is One continuous Lord, who is undivided and omnipresent! The purport is, that this devotee has the vision of the "Aatma", which is "Sarvaatmak" — being the "Aatma" of everything!

pertaining to the material objects, does not take place.

It is not, that “purity” of the mind, is the only “reason” for attaining the direct vision of the “Aatma”. There are 3 more reasons for the same. This is being told as follows.

ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चाऽऽत्मना।

परिपश्यत्युदासीनं प्रकृतिं च हतौजसम्॥१८॥

VERSE 18 Meaning: “With a mind fully equipped with Jnana (knowledge), Vairāgya (detachment) and Bhakthi (devotion), the devotee sees his own “Aatma”, as “indifferent” to “nature”, (Prakruti) and sees “nature” (Prakruti) as “powerless”.”

श्रीसुबोधिनी : ज्ञानवैराग्येति। ज्ञानवैराग्ये भक्तेरङ्गभूते, ते च फलोपकार्यङ्गे; न तु भक्तिजनके। भक्तिरपि योगरूपा साधनत्वेन निरन्तरं क्रियमाणा। चकाराद्भक्तिसाधनैरन्यैरपि युक्तेन। आत्मना मनसा, आत्मैक्यं प्राप्तेन, विषयाभिलाषया ततो न निर्गतेन, आत्मानं परिपश्यति। जाते ज्ञाने प्रकृतिप्रेरणसामर्थ्यं भवति, तदा महाभोग उपपद्यते। अतः प्रकृतिपूर्वकत्वं सम्भवति। तन्निषेधार्थमाह—उदासीनमिति। प्रकृतेस्तु न किञ्चिद्बलमित्याह—हतौजसं प्रकृतिं च पश्यति। वासनामात्रेण प्रकृतिस्तिष्ठतीत्यर्थः ॥१८॥

एवमात्मज्ञानं सपरिकरमुपपाद्य तत्र रतिरासक्तिर्वा चित्तस्य चेद्भवति, तदा तन्मनो मुक्तये भवतीत्युक्तम्। इदं परम्परया साक्षाच्च बहुसाधनसाध्यमिति एकमेव साधनं सर्वसाधनरूपं, सर्वफलसाधकं च सौकर्यार्थं निरूपयति—

SRI SUBODHINI: Both “Jnana” and “Vairāgya” are useful parts of “Bhakthi”, although they cannot, by themselves originate “Bhakthi”. Bhakthi also is of the form of “Yoga” only. Bhakthi is practiced, through spiritual practices, done, on a permanent basis

The word “Aatma” is given the meaning of “mind” here, in this verse. The mind, which has become one with the “Aatma”, does not get “separated” from the

“Aatma” due to the “desires” for material objects and pleasures. Hence, it is able to see the “Aatma”, as it is!

When a devotee attains “Jnana”, he gets the ability to prompt the “nature” to do various tasks. He can even enjoy the highest of pleasures (Mahabhoga). Hence, the knowledge of the Aatma takes place, after the knowledge of nature, is achieved. But, the person, who has attained the “knowledge of the Aatma” is “indifferent” (Udaaseena) to the “knowledge of nature”. In this way, the “nature” becomes fully powerless (HATOUJASAM PRAKRUTIM PASYATI). This devotee, who has the knowledge of the “Aatma”, sees the “dead nature” or Prakruti, which remains only as a “latent tendency”, which is weak and powerless!

In this way, after explaining the knowledge of the “Aatma”, the Lord told, that if the devotee has love and attachment, to the knowledge of the “Aatma”, then it becomes, the cause for the “liberation” of the “mind” (Manas). But this “knowledge of the Aatma” is got only, through traditional ways or through many “spiritual” Saadhanaas. Having thought like this, OUR LORD NOW, SPEAKS ABOUT “ONE SINGLE” (SAADHAN) OR PRACTICE WHICH SYMBOLISES ALL THE OTHER “SAADHANAAS”, AND WHICH CONFERS ALL THE DESIRED RESULTS AND WHICH CAN ALSO BE DONE EASILY! — through the next verse.

न युज्यमानया भक्त्या भगवत्यखिलात्मनि।

सद्दृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये॥१९॥

VERSE 19 Meaning: “Equal to the loving “Bhakthi” (devotion) done to our Lord, who is the “Aatma” of

everyone, there is no other way, which is auspicious and welfare giving, for the Yogis, to attain and achieve pure Bhakthi to our Lord!"

श्रीसुबोधिनी : न युज्यमानयेति। भगवति युज्यमानया भक्त्या सदृशः पन्था नास्ति। सिद्धान्तान्तरत्वात् भगवन्मार्गेण सह विरोधः। पूर्वं योगाभ्यासपराणां ब्रह्मभावार्थं साधनप्रेप्सूनां भक्तिरेव साधनम्। अखिलात्मनीति चिद्रूपे नारायणे सर्वात्मकत्वे ज्ञाते पश्चाद्भक्तिः कर्तव्येति केचित्। सर्वत्र भगवतो भक्तिः कर्तव्येत्यपरे। स्पृष्टासूयादिव्यावृत्त्यर्थं तथा ज्ञात्वा कर्तव्यम्। भगवानत्र ब्रह्मैव, सत्त्वमूर्तिर्वा। ब्रह्मसिद्धिर्ब्रह्मप्राप्तिः ॥१९॥

तस्या भक्तेः कारणमाह—

SRI SUBODHINI: There is no other way, which is equal to "Bhakthi" to our Lord (i.e. greater than)! Though there may be differences, for the followers of "Yoga" method, with the path of love and devotion to our Lord and also in their respective philosophies, it is said here **THAT FOR ATTAINING "BRAHMAN", "BHAKTHI" IS THE ONLY WAY!** Some persons say, that a devotee attains love and devotion to our Lord only after realizing Sri Narayana, who is of the divine form of "Chit" (consciousness) with the attitude of seeing "Aatma" everywhere (Sarvaatmabhaava). Others say, that Bhakthi to our Lord should be done at all times.

With a view to avoid "jealousy, hatred etc." a devotee is told, at first, to attain the knowledge of "Brahman" and then, he is told to become "devoted" to our Lord. The word "Bhagawaan" used here indicates "Brahman" or the form of pure Satwa of our Lord. Attaining "Brahman" is referred to here as "Brahma Siddhi".

The "cause" (Kaaran) for this "devotion" (Bhakthi) is being told.

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः।

स एव साधुषु कृतो मोक्षद्वारमपावृतम्॥२०॥

VERSE 20 Meaning: "A "Jnani" regards "attachment", as the cause for the "bondage", which can never release his "Aatma", to liberation! But, when this very same "attachment" is to the association with noble saints, it, then, becomes the open door, for his liberation!"

श्रीसुबोधिनी : प्रसङ्गमिति। नहीयं भक्तिस्त्यागे भवति, किन्तु चित्तवत् सङ्गो यदा विषयभेदेन भिद्यते, तदा भक्तिं जनयति। तस्य चित्ततुल्यतामाह—प्रसङ्गमिति। अजरं जरारहितम्। पाशं बन्धकम्, न तु देहादेः, किन्तु आत्मनो विदुः। प्रकृष्टः सङ्गो यस्मिन् कस्मिंश्चित्। कवयो विदुरिति प्रमाणम्। स एव प्रसङ्गः साधुषु चेत् कृतः, तदा मोक्षद्वारमपावृतं भवति। यथा भगवति स्नेहो मुक्तये, तथा सत्सङ्गो मोक्षद्वारम्। तथा ज्ञानादिषु सहजः सङ्गादिः कपाटरूपः, तदुद्धाटने ज्ञानादिभिर्मोक्षो भवति; नैवं सत्सङ्गे सहजः कश्चन संसर्गदोषोऽस्ति। तदाह—अपावृतमिति ॥२०॥

सतां लक्षणान्याह—

SRI SUBODHINI: This "Bhakthi" does not get originated through the act of mere renunciation. This "Bhakthi" gets developed only, through association, with the noble saints. The "bondage" of the "Jeeva" is called as "the chains (pangs), which cannot, by themselves, get destroyed", as this is caused by "attachment". Not only, this "attachment" is there for the body etc, but it is of the "Aatma" also. When a person gets "attachment" to any object/pleasure/person, then this is called as "prasanga" (deep attachment). Wise persons say that this sort of "intense attachment" causes "unbreakable" bondage! But, when this very same "intense attachment", is developed for the noble saintly devotees of our Lord, then, the door of "liberation" gets opened. LIKE, THE

LOVE AND DEVOTION TO OUR LORD, BECOMES THE CAUSE FOR THE LIBERATION OF THE "JEEVA", IN THE SAME WAY, THE "SATSANGHA" (COMPANY OF NOBLE SAINTS) ALSO IS THE "DOOR" TOWARDS "LIBERATION"! In other words, like for the "Jnanis", on the opening of the "door" of "natural attachments" (breaking open), their "liberation" takes place, in the same way, in the holy association, with the noble saints (and attachment thereof) there is no such "natural blemish of attachment". Hence, this becomes an "open door" to liberation (Apaavrutam).

Now, our Lord explains the "virtues, qualities and the nature" of noble saints and devotees – through the next verse.

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम्।

अजातशत्रवः शान्ताः साधवः साधुभूषणाः॥२१॥

VERSE 21 Meaning: "The noble saints, who are the ornaments and jewels of Saadhus, are always tolerant, compassionate, beneficial to every being, without any motive or cause, never entertaining any feeling of enmity to any being, and are always peaceful (these are the "best" of all noble Mahaatmas)."

तितिक्षव इति। सन्तः षोडशधर्मा वै धर्मास्ते त्रिविधा मताः।

भौतिकादिविभेदेन एकस्तु सहजः स्मृतः ॥१॥

उपयोगी तथा चैको भौतिकास्त्रय एव हि।

आध्यात्मिकास्तु चत्वारः सप्त चैवाधिदैविकाः ॥२॥

पञ्चधा चेद्गुणा न स्युः सर्वेषां सिद्धयो न हि।

भौतिकानामभावे तु लौकिकास्ते न संशयः ॥३॥

अलौकिका हि ते सेव्या निर्दुष्टास्तदनन्तरैः।

सप्तभिस्ते महात्मानस्तदभावे न तैः फलम् ॥४॥

KARIKAS 1 to 4 Meaning: "The noble saints have 16 qualities or virtues in them. Usually "Dharma" is of three types. Then, how can we say, that there are 16 types or divisions, instead of 3 or 9 divisions? This "division" is explained, by our Sri Mahaprabhuji, in these Karikaas.

One type of division is of the nature of (1) complete renunciation of all attachment to every type of association. (2) The second division, which is of the nature of eradicating all types of "blemish", arising "out of attachment to association" is called as "very useful" (Upayogi).

The "physical" (Bhoudik) divisions are 3 in number only; the "Adhyaatmik" (mental) divisions are 4 in number, and the "Aadidaivik" (celestial) division are 7 in number. With the addition of the above 2 divisions (as contained in the earlier para), the total number of divisions aggregate to 16. If these "saints" do not have the 5 types of "qualities" (Gunas), then only they will attain "success" (in this path). If they do not have the "physical" virtues, then these "saints" will be considered as "worldly" (Loukik), without any doubt. (See Kaarikaas 1 to 7 earlier).

The "supernatural" (Aloukik) Saints are usually worshipped and served. They are also, always, "blemish free". The 4 qualities of "not having any enemy" at all etc. enable a saint to forge deep friendship. The 4 virtues pertain to the "mental" nature, and the remaining 7 virtues pertain to the "celestial" nature. The noble saints, who have all these "virtues" are "Mahaatmas". Anyone, who is bereft of these qualities, should not be served — as serving them is useless, and will not bring any

“result”. (All these will be explained below, in the Sri Subodhini commentary, by our Sri Mahaprabhuji).

श्रीसुबोधिनी : आदौ भौतिकांस्त्रीन् गुणानाह—सर्वेषां प्राणिनामपराधं सहन्त इति **तितिक्षवः**। तेषु कृतापराधेष्वपि करुणावन्तो भवन्ति, तद्दुःखदूरीकरणाय यत्नं कुर्वन्ति। किञ्च, तेषामन्येषां च सुहृदो मित्राणि, सर्वदा हितमाचरन्ति भावयन्ति च। लोके मित्रदेवतागावश्च सुहृदो भवन्ति, न हि ते सर्वेषां दुःखाभावार्थं यतन्ते। लौकिकाश्च दयालवो हेत्वर्था वा कारुणिका भवन्ति, निवृत्ते तु दुःखे न तेषां हितं भावयन्ति। मातापितरौ? बालेषु **तितिक्षवो** भवन्ति, न तु ते कारुणिकाः, न वा सर्वसुहृदः। तस्मात् त्रितयधर्मयुक्ता अलौकिका एव। तादृशेषु दोषाभावमाह—**अजातशत्रव इति**। गुणात्मनो विपरीतरूपाः सन्तो दोषाः, ते कामक्रोधलोभात्मा भवन्ति। तत्र क्रोधो बहुविधः प्रकटाप्रकटधर्मादिविभेदेन। स्वक्रोधः स्वरूपेण, साधनरूपेण वा परक्रोधे निमित्तत्वमापद्यते, तदा स शत्रुर्भवति। तस्याऽपि च धर्मः स्वस्य क्रोधहेतुर्भवेत्, तदाऽन्योन्यं शत्रवो भवन्ति। ते च पश्चात् रागादिजनकधर्मैर्बाधिताश्चेत् निवर्तन्ते। येषां तु शत्रवो नोत्पन्ना एव, जन्मान्तरीयाणामपगतदोषाणां नोत्पत्तिः, अस्मिन्स्तु जन्मन्यनिष्पत्तिः। अनेन पूर्वमनेकजन्मस्वपि निवृत्तक्रोधास्त इत्युक्तम्। राजसो दोषः कामादिः, सोऽपि नास्तीत्याह—**शान्ता इति**। लयविक्षेपरहिता चेतसोऽवस्था **शान्तिः**, तया सहाऽभेदं स्वभावतः प्राप्ताः शान्ताः। एतदपि बहुजन्मसाधनैरेव भवति। एवमन्तःकरणजीवयोर्दोषाभावो निरूपितः। दैहिकं दोषाभावमाह—**साधव इति**। **साधवः** सदाचाराः। स एव सन् आचारः, य आत्मानं परं च न खेदयति। आत्मा, त्वन्तःकरणजीवात्मकः। शारीरस्तु वेदमयः, परोऽपि तथा। सर्वथा वा येषामाचारेण न कोऽपि कस्याप्यपकारः, स सदाचारो भवति। तेनाऽपि धर्मेण देहस्वभावत एव प्राप्ताः साधवः। तादृश एव धर्मो येषामलङ्करणे हेतुर्भवति। लोके तेनैव प्रतिष्ठा भवति। अनेन सर्वोऽपि परिकरः तेषां साधुरूपो भवति ॥२१॥

एवं सर्वदोषपरिहारमुक्त्वा तेषां सर्वपुरुषार्थसाधकत्वसिद्धर्थं स्वस्मिन्नाधिदैविकान् गुणानाह—

SRI SUBODHINI: In the first instance, the three (3) “physical virtues” are being told. (1) They tolerate the offences of every being i.e. they put up with it! Hence, these saints are called as “Titeekshu”. It is not that, they just tolerate the “offences” committed against them but by they are (2) compassionate to those, who have committed these offences. (3) They put effort to remove the sorrow of the persons, who have committed these offences (Kaarunikaha). (4) These saints are the “friends” of both “offenders and other non-offenders”. They always do “beneficial acts” to them, and nurture in their “mind”, thoughts of “goodwill” and “welfare” for all beings. Hence, they are the “best friend” (Suhrud) of everyone!

The word “SARVADEHINAAM” - for all “Beings” — indicates, that these noble saints tolerate and put up with the offences committed by each and every type of “Being”. Not only this, they shower “compassion” (Daya) on all of them and contribute to their welfare (Hitaishi).

In this world, a good friend, the celestial deities and the cow are “natural” friends (of good heart) but these do not put effort to mitigate the sorrow of everyone. A “worldly” person shows “compassion”, due to some “reason or motive”. But, after the removal of this “sorrow”, he does not continue to nurture the attitude to do good or be beneficial at all times!

As regards one’s own father and mother — they also tolerate the offences of their children — But they do not nurture the virtues of “compassion” and “friendship” to all! Hence, if a person has all these 3 qualities of (1) Titeekshu (tolerance), (2) Kaarunikaaha (compas-

sion) and (3) Suhruda (deep and abiding “friendship”), then only he is considered as “Aloukik” (supernatural). They do not have any type of blemish in them. Hence, they are called as AJAATASATRU — the one, who has no enemies!

The three qualities mentioned above, become negatively, the three vices of (1) desires, (2) anger and (3) attachment to wealth. Anger is of several kinds, both manifested and unmanifested.

Due to one’s “anger” a person becomes an “enemy”, and in this way, mutual “anger” leads to intense feelings of enmity to each other.

“Ajaatasatru” means “that person whose enemy is not yet born”! This is due to the fact, that all their “blemish” have been removed. Hence, there is no “enemy” to hate them! In this life, no one hates them or becomes his “enemy”. This also goes to prove, that even in their many previous lives, they did not indulge in any acts of anger at all!

The blemish of Rajasik nature viz. “desires” (Kaama) etc. are also not in these saints. Due to this, they are called as “peaceful” (Saantha). “Peace” is the quality of the inner mind, when it is in “Laya” in itself, merged without any disturbance! By their very “nature”, these noble saints have attained, in their mind, the virtue of “non-division” (Abheda). Hence, they are peaceful. This state of mind, occurs only after putting effort, in many lives.

In this way, the blemish-free nature of their “inner mind”, and their “Jeevatwa”, have been explained. Here, the word “Jeeva”, denotes the “ego ridden” nature of the person.

The noble saints do not have any blemish caused by the “bodily” defects. This is indicated through the word “Saadhavaha”. Noble saints, with exemplary conduct, can only be called as “Saadhus”. Good conduct is, that which does not affect one’s own “Aatma” and others — by giving sorrow and suffering!

Now, a clear description of “Aatma” is being explained. “Aatma” is the “Jeeva”, with the inner mind! The bodily “Aatma” is Vedic, as also the truth, which is “Para” (beyond).

These saints conduct themselves, in such a way, through which, no one gets any sorrow or difficulty of any type. This is known as “right conduct” (Sadaachaar). They have attained “oneness” in their bodily and other mental virtues, and hence are hailed, as true “Saadhus”. This “virtue” becomes of the nature of “ornament or jewel” (Alankaar) for these saints. They become famous for these virtues and noble qualities. Nay, they make all their devotees and family members and others, like themselves viz. the Saadhus!

In this way, after speaking about the ways and means of removing the “blemish” (Dosham), our Lord, with a view to tell, that all the “goals” are attainable for these noble saints, has now described the “celestial virtues”, which these noble saints have — in connection and pertaining to Himself (our Lord) — as per the following verse.

मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम्।

मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः॥२२॥

VERSE 22 Meaning: “These noble saints, have one-pointed firm (without thinking of anyone or anything

else) “Bhakthi” to Me! For My sake, they have given up all their “actions”, their family members and their relatives.”

श्रीसुबोधिनी : मयीति। भक्तिरग्रे वक्तव्या, सर्वेन्द्रियाणां मनसा सह अहमहमिकतया भगवत्कार्यपरत्वमिति। इन्द्रियाणि च निर्दुष्टानि, सगुणानि चेति। न विद्यते अन्यस्मिन् यो भावः। भावो नामाऽन्तःकरणधर्मोऽभिप्रायापरनामा सर्वत्र हेतुः। स भक्तिजनकोऽपि भवति, भावान्तरेणाऽपि भक्तिं जनयति। तत्फलविषयकमेव भवति। भावान्तरसहितो वा। स हि देवतान्तरविषयः, पदार्थान्तरविषयः, मार्गान्तरविषयो वा। तत्सहभावोऽत्र निषिध्यते, फलभावश्च। अत एव मार्गान्तरेण न चाल्यत इति दृढा। यस्यां भक्तौ प्रमाणादि चतुर्द्धाऽपि बाधा नास्ति। सा दृढा। तदर्थमेव पूर्वसिद्धपदार्थानां त्यागः कर्तव्यः, ते च वेदलोकात्मकाः। तदाह—**मत्कृते** भगवत्कार्यार्थमेव **त्यक्तानि** विहतानि **कर्माणि** यैः। निरन्तरभगवत्स्मरणे, सेवायां च सर्वाण्येव कर्माणि बाधकानि, ज्ञानपूर्वकं सेवमानानामनन्यभावप्रतिबन्धकानि च। **मत्कृत** इति नाऽऽलस्यादिना तत्परित्यागः। लौकिकाः स्त्रीपुत्रादयः **स्वजनाः**, बान्धवास्त्वन्ये सजातीयाः। त उभये त्यक्तव्याः। तेषामपि सत्त्वे तु न स्वजनबन्धुत्वम्। परित्यागलक्षणमेकमपि साधनं लौकिकवैदिकभेदेन द्विधा परिगणितम्। लौकिकानां परित्यागाऽसामर्थ्यबोधनार्थं वा ॥२२॥

एवं रूपासक्तौ त्रयो गुणा उक्ताः, नाम्नि त्रयमाह—

SRI SUBODHINI: The concept and nature of “Bhakthi” will be described later. The concept of “onepointedness or not being devoted to anything else” (Ananyata) is being explained. It consists of making the mind, together with all the senses, get involved in our Lord and His tasks (service/worship etc.) and getting fully lovingly attached to Him (Tatparaha — realizing our Lord, as the most valuable and important “beloved”, “above” everyone else). The senses have to become infused with auspicious “virtues” (Saguna) giving up their wicked and wayward nature. Loving our Lord will

be true only when there is no love or attachment to anyone else! The "Bhaava" or attitude is the quality of the inner mind. This "attitude" is the reason for all actions, in an individual. This "attitude" of the inner mind originates "Bhakthi" to our Lord and gets infused with it — so that every action is done for the sake of our Lord!

Usually, an attached mind gets interested in the celestial matters, on objects and pleasures. But here, in this attitude of pure Bhakthi to our Lord, all these attachments are negated, as one should avoid all these distractions. Thus, he, who is not distracted through other ways and "paths" and is determined in his love for our Lord, is hailed as a true "Bhaktha"! In this determined "Bhakthi" there is no "obstruction", created by the four types of "evidence or proof". Hence, it is said, that this devotee should give up all the above explained objects and materials, which are "worldly" (Loukik) and "Vedic" also (MATKRUTETYUKTHA KĀRMANAHA).

The Lord says, "For My sake only i.e. for the sake of our Lord's "tasks", a devotee gives up all of his own "tasks"! Why? He remembers the Lord at all times or worships Him. All tasks, even if done with full knowledge, are "obstructions", in the path of pure love for our Lord. But, when all these tasks are done for the sake of our Lord, (Matkrute) then, they do not act as "obstructions". Of course, here, the various "actions" are not given up through laziness etc. THE DEVOTEE GIVES UP HIS TASKS FOR MY SAKE!

He gives up his wife and children too, and also his friends and relatives. These are, it is said, appropriate to be renounced. Even, if they are alive or with him, this devotee does not regard them as "his own" or as

relatives. In other words, due to the firm Bhakthi to our Lord, he has become a "Saadhu". He, in turn, need not renounce his own people and relatives. They leave him on their own! The nature of this "renunciation" is both "worldly" (Loukik) and "Vedic". This has been told to explain, that usually, the "worldly" persons are not capable of "renouncing" all their attachments.

In this way, after telling, about the attachment to our Lord's auspicious divine form, our Lord, now tells the three "virtues" pertaining to the attachment, to our Lord's holy name.

मदाश्रयाः कथामृष्टाः शृण्वन्ति कथयन्ति च।

तपन्ति विविधास्तापा नैतान्मदगतचेतसः॥२३॥

VERSE 23 Meaning: "These devotees listen to My "Leelas and stories" in a very important (valuable) way! They also speak to each other about My Leelas! They remain always, having consecrated their "inner mind" to Me only (i.e. My remembrance). These devotees are never given any type of trouble by anyone. They have taken complete refuge in Me at all times!"

मदाश्रया इति। भगवद्गतचित्तेन ये श्रुता भगवद्गुणाः।

ये वा संकीर्तिता नित्यं यावत्ते रसतां ययुः।

तावत्त्यक्तैस्तदीयैश्च बाधा भवति सर्वथा ॥१॥

विविधा अपि ते तापाः सोढव्यास्तापसत्त्वतः।

बलात्कृत्वा तपस्यन्ते ततः प्राप्ताः स्वतो वराः ॥२॥

भजनापेक्षया ते वै भगवत्प्रीतिहेतवः।

दुःखेषु भगवांश्चाऽपि नित्यं साक्षाक्रियेत वै।

देहादिविषयास्त्यक्त्वा चित्तं तद्गतमेव यत् ॥३॥

KARIKAS 1, 2 and 3 Meaning: A doubt arises here as to whether the devotee, who always listen to our

Lord's "Leelas", and who has developed the virtues of "tolerance" etc. ever will feel "troubles" or meet them? Can we say, that these devotees do not meet any trouble at all? Answering this, it is said, that their mind is fully merged with our Lord, and they always listen to the glorious virtues of our Lord or sing them. Till these devotees are able to get the "bliss" of these virtues (Gunas), they do experience the "trouble", from their own people and relatives, whom they had given up earlier. They put up and tolerate these types of "troubles" and due to this "toleration", they do not feel any trouble or sorrow! This tolerance of troubles, experienced, after doing service and worship of our Lord, will certainly become the cause for the satisfaction of our Lord! WHILE SUFFERING IS PRESENT, THE ACTUAL PRESENCE OF OUR LORD ALSO IS EXPERIENCED! This devotee, giving up the thoughts of his body etc. merges his mind in our Lord only.

श्रीसुबोधिनी : याः कथा भगवन्तमेवाऽऽश्रित्य वर्तन्ते, न तु प्रसङ्गाद्भगवद्विषयाः। मृष्टा उज्ज्वला निर्दोषपूर्णरूपाः। भाववर्णनेन वा भक्तैरुज्ज्वलीकृताः ॥२३॥

एवं तेषां लक्षणान्युक्त्वा तादृशेषु साधुत्वं विधत्ते—

SRI SUBODHINI: The word "Madaashrayaha" means that these devotees are fully dependent on our Lord i.e. they listen only to the "Leelas" of our Lord, in a very important way, and as the first and primary duty — i.e. not as an occasional duty or pastime! These "Leelas" are blemish free, brilliant and glorious (Mrishta). In other words, through the devotion of our Lord's devotees, these "Leelas" are gloriously described, with intense love for our Lord.

In this way, after explaining the nature of these “Saadhus”, the Lord says, that only in this type of “Saadhus”, there is the presence of “Saadhuhood”, (“Saadhu” nature) as per the following verse.

त एते साधवः साध्वि ! सर्वसङ्गविवर्जिताः।

सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते॥२४॥

VERSE 24 Meaning: “Oh Saadhwi! Only those, who give up and renounce all types of “attachments”, can become the real “Saadhus”. You should desire to keep their association! — as they are capable of removing the “blemish”, which accrues, due to deep “attachment”.”

श्रीसुबोधिनी : त इति। ननु केऽपि स्वभावतः साधवः, तेऽपि भगवन्निकटे वर्तन्त इति एत इत्युक्तम्। त एव प्रसिद्धा एते। विश्वासार्थं साध्वीति संबोधनम्। ननु तादृशाश्चेत् सन्ति बहवः? कथं जगदमुक्तं तिष्ठतीत्याशङ्क्याऽऽह—सर्वसङ्गविवर्जिता इति। लौकिकास्तु स्वतो न तान् जानन्ति, ते तु सर्वापेक्षारहिता इति न केनापि प्रकारेण कस्यचित्संशयोऽपेक्षितः। अतस्तेषां योगाऽभावादेव न मुच्यन्ते, किं तेषां निरूपणेनेत्याशङ्क्याऽऽह—सङ्गस्तेष्विति। तेषु सङ्गस्ते प्रार्थ्यः। सङ्गस्त्यक्तव्यो भवति, स त्वया न शक्य इति सङ्गजनितदोषनिवर्तकम्, सङ्गत्यागजनितगुणजनकं च किञ्चिदपेक्ष्यते, अन्यथासङ्गत्यागस्य कारणता न स्यात्। शास्त्रान्तरेऽपि सङ्गत्यागानुकल्पत्वेन सत्सङ्गो निरूपितः पूर्वोक्तोभयसाधकाः (?) तेऽपि तवाऽशक्यसङ्गा इति तेषां सङ्गप्रार्थनैव कर्तव्या। प्रार्थनाऽपि तावत् करिष्यतीति तद्धर्माणां तथात्वं वक्तुं सङ्गदोषदूरीकरणं तेषां सहजो धर्म इत्याह—सङ्गदोषहरा इति। सङ्गस्य हि कामजनकत्वम्, सङ्गेन हि कामादिदोषा जन्यन्ते, तांश्च दोषान् सन्तो दूरीकुर्वन्ति। तदाह—हीति। तथा सामर्थ्यं तेषामाह—त इति। ते हि भगवदीयाः प्रसिद्धाः ॥२४॥

एवं भक्तिसाधकत्वेन सन्तो निरूपिताः। कथं तेषां साधकत्वमित्याशङ्क्य तं प्रकारमाह—

SRI SUBODHINI: The word “Yete” denotes to those “Saadhus”, who are considered, by their nature, as “Saadhus”, and these glorious devotees are always very near to our Lord (Te). A doubt arises here. If these types of “Saadhus” are many in this world, how come, this world is seen without any “liberation?” (i.e. very few are seen, as “liberated”). Answering this, it is said that, “worldly” (Loukik) persons are not able to recognize them, as **THESE “SAADHUS” DO NOT ASK ANYTHING FROM ANYONE I.E. THEY HAVE NO DESIRES!** They have no “doubts” in their minds also. Hence, “worldly” persons avoid the association of these glorious Saadus. Due to this, they also do not attain “liberation”! Then, what is the use of describing such people? Answering this, it is said by our Lord, “Oh mother! You should keep their company (association). Though it is said, that all types of “attachments” have to be given up (renounced), it is not possible for you to do this! Hence, you should adopt a way, which would give you the virtues of good association (attachment). This unique way is SATSANGHA – associating and keeping company with the noble saintly Saadhus! This is explained also in all other systems and scriptures.”

In the Brahmavaivarta Puraana (in the story of Madaalasa,) it is said, “It is necessary to give up all types of attachments. If this is not possible, then a devotee should keep companionship and association only with noble saints. Association with the noble saints is the medicine to cure “attachment” caused by association. (SANGHA SARVAATMANA TYAJYA SANCHETYAKTHUM NA SAKYATE SA YEVA SATSU KARTAVYAHA SANGHA SANGHASYA BHESHA JAAMAM.)

“Satsangha”, in this way, achieves both these “tasks”! “Oh mother! It is very difficult to attain the “association” of these noble saints, and hence, you should “pray” for getting their companionship and association. This “prayer” also will remove the “blemish” of all types of attachments. The “Saadhus” have the natural virtue of removing the “blemish” of our attachment. (Sanghadosha Haraha). ATTACHMENT CAUSES DESIRE! BUT THE NOBLE SAINTS REMOVE THIS “BLEMISH” CAUSED BY DESIRES AND ATTACHMENTS! (“Hi” – yes, indeed). The syllable “Te” (they) indicates, that these “Saadhus”, have the power to remove the “blemish” (Dosham) caused by “attachment” – and that these “Saadhus”, who are “Bhagawadeeya” (belonging to our Lord) are “famous and well known”, for their role in removing the “blemish” of everyone, caused by “attachment”.

Up to now, the description of the noble “Saadhus” has been done, through the way and path of Bhakthi. How are they hailed, as the progenitors of “Bhakthi”? i.e. how do they infuse Bhakthi or devotion to our Lord, on others? This is explained through the following 3 verses (25, 26 and 27).

सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः।
तज्जोषणादाश्रयवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति॥२५॥
भक्त्या पुमाञ्जातविराग ऐन्द्रियादृष्टश्रुतात्मद्रचनाऽनुचिन्तया।
चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिसर्योगमार्गैः॥२६॥

VERSES 25 and 26 Meaning: “Only through the companionship of the noble saints, a devotee can listen to My “Leelas”, which confer the knowledge about My glorious achievements, acts of valor and which are

immense joy and intense attachment, successively, in the

pleasing to the heart and ears. By serving these saints, very quickly, a devotee attains, successively avid desire to attain liberation and love and Bhakthi to Me.” (25)

“By contemplating, repeatedly, on My creation of this Universe, a devotee attains Bhakthi to Me. Through this Bhakthi, when the devotee becomes averse to the “worldly” and the “other worldly” pleasures and enjoyments, then this devotee will put efforts to “destroy” his mind (i.e. control) through the simple path of Yoga” (i.e. following the path of Yoga). (26)

श्रीसुबोधिनी : सतां प्रसङ्गादिति। सतां संबन्धी यः प्रकृष्टः सङ्गः, तस्माद्धेतोर्मम वीर्यज्ञापिकाः कथा भवन्ति। तासां प्रीतिपूर्वकसेवया क्रमेण श्रद्धा, रतिः, भक्तिश्च भवति। भक्त्या च वैराग्यम्। ततोऽपि निरन्तरं स्मृतिः। ततो योगप्रवृत्तिः। एवं परित्यागज्ञानवैराग्ययोगभक्ति-भिर्विद्याङ्गभूताभिर्भगवत्स्वरूपप्राप्तिरिति ससाधनं फलम्। साधनसाधिकाऽपि भक्तिर्निरूप्यत इति न विरोधः। सतामिति बहुवचनं सत्त्वे प्रमाणम्। सतां सद्भिरेव सङ्गो भवति। द्वितीयः सन् तदैव युज्यते, यदि प्रथमः सन् भवति। तेषां प्रकृष्टः सङ्गः सजातीय एव भवति। एकमतनिविष्टानामेकस्वभावानां वा। प्रसङ्गपदेन चैतत्सूचयति—तेषामन्योन्यं प्रकृष्टः सङ्गः, अन्यस्य प्रासङ्गिक इति। संसारिणामपि तेषां प्रसङ्गात् कथान्तरेषु वक्तव्यत्वेनोपस्थितादपि भगवत्कथा भवन्तीति च ज्ञापितम्। यद्यपि भगवत्कथाः सर्वत्र भवन्ति, तथापि न ता भगवत्पराक्रमप्रतिपादिकाः, तेषां मुखाद्भगवतः सामर्थ्यं लौकिकं निर्गतं भवति। सतामेव तु प्रसङ्गाद्भगवत्पराक्रमप्रतिपादिका भवन्ति। तैरेव वीर्याणि ज्ञायन्ते। स्वाभाविककथानां निरन्तरं श्रवणात्तत्संस्काराभिनिविष्टं हृदयं, श्रोत्रं च जातं न भगवत्कथां गृह्णाति। न हि हिमालयस्थिताः प्राणिन आतपं ग्रहीतुं शक्नुवन्ति। ते च पुनर्देशान्तरं गताः, यथाऽऽतप्रेप्सवो भवन्ति, तद्देशस्वभावापन्नाः तद्देशस्थद्रव्यैः; तथा भगवत्कथा अपि हृत्कर्णयोः पूर्वस्वभावोपमर्दनेन रसोत्पादिका भवन्तीत्यर्थः। प्रथमतः श्रुता हृदये

रसमुत्पादयन्ति, पुनः पुनः श्रुताः कर्णयोः। यथा कामाभिनिविष्टस्य चक्षुः कामिन्यां रसाविष्टं सत् बलान्निवर्त्यमानमपि न निवर्तते, किन्तु दिदृक्षैव निरन्तरं भवति। तथा कथा एव बलादपि भावयति। शुश्रूषाऽपि निरन्तरमुत्पद्यत इत्यर्थः। अतस्तासां प्रीत्या श्रवणं भवति। आवृत्त्या प्रीतिरुत्पद्यते। तदा लोकात्रिवृत्तं मनोऽपहतपापं सन्मार्गे निविशते। तदा आशु सर्वलोकनिवृत्तिरूपे आत्मनि, मोक्षाख्ये भगवति वा, तन्मार्गे वा, प्रथममास्तिक्यबुद्धिर्भवति। ततो रतिः स्नेहो भवति, सर्वथैतत्प्राप्तव्यमिति। ततो वक्ष्यमाणा भक्तिर्भवतीत्यर्थः। विषयास्त्यक्ता अपि वासनया हृदि स्थिता रागापगम एव गच्छन्ति। स च भगवति स्नेहेन संजातया सेवया, फलरूपं प्राप्तया, इतररसविस्मरिकया निवर्तते। तदा जातविरागो भवति। ऐन्द्रियादिति विरागे हेतुः। न ते विषया आत्मपर्यवसिताः। ऐन्द्रियत्वे प्रमाणमपि वदन् विषयाणां भेदमाह—दृष्टश्रुतादिति। दृष्टा राज्यादयः, श्रुताः, स्वर्गादयः। तस्या भक्तेरनुवृत्त्यर्थं साधनमाह—मद्रचनानुचिन्तयेति। भगवत्कर्तृका या रचना कृतिः। रचनाशब्देनाऽलौकिकं निर्माणमुच्यते। तेनाऽलौकिकभगवच्चरित्रश्रवणेन भक्तिस्तिष्ठति। तदा चित्तस्य ग्रहणे यत्नो भवति। चित्तं हि चञ्चलस्वभावं न स्वतोऽवतिष्ठते, प्रयोजकं चोपेक्षायां न गृहीतं भवति। अतो यत्तः सावधानः सन्, चित्तस्य ग्रहणार्थं योगयुक्तो भवति, योगस्य चित्तवृत्तिनिरोधरूपत्वात्। योगेन चित्तनिरोधः कर्तव्य इति निश्चितार्थो भवतीत्यर्थः। तदा ऋजुभिरेव योगमार्गैः। हठक्लेशादिरहितैर्भगवद्भयानरूपैः, अचिन्तनदशायां प्राणायामादिरूपैर्वा। अतो भक्तौ सिद्धायामितरत्सुलभमिति भक्तिरेव पञ्चमी विद्या मोक्षेऽन्तरतमा ॥ २५ ॥ २६ ॥

एवं ससाधनं शास्त्रार्थमुक्त्वा साधनपरम्परां निरूपयन् फलकीर्तनेनोपसंहरति—

SRI SUBODHINI: By associating oneself with noble saints, a devotee is able to attain the auspicious benefit of listening to “My Leelas”, which are glorious and valorous by nature. By listening to these “Leelas”, with immense joy and intense attachment, successively, in the

first instance, this devotee attains AVID INTEREST (SRADDHA); after this, he attains "LOVE" (RATI) and later "BHAKTHI" (devotion).

Due to his "permanent" detachment, (Vairaagyam) this devotee remembers Me always. Then, he takes to the practice of "Yoga". In this way, through the processes of total renunciation (detachment), knowledge, Vairaagyam, Yoga and Bhakthi (which is part of this knowledge (Vishaya), this devotee attains to the divine self and form (nature) of our Lord. This is the result of putting "spiritual practices" (SASAADHAN).

A doubt arises here. How can "Bhakthi" be regarded, as the cause for "Vairaagyam" (detachment)? Answering this, it is said, that here Bhakthi is described as the "way: and also as the "conferrer of result" (Saadhan and Saadhika). IN OTHER WORDS, BHAKTHI TO OUR LORD IS AN UNCONQUERABLE WARRIOR! i.e. Bhakthi can confer the "results" without the aid and help of anyone or anything else!

A devotee attains the companionship of noble saints, only through "good harmonious" persons (Sataam). A devotee has to become a "noble saint", before he is able to meet others and make them also as "noble saints" (Sajjan). In this way, this very exalted "association" assumes the same "nature" (Sajaatiya) — e.g. having the same type of views or attitude of devotion to our Lord! Only such devotees get deeply associated! In this way, these devotees develop deep abiding relationship with noble saints, and with all others, they have only "circumstantial" relationship!

When this devotee listens to the "worldly" stories or on any other subject or gets associated with "worldly"

persons, even then, these devotees will speak about our Lord's "Leelas" only. This is the divine nature of these noble saints, that they will always think and speak about our Lord's "Leelas" only, whatever may be the situation!

Though, we see the rendering of our Lord's "Leelas" at many places, very seldom these "stories" are told, to bring out the glorious deeds of our Lord (Paraakrama). Many times, the speakers describe only the "worldly" capacities of our Lord! But, in the companionship of noble saints, our Lord's "Leelas" containing His divine achievements and glory are told and explained. IN THIS WAY, ONLY THROUGH THE COMPANY OF NOBLE SAINTS, A DEVOTEE CAN REALIZE OR LEARN ABOUT OUR LORD'S TRUE GLORY AND ACHIEVEMENTS!

Those devotees, who listen to our Lord's "Leelas", on a permanent basis, get the "Samskaar" (purifying and edifying effect) in their hearts and mind. Their "ears" also become filled up with these "Leelas" of our Lord. But, the "contrary" effect takes place to those, who always listen to the "worldly" stories and issues! These persons are prevented by their ears, mind and heart, from grasping the "Leelas" of our Lord, due to their attachment to "material worldliness"!

Those persons, who live in the Himalayas, are unable to tolerate "heat", when they go away to other places; But they begin to like the "heat" later!; and in this way, the people accept and adopt the nature of water, place, heat etc., where they begin to live, for considerable time.

In the same way, the "Leelas" of our Lord, shatter the earlier "worldly" stories in the "ears" of the devotees and later originates bliss and taste (Rasa) to listen only

to our Lord's "Leelas"! In the first instance, on listening to the stories (Leelas) of our Lord, the "Rasa" (bliss) gets originated in the mind of the devotee. On listening to these "Leelas" again and again, the "Rasa" (bliss) to the "ears" also gets originated. Like a "lustful" person has his eyes filled with the beauty of his "beloved" — and he can never be forced to give her up — and his "eyes" are totally addicted to see his "beloved" only! In the same way, these "Leelas" of our Lord, as they originate the "bliss" of our Lord, totally influence this devotee, to become fully "belonging" to our Lord only! IN THIS WAY, THIS DEVOTEE GETS A DESIRE TO LISTEN TO OUR LORD'S "LEELAS" ONLY! — AND NOTHING ELSE! HE LISTENS TO OUR LORD'S "LEELAS" WITH INTENSE "LOVE" FOR OUR LORD! BY THIS REPETITIVE "ACTION", HE GETS GREAT JOY AND LOVE FOR OUR LORD'S "LEELAS" ALSO!

When the devotee attains, such "love" to listen to our Lord's "Leelas", the mind gets "detached" from this world, and the devotee becomes "sinless". The mind now gets attached to the "righteous" path of "Dharma" only.

Then, successively, this devotee, very quickly, attains sincere love for our Lord, who is the redeemer and liberator from everything. He attains disciplined devotion to this path of love to our Lord. He attains love (Rati) and devotion, of the most highest nature, to our Lord. The Lord says now, "AT ALL TIMES, MY DEVOTEE ATTAINS ALL THESE DEVOTIONAL HEIGHTS, ONLY FOR MY SAKE (I.E. FOR NOT ATTAINING ANYTHING ELSE). IN OTHER WORDS, ALL THIS IS RIGHT AND APPROPRIATE ONLY, WHEN THESE ARE DONE, FOR THE SAKE OF OUR LORD! AFTER THIS, MY DEVOTEE ATTAINS THE HIGH-

EST “BHAKTHI” (WHICH, I HAVE TOLD YOU, SO FAR) TO ME”!

It is seen, that the “latent tendencies” (Vaasanaas) remain in one’s heart, even if a person is able to give up all attachments to each and every object. Hence, at first, the “attachment” to these material objects and pleasures “get out” of the heart of the devotee! Eventually, these “objects” themselves withdraw from the devotees’ heart! Due to the loving service and worship of our Lord, wherein, there is no other remembrance in the mind of this devotee, except that of our Lord only, the “attachment” to the “objects and pleasures” get removed. When this happens, then only, the devotee attains “complete detachment or lack of desires” (Viraaga). The “objects” are related to our “senses” (Indriyas) and they have no “reach” or “access” to the “Aatma”! These “objects” are also, either, what is seen or heard! — Like we “see” a place or territory or we have “heard” about the “heaven” etc.

Our Lord has said, that a devotee should engage himself in the contemplation of our Lord’s service and worship, together with His “Leelas”. Whatever has been done by our Lord is called as the “creation” of this Universe, which is termed here as “supernatural” (Aloukik). By listening to these “supernatural” Leelas, a devotee’s “Bhakthi” gets determined and fixed. At this time, the devotee puts efforts to control his “mind” — especially, when the “mind” is always “wavering” and does not come under one’s “control” by itself! Or stay in a fixed place or manner at any time!

This “inner mind” inspires everything. By our neglecting it, or being indifferent (lack of application), this mind can never come under the control of the

devotee. Hence, it is necessary to be alert, and the devotee should, through "Yoga", control his mind. The "stopping" and "control" over the thoughts of this "mind" is called as "Yoga".

In the purely physical "Hata yoga" (Yogic "Aasanaas"), a person undergoes a lot of difficulties. Hence, this is not the "Yogic" path, which is referred to here. What is told, is the meditation on the divine form of our Lord, with ease and without any difficulty. The devotee also can put effort, through the process of "breath control" (Pranaayama), to control the mind, without thinking of anything else. But, when "Bhakthi" is firmly established, then everything else becomes easily attainable. Hence, for the attainment of "liberation", "Bhakthi" is considered, as the 5th "Vidhya" or way!

In this way, after explaining the meaning of the scripture (system) along with the "ways and means" (Saadhan), our Lord, describing the traditional way, speaks about the "results" (Phalam) of such practices — in conclusion — as per the following verse.

असेवयाऽयं प्रकृतर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहाऽवरुन्धे॥२७॥

VERSE 27 Meaning: "By renouncing the qualities of Prakruti (nature) and through "Jnana" (knowledge) gained through "detachment" (Vairaagyam), through the process of Yoga, and due to his intense Bhakthi to Me, the devotee, becomes deserving to attain, in this very life itself, Me, who is his own indwelling "Aatma"!"

श्रीसुबोधिनी : असेवयेति। अयं पूर्वोक्तोऽधिकारी। मां प्रत्यगात्मानमिहैव देहे जन्मनि, ब्रह्माण्डभेदनादिकमकृत्वा, अवरुन्धे; सद्यो

मुक्तिं प्राप्नोतीत्यर्थः। तस्य प्रथमं प्रकृतेर्गुणानामसेवा, प्राकृतविषयाणां बन्धकानामसकृदनुभवाभावः। ततो विषयाभिनवेशाभावे अन्तर्मुखं चित्तमात्मानं गृह्णाति। तदा ज्ञानं भवति, आत्मकामश्च। तदा विषयगतो रागो निवर्तते, तेन च पुनर्ज्ञानमुल्लसितं भवति। त्रयमेतदेकम्। योगः स्वतन्त्रश्चाञ्चल्यनिवृत्तिहेतुः। मय्यर्पिता च भक्तिः विषयवशीकर्त्री। विषयेभ्य आत्मानं विमुच्य, भक्त्या च भगवन्तं वशीकृत्य, लक्ष्यमिव स्थापयित्वा, तत्र सर्वमेव प्रकारं ज्ञात्वा, जीवं च सङ्घाताल्लक्ष्यप्रापणयोग्यं च ज्ञात्वा, योगारूढं विधाय, लक्ष्ये योजनं युक्तमेव। अतो विषयभेदात् पञ्चानामुपयोगः। मामितिप्राप्यरूपोऽहमेव। तव तु सिद्ध इति शास्त्रार्थज्ञापनमात्रं क्रियत इति बोधितम्। बहिः प्रवेशशङ्कां वारयितुमाह—प्रत्यगात्मानमिति। प्रत्यगन्तर्मुखतया परिस्फुरन्। नाऽपि स्वात्मनो भिन्नम् ॥२७॥

पूर्वमत्र भक्तिर्भजनमात्रमुक्तम्, न विशेषत इति विशेषतो भक्तिं पृच्छति—

SRI SUBODHINI: This “deserving” devotee, attains Me, his “indwelling Aatma” in this life only, without having to break-out of this Universe, very quickly.

This devotee has destroyed all types of attachments to the objects, and due to this, he is blessed with the realization of the indwelling “Aatma”, through his mind which is turned inward! He attains, at this stage, “Jnana” (knowledge) about Myself! He becomes “Aatmakaama” — loving to Me and loves Me only! All his “desires” for objects and pleasures leave him totally!

“Yoga” is considered as independent, and enables a devotee to control the “wavering” nature of his mind! “My firm Bhakthi” enables the devotee to exercise control over the objects and keeps them under check! It releases the “Aatma” from the objects and it’s pleasures i.e. separates them!

“Bhakthi” enables the devotee to make our Lord to come under his control (Vasam) and enables the devotee

to firmly get established in the “goal”. It enables him to become “Yogaaruda” (firmly established in “Yoga”).

The Lord now says to mother Devahooti, “Oh mother! I am already attained by you! Hence, I have told you only the meaning of the scriptures!”

With a view to remove the doubt in her mind, as to whether, her mind will again go out of her own “Aatma” (our Lord), our Lord has said, with emphasis, that her mind will be in a state of “PRATHYAGAATMANAM” – i.e. will be always inspired by the mind, which is inward and united with her “Aatma”!

In the first instance, our Lord had told, that “service and worship” only as “Bhakthi”. But this has not been yet described in a special and detailed way! Hence, mother Devahooti is asking this question, for further description of “Bhakthi”.

देवहूतिरुवाच।

काचित्त्वय्युचिता भक्तिः कीदृशी मम गोचरा।

यया पदं ते निर्वाणमञ्जसैवाऽश्नवा अहम्॥२८॥

VERSE 28 Meaning: “Mother Devahooti asked, “Oh Lord! what is your real divine nature? Which is the right type (means) of Bhakthi appropriate to me? Through which “Bhakthi”, I am enabled, in a very easy and natural way, to attain the state of Nirvana?” (i.e. attaining our Lord).

श्रीसुबोधिनी : काचिदिति। श्रद्धा, आराध्यत्वेन ज्ञानम्, सेवा, माहात्म्यज्ञानपूर्वकः स्नेहश्च। तेषु त्वयि युक्तः को भक्तिशब्दार्थ इति प्रश्नः। यद्यपि क्रमाच्चत्वारोऽपि युक्ताः, तथापि यः साक्षात्त्वां विषयीकरोति सा वक्तव्येति सप्तम्या सूचितम्। भक्तियोगोऽपि बहुविध इति

जीवाधिकारमपुरस्कृत्य त्वद्योग्या केति प्रश्नः। उचितेत्यविहिता भक्तिर्व्यावर्तिता। कीदृशी सगुणा, अगुणा वा? तत्रापि मम योग्या कीदृशीत्याह—मम गोचरेति। गोचरशब्दो विशेष्यनिघ्नोऽपि भवति। त्वयैव सर्वे मार्गः प्रवर्तिताः। भवांश्च सर्वरूपः, अतः सर्व एव भक्तिमार्गा यद्यपि त्वयि युज्यन्ते, तथापि यया भक्त्या निर्वाणरूपं ते पदमञ्जसाऽनायासेनैव अहमश्नवै। अश्नवानीति वा पाठः। दैवगतया सर्वेऽपि मार्गाः कदाचित्सुगमा भवन्ति। तव्द्यावृत्त्यर्थमाह—एवेति। निर्वाणाख्यं पदं व्यापिवैकुण्ठम्, तत्र या भक्तिः सर्वाधिकारशून्यमपि पुरुषं नयति। गतश्च तल्लोके आनन्दाऽनुभवसमर्थो भवति, तत्रत्यैस्तादृशी वक्तव्येत्यर्थः ॥२८॥

योगं च पृच्छति—

SRI SUBODHINI: The knowledge about the Lord, who is worshipped by the devotee is called as “sincere interest” (Sraddha). The love for our Lord, developed along with the full knowledge of His glory and greatness (Mahaatmyam) is called as “worship or service”. (Seva).

The question is this, which of the above two types is called as the path or Yoga of “Bhakthi”? Though this path, successively, enables the devotee to have sincere interest, love (Rati) for our Lord, Bhakthi and Vairaagyam (detachment), “please tell me the real path, through which, I am enabled to attain You, actually”.

This path of “Bhakthi” is also of several kinds. Hence the question is, “Without keeping in your mind, about my deserving or non-deserving nature, please tell me, as to what is the right path, for me?” Mother Devahooti is asking now as to whether, she should adopt the path, with the “qualities” (Saguna) or the one, without the “qualities” (Nirguna). Which is the path, which is appropriate to me?” (Mamagochara).

“Oh Lord! it is You only, who have established the various types and varieties of spiritual paths, which lead to You! Hence though, all these types of “devotional” paths are appropriate to enable the devotee to attain You, please tell me, as to which path is suitable for me, to attain your lotus feet (Nirvana)? — in a very easy and natural way!

The word “Yevam” (like this) emphasizes the plea that, “let this path be simple and easy for me to travel”. The word “Nirvaana” is used here to indicate the all-pervasive abode of Sri Vaikuntam of our Lord. Here, the prayer of mother Devahooti is that, even if the devotee is of the lowest category, in every way, he should be enabled, very easily, through this path of Bhakthi to attain Sri Vaikuntam. He should be enabled to live in “bliss” (Aananda) there, along with all other devotees, who are there. “PLEASE TELL ME ABOUT THIS TYPE OF DEVOTION”.

Mother Devahooti is asking about “Yoga” — through the next verse.

यो योगो भगवद्वाणो निर्वाणात्मस्त्वयोदितः।

कीदृशः कति चाऽङ्गानि यतस्तत्त्वावबोधनम्॥२९॥

VERSE 29 Meaning: “Oh Lord!, who is of the divine form of Nirvaana! Please explain to me, the nature of that “Yoga method”, which you have taught, through which, I am enabled to realize the knowledge of the true spiritual principle, and which, like a shooting arrow pierces the target, is able to make me attain You! Please tell me also the number of “parts”, which this “Yoga” has?”

श्रीसुबोधिनी : यो योग इति। भगवत्प्रवक्ष्ये आत्मनो योजनार्थं यो बाणरूपो योगः सोऽपि वक्तव्यः। भगवान् सर्वत्र नयेदित्यत्र भक्तिर्हेतुः।

स्वतो गमने सामर्थ्यहेतुर्योगः। त्वयोदित इति 'योगेन मामवरुन्ध' इत्यत्र। तस्य स्वरूपमङ्गानि च वक्तव्यानि, शास्त्रे नानाविधानां निरूपणात्। स्वतन्त्रतया योगस्य कारणत्वाभावात्, भक्तेश्च पृष्टत्वात्, किं योगेनेत्याशङ्क्याऽऽह— यतस्तत्त्वावबोधनमिति। ज्ञानसाधनं योगः। अनेन चत्वारोऽर्थाः पृष्टः—भक्तिः; योगः, स्वरूपतस्तदङ्गानि; फलसाधकत्वेन तदङ्गं साङ्ख्यम्; ज्ञानं च। योगो योगाङ्गानि चैकम्, अन्यानि त्रीणि ॥२९॥

एतत्सर्वं वक्तव्यमिति निरूप्योपसंहरत्यावश्यकत्वाय—

SRI SUBODHINI: "With a view to "join" the "Aatma" with the "target" of our Lord, Oh Lord! whichever is the "Yoga" path, which can be the "arrow", please explain the same to me! "Bhakthi" to our Lord, enables our Lord to take us everywhere! The capacity to go by one's own effort is caused by Yoga. In the 27th verse, it has been said, that a devotee attains "immediate" liberation (Sadhyo Mukthi) through the process of "Yoga". Mother Devahooti had requested our Lord to explain the nature of this Yoga and it's "parts", especially in view of the number of "Yogas", which are seen in the scriptures. She now requests the Lord to explain the nature and parts of that "particular" Yoga, which, He had spoken of earlier.

A doubt arises here. By itself, in an independent way, the path of "Yoga" cannot enable a devotee to reach the stage of "Nirvaana" (Sri Vaikuntam) and the question asked by mother Devahooti pertains to "Bhakthi" also! Hence, why is there a discussion on "Yoga"? Answering this, it is said, that "YOGA IS THE "SAADHAN (PATH — CAUSE) FOR "JNANA"!

Here, mother Devahooti had asked on four aspects viz. (1) Bhakthi, (2) Yoga, its nature and "parts", (3) its part of the "Sankhya" system, as it enables the

devotee to attain the “result” (Phalam) and (4) “Jnana” — in this way, totally about 4 factors including the “parts” of Yoga.

After telling the Lord that, “All these, have to be explained, by You, Oh Lord!”, with a view to conclude this, mother Devahooti is speaking, as per the following verse.

तदेतन्मे विजानीहि यथाऽहं मन्दधीर्हरेः।

सुखं बुद्ध्येय दुर्बोधं योषा भवदनुग्रहात्॥३०॥

VERSE 30 Meaning: “Oh Lord Sri Hari! Please enable me to understand all this, in such a way, that, through your grace and compassion, I, a dull witted woman of a low caliber of intellect, is able to learn and understand, very easily, this very difficult subject (knowledge).”

श्रीसुबोधिनी : तदेतन्म इति। शास्त्रप्रसिद्धमनुभवारूढपर्यन्तं वक्तव्यम्। विजानीहि ज्ञापय। ज्ञापने प्रयत्नाधिक्यार्थं स्वस्य निकृष्टाधिकारमाह— मन्दधीरहम्। हरेः सुखं स्वरूपं सर्वैरेव दुर्बोधम्, भवदनुग्रहाद्बुद्ध्येय, हरेः संबन्धि वा पूर्वोक्तम्, सुखं यथा भवति तथा बुद्ध्येय नापि वचनमात्रेण बुद्ध्यते, किन्त्वनुग्रहादेवेति तथोक्तम् ॥३०॥

यद्यपि मात्रा गूढतया निर्दिष्टं चतुष्टयम्, तथापि ज्ञात्वा तन्निरूपयतीत्याह—

SRI SUBODHINI: “Oh Lord! tell me, in such a way, that it is well known, in the holy scriptures, and I am also enabled to experience this! “The word used by mother Devahooti is “VIJAANEEHI”” — enable me to understand or make me understand, and realize - “Oh Lord! You may have to put, a lot of effort, to make me understand, as I am of a dull intellect (mother Devahooti, explains her low and humble status). There is also another reason for my request. Oh Lord! Your

divine self and status cannot be known by everybody as it is beyond their reach and understanding! Mother Devahooti says, that **THIS REALIZATION OF OUR LORD'S TRUE NATURE CAN BE ATTAINED ONLY THROUGH OUR LORD'S GRACE!** (Bhagavad Anugrahaad Budhyeya). She has pleaded, that she would desire to realize this "Jnana", told by our Lord earlier, with ease (without difficulty) and prays to our Lord to teach her, in the way, she is able to understand! She says further, that by just telling about this, she will not get the "Jnana" thereof. **"ONLY THROUGH YOUR GRACE, THIS "JNANA" CAN BE ATTAINED BY ME"**. In this way, mother Devahooti has spoken through "appropriate" words.

Though, mother Devahooti had, in a secret way, spoken about the "4 principles" (as explained in the earlier verse), even then, our Lord, knowing her abiding interest, has now described them, as per the next verse.

मैत्रेय उवाच।

विदित्वाऽर्थं कपिलो मातुरित्थं जातस्नेहो यत्र तन्वाऽभिजातः।
तत्त्वाम्नायं यत्प्रवदन्ति साङ्ख्यं प्रावोचद्वै भक्तिवितानयोगम्॥३१॥

VERSE 31 Meaning: "Sage Maitreyaji said, "Oh Vidurji! On knowing the particular desire of His mother, from whom He was born, our Lord Kapiladeva now felt intense love in his heart. He, due to this love, gave the "instructions" on Sankhya system (Sastra), which explains in detail, the various "spiritual principles". He also explained the paths of Bhakthi and Yoga too,"

विदित्वेति योगो भक्तिः क्रियारूपा ज्ञानं साङ्ख्यं च वेदनम्।
तेषां यत्रोपयोगः स्यात्तदग्रे वक्ष्यते स्फुटम् ॥३१॥

KARIKA 1 Meaning: “We will make it clear, later, the aspects of Yoga, Bhakthi of the nature of worshipping and serving our Lord, Jnana and the Sankhya system, as per their respective use and need.”

The use and purpose of these “4” are being explained.

विवेचनं तु सङ्घातात् सांख्यकार्यं प्रचक्षते।

विविक्तस्य तु विज्ञानं ज्ञानकार्यं निरूपितम्।

भक्त्या प्रसन्ने तु हरौ तं योगेनैव योजयेत् ॥२॥

KARIKA 2½ Meaning: “It is the task of “Sankhya” system to explain through the coming together of all elements. The separate “Aatma” which is different from this “union of elements”, is to be known through “Jnana” only! (i.e. it is the task of “Jnana” to realize this division). When our Lord becomes pleased through “Bhakthi”, then our Lord enables the “joining” of this “Aatma” through “Yoga” (with Himself). In this way, the purpose of the four principles of Sankhya, Jnana, Bhakthi and Yoga is explained.

श्रीसुबोधिनी : चतुर्णां यत्प्रयोजनं सोऽर्थः। एतज्ज्ञाने सामर्थ्यम्—कपिल इति। मातुरिति कथनावश्यकत्वम्। जातस्नेह इति गुप्तकथने हेतुः। यत्र मातरि, तन्वा कपिलदेहेनाऽभिजातः। अधिकस्नेहे हेतुः यद्वक्ष्यति तत्परिगणयति। तत्त्वाम्नायं तत्त्वानामाम्नाय आवृत्तिर्यत्र। उद्देशलक्षणभेदेन, कारणत्वेन, कार्ये चानुप्रवेशेन, बहुधा आम्नातम्, तस्य लोके साङ्ख्यमिति प्रसिद्धिः। वदन्तीति प्रमाणम्। भक्तिवितानो योगश्च। प्रावोचदिति ज्ञानं प्रार्थः ॥३१॥

तत्र भक्तिं लक्षयति—देवानामिति द्वयेन—

SRI SUBODHINI: “Oh Lord! You are Lord Kapiladeva! You are capable of knowing all these principles!” The word “mother’s” (Matuhu) has been

used to emphasize, that it was necessary for Lord Kapiladeva, to give replies to the questions asked by His mother, including the remaining ones!

The word “Jaadasuchaha” means, that when the Lord got great “love”, then He is prone to tell even the most “secret” of all truths, to His devotees! Here, Lord Kapiladeva was born out of mother Devahooti. This is the main reason for this great love.

Our Lord now, counts the number of truths and principles (by way, as cause, as a “task” (Kaaryam) and in so many other ways) which are well known collectively as “Sankhya” Sastra (system) in this world. The word “Vadanti” (being spoken of) is used, to give proof and evidence for these. The ways and means of the systems of Bhakthi and Yoga were also explained along with “Jnana”. In this way, all the “4” systems were explained.

श्रीभगवानुवाच।

देवानां गुणलिङ्गानामनुश्रविकर्मणाम्।

सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या॥३२॥

अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी।

जरयत्याशु या कोशं निर्गीर्णमनलो यथा॥३३॥

VERSES 32 and 33 Meaning: “Our Lord said, “Oh mother! He, whose inner mind has got merged and established in Me (the Lord) only, whose senses, are occupied with the performance of the “Yagnas” (actions) as prescribed in the Vedas, and are used also for gathering knowledge about the objects, are naturally and freely engaged in the various “tasks” pleasing to our Lord Sri Hari, who is the symbol of pure “Satwa” (quality of

harmony) — this devotee and his devotion is motiveless and causeless! (i.e. Bhakthi which does not expect anything in return, from our Lord i.e. it is not due to a “cause” or a “motive”).

“This Bhakthi is greater than liberation! How? Like the fire in the belly, digests all the food eaten, in the same way, this “Bhakthi” burns into ashes, the “body”, which is given to the “Jeeva”, as per it’s “actions” (Karmas).”

श्रीसुबोधिनी : तस्य च परिकरः सर्वोऽप्यग्रे वक्ष्यत एकादशभिः। एकमनसः पुरुषस्य सर्वेन्द्रियाणां सत्त्वमूर्तौ भगवति या स्वाभाविकी वृत्तिः, सा भक्तिरिति। इन्द्रियाणि हि द्विविधानि स्वभावतः ‘या ह प्राजापत्याः’ इत्यत्र निरूपितानि। एकानि देवरूपाणि, एकान्यसुररूपाणि। यान्यलौकिकं वेदोक्तमेव कर्म ज्ञानं वा जनयन्ति, तानि देवरूपाणि, यानि लौकिकं कर्मादि जनयन्ति, तान्यासुराणि। तेषामन्योन्यं स्पृद्धा। तत्र बलिष्ठान्यासुराणि तैर्देवरूपाणि न स्वकार्ये प्रवर्तितुं शक्नुवन्ति। तानि चेदासन्योपासनादिना आसङ्ग(?)दिदोषान्निवृत्तानि स्वस्य देवभावं प्राप्नुवन्ति, तदा कार्यतोऽपि देवरूपाणि भवन्ति। तत्र ऋषीणां बहुजन्माभ्यासादिन्द्रादिदेवानां च देवरूपाण्येवेन्द्रियाणि भवन्ति; ये वा दैव्यां संपदि जाताः, तेषामपि देवरूपाणि भवन्ति, आसुराण्यपि भवन्ति। एकस्मिन्नेव गोलके उभयमपि तिष्ठति। यानि निषिद्धाद्विचिकित्सन्ते, यथाऽमेध्यं दृष्ट्वा तथा कामिन्यामपि दृष्टायाम्। यानि पुनर्निषिद्धे लौकिके च रज्यन्ते, तानि बलाद्विहिते प्रवर्तमानान्यपि न परितुष्टानि भवन्तीत्यासुराणि। तत्र भक्तिर्देवैरेव भवति, नासुरैरिति देवपदेन करणानि निर्मितानि। तेषां परिज्ञानार्थं लक्षणमाह—**गुणलिङ्गानामिति।** गुणा रूपादयः, तैर्लिङ्ग्यन्ते, गुणा लिङ्गानि येषामिति। देवरूपाणामिन्द्रियाणामेतल्लक्षणम्, तानि लयविक्षेपशून्यानि। ततो विक्षेपाभावात्। न कार्येषु प्रवृत्त्या स्पष्टमुपलभ्यन्ते, नापि लयाभावात् मूढानि पदार्थमपि न गृह्णन्तीत्यपि। किन्तु रूपमात्रं चक्षुर्गृह्णाति पश्यतीतिकृत्वा चक्षुरस्तीति ज्ञायते। एवमन्यानि तादृशानि

कथं भवन्तीत्याकाङ्क्षायामाह—आनुश्रविककर्मणामिति। गुरोरुच्चारणानन्तरं श्रूयत इत्यनुश्रवो वेदः, तेन प्रोक्तानि कर्माणि आनुश्रविकाणि; तान्येव कर्माणि येषाम्। लोके दर्शनादिमात्रम्, कार्याणि तु वैदिकान्येव तेषाम्। दैवात् येषामेतादृशानीन्द्रियाणि भवन्ति, तेषां भक्तिर्भवती युक्तम्। किञ्च, तान्यपि कर्मयोगज्ञानादिबहुरूपे वैदिके कर्मणि प्रवर्तमानानि पूर्ववासनयाऽभ्यासात् भवन्ति। तेषामपि यदि फलावस्था भवति, तदा सत्त्व एव शुद्धसत्त्वरूपे भगवत्स्वरूपे प्रवर्तमानानि स्वभावतो भवन्ति। सत्त्व इति साङ्ख्यमतानुसारेणोक्तम्। वस्तुतस्तु गुणातीते भगवति स्वाभाविकी वृत्तिरिति भगवच्छास्त्रम्। ‘मन्निष्ठं निर्गुणं स्मृतम्’ ‘हरिर्हि निर्गुणः साक्षात्’ इत्यादिवाक्यैः सर्वा भगवतः सामग्री निर्गुणा। एवकारो राजसतामसव्युदासार्थः। एकमनस इति। एकमेव मनो यस्य। मनोऽपि द्विविधम्, दैवासुरविभेदेन। तत्रासुरं सङ्कल्पविकल्पात्मकं नानाभावापन्नं गुणैश्च क्षोभमेति। दैवं तु एकस्वभावापन्नं मननात्मकमेव। इन्द्रियाणि तूभयविधान्येव भवन्तु नाम। कार्यमेवासुराणां बाध्यते। मनसा तु द्वितीयेन न भाव्यमेव, तथा सतीन्द्रियाणां पूर्वोक्ता वृत्तिर्न स्यात्। अत एकमेकस्वभावापन्नं मनो यस्य, तस्यैव भक्तिः। अन्येषां तु यथाकथञ्चिक्रियमाणा भगवति खण्डशो वृत्तिरक्षयत्वात् बहुभिर्जन्मभिः पुष्टिं गता, अन्तिमजन्मनि भक्तिरूपां वृत्तिं जनयिष्यतीति, न काऽप्यनुपपत्तिः। वृत्तिस्तन्निष्ठता, नतु ग्रहणमात्रम्। साऽपि वृत्तिरौत्पत्तिकी; यथा प्रहादस्य, अन्येषां वा भक्तानाम्। एतावदूरे नाऽस्मिन् जन्मनि साधनसाध्यता, किन्तु पूर्वजन्मवशादेवैवंभूतो भवति। अग्रे विशेषं वक्तुं शब्दमाह। जन्मान्तरेण व्यवधानात्पूर्वजन्मवृत्तिर्यच्छब्देन परामृश्यते। फलरूपे जन्मनि सा अनिमित्ता भवति, स्वतन्त्रा, भगवन्निमित्ता वा। भगवतः सकाशात् फलानि निमित्तानि। याऽनिमित्ता सा भक्तिर्भवतीत्युत्तरेण संबन्धः। किञ्च, सा चेद्भागवती भवति, साक्षाद्भगवन्तं विषयीकरोति, भगवद्भावं वा षड्गुणरूपतामापद्यते। पूर्वं सत्त्वरूपे देवे विष्णौ वृत्तिः, सैव जन्मान्तरे भागवती भवतीति वा। पञ्चाग्निविद्यायां ज्ञानौपयिकदेहसिद्धिर्निरूपिता, तस्मिन् देहे ज्ञाने जाते मुक्तिर्भवतीति तस्य च ब्रह्मविदो जीवतो, प्रियमाणस्य, गच्छतः, सङ्गतस्य च व्यापारा निरूपिताः। सद्योमुक्तावपि

सायुज्यं निरूपितम्। तद्वस्तुतो भक्तानामेव भवतीति सिद्धान्तः, प्रकारान्तरेण प्राप्याऽभिव्यक्त्यभावात्। तथापि मुक्तेः सायुज्यादपि इयं भक्तिर्गरीयसीति। सिद्धिः पूर्वोक्ता। गरीयस्त्वं निरूपयति—जरयतीति। या कोशं लिङ्गशरीरं जीर्णं करोति। बीजात्मकमित्यन्ये। यद्यपि सिद्धावपि कोशजीर्णता वर्तते, तथापि आशु जरयति, अनायासार्थं दृष्टान्तः—निगीर्णमनलो यथेति। न हि भुक्तकवलस्य परिपाकार्थमौदर्यादग्नेरन्यत्साधनं विधीयते, औषाधिकमप्याग्निमेव बोधयति। एतया मे पदं प्राप्यत इति भावः ॥ ३२ ॥ ३३ ॥

तादृशभक्तानां ज्ञानिनामिवाऽग्रिमकृत्यमाह प्रकारद्वयेन। तत्र प्रथममाह—त्रिभिर्नैकात्मतामित्यादिभिः।

तत्र प्रथमं भक्तानां साधनावस्थामाह—

SRI SUBODHINI: The “Sankhya” system of thought will be described, by our Lord, in the next 11 verses. The natural “flow” of loving thoughts, of a devotee, with a concentrated and one pointed mind towards our Lord, who is the symbol and of the “form” of pure “Satwa” (harmony) is called as “Bhakthi” or devotion. Through this natural attitude only, the “senses” of a devotee assume two “forms” viz. (1) of the “celestial” nature (Devaroopa) and (2) of the “demoniac” nature (Aasuraroopa). (As per the holy “Manthra” — “YA HA PRAJAAPATHYAHA”).

The “senses”, (Indriyas) which cause the origination of the “actions” and “Jnana” of the “supernatural” (Aloukik) nature, as per the Vedas, are called as the “senses” of the “celestial” nature. The “senses”, which cause the origination of the “worldly” (Loukik) nature, are called as “demoniac” in nature. Both these types of “senses” are always in “conflict” with each other (enmity). When the “demoniac” senses become more

“powerful”, then, the “celestial” senses do not engage themselves in performing their respective “tasks”. When these very senses, through thier “worship” of the “most important and vital Praana” (vital air – Aasaanya) become freed from the “blemish” of several types of “worldly” attachments, they are able to attain their “celestial” nature, and begin to perform all their “actions”, in a “celestial” way (holy, peaceful kind, beneficial and loving actions).

After taking so many “births”, the “senses” of the sages and the celestial deities like Indra, take the above “celestial” nature. Alternately, those, who are born with the “celestial” nature, automatically have “celestial” attitude and nature, in their “senses” or sometimes they exhibit the “demoniac” nature also!

In this way, both these forces or natures remain in the same place (senses) only. The senses, which are unable to “tolerate” objects and pleasures, which are “impure” (i.e. do not want to enjoy or get attached to them), suffer also, when they are confronted with “lustful” and “worldly” pleasures! On the contrary, the “senses” which are attached and prone to enjoy the “worldly objects and pleasures”, do not get “blessed or prosperous”, even if they are “forcibly” made to do the “duties”, which are ordained by the scriptures! (i.e. the Vedic rites and observances). In this way, these “senses” assume a “demoniac” nature.

The Lord now explains, the “qualities” (Gunas) of the two types of “senses”. The “celestial” senses are bereft of “Laya” (repose) and “Vikshepa” (wavering) factors. Due to the absence of this “wavering” nature of their senses, they do not indulge in their respective

“actions” (viz. enjoying the pleasures and objects). In the absence of “repose”, these “senses” which are “foolish” are unable to engage themselves in seeking the “objects” too! Their “eyes” merely recognize these “objects” (i.e. their “form”) only.

But “Bhakthi” is attained by only those persons, whose “senses”, while “seeing” all objects and pleasures, engage themselves, in various “actions”, which are heard from their “Gurus”, and as prescribed in the Vedas. These persons are called here, as very “fortunate” (Bhagya) as only this “fortune”, has caused them to have such “senses” (i.e. good deeds). When these “senses”, thus get engaged, in performing the various types of “Vedic” rites and tasks, such as Karma Yoga, Jnana Yoga and others, through their latent tendencies (Poorva Vaasana), then, they attain the “result” (Phalam) of having all their “senses” functioning in our Lord, who is the “Satwa Moorthy” (symbol of the quality of “Satwa”). This “process of thought” has been explained, as per the Sankhya system of philosophy.

But, in reality, the “natural” tendency of the “senses” is to function in our Lord only, who is beyond all the three qualities (Gunaatita). This has been described, in detail, in the scriptures, dealing with our Lord (Sri Bhagavatam and the like) e.g. (1) “MANNISHTA NIRGUNA SMITAM”. (2) “HARIRHI NIRGUNA SAAKSHAT” — all these “sayings” attribute the nature of our Lord, being “beyond the three Gunas” (Nirguna). The word “Satwa” is used here, only with a view to “avoid” and “ignore” the other two qualities of “Rajas” and “Tamas” (i.e. to explain that these two “qualities” are not in our Lord).

The word "YEKA MANASAH" means, "that devotee, whose mind is "one-pointed" (fully concentrated). The "mind" is also of two kinds viz. (1) Celestial. (2) Demoniac. The "demoniac" mind has innumerable tendencies of the nature of "planning and disturbance" (Sankalpa and Vikalpa). This mind gets declined and weak, through the presence of the "qualities" (Gunas).

On the contrary, the mind of the "celestial" nature, is of a "united (one) mind" and is "contemplative" by nature. The senses may be either "celestial" or "demoniac" in nature, but their indulgence in "demoniac" actions is not appropriate. But, if the mind does "actions", which are only "celestial" in nature, then the earlier evil propensities of the senses get obliterated. HENCE, ONLY IN THAT MIND, WITH ONE-POINTED VIRTUOUS NATURE, "BHAKTHI" TO OUR LORD, ARISES. In all others, due to repeated small efforts, done in various "lives", towards attaining "Bhakthi" to our Lord (i.e. without break!) the devotee, in his last birth, attains "Bhakthi" to our Lord. GETTING DETERMINED AND FIXED IN OUR LORD, IS THE APPROPRIATE THOUGHT (VRITHI). Superficial "thought" is not of this determined and fixed nature. This "determined and fixed" mind in our Lord, should also be "natural" (Sahaja) — like in devotee Sri Prahlada and other "Bhakthas" of our Lord.

In this "birth", the "result" of the last birth is experienced, by way of success in one's "spiritual practices" (Saadhana). The results of the previous birth (which are not desired for) are caused either independently or through the grace of our Lord. The "result", attained through the grace of our Lord, becomes the "cause" for the same. HENCE, THE RESULT, WHICH

IS CAUSED, WITHOUT ANY DESIRE FOR THE SAME, IS THE APPROPRIATE ATTITUDE FOR TRUE BHAKTHI TO OUR LORD. This Bhakthi is always "Bhaagawati" – done for the sake of our Lord only (i.e. our Lord only is the object for this love). Alternately, this "Bhakthi" will have the 6 virtues of our Lord, or the entire devotion-thought-process of this devotee has got directed towards Lord Vishnu, who is the first of all the "Satwa" deities. All these "thoughts" become related to our Lord, over the very many number of births, which the "Jeeva" takes.

In the Upanishadic explanation of the "knowledge of the five fires" (Panchagni Vidhya), the "body", which is useful for attaining "Jnana", has been explained. In this "body", when the dawn of "Jnana" arises, the "Jeeva" attains "Mukthi" (liberation). There is also the description of this "liberated" knower of Brahman" moving about, his style of living, meeting with others etc. (i.e. in the Upanishad)

In the description of "immediate liberation" (Sadhyo Mukthi) also, the concept of "Sayujyam" (union with our Lord) is explained. In reality, however, this liberation occurs only for the "Bhakthas" of our Lord. But pure "Bhakthi" to our Lord (done without seeking any result or gain), is much greater than "union with our Lord". That is why, our Lord has used the words "it is greater than all types of Siddhies" (Siddhair Gareeyasi).

This "Bhakthi" dries up the "Lingha Sareera", (the astral body) without much difficulty or efforts and also very quickly. An example is given here, to explain this better. Like the food, which is eaten, is digested through the "fire" in the stomach only (and not through any other way). Even if some medicines are imbibed for aiding

this “digestion”, these medicines only invigorate this “fire” in the stomach, and not directly “digest” the food!

Hence our Lord says, “THROUGH THIS “BHAKTHI” ONLY, A DEVOTEE ATTAINS MY ABODE.

The devotees, as described above, like the Jnanis, renounce both the “enjoyments” of this and the “other” world. Between these two, the enjoyments of this world have been described, in three verses (from “Naikaatmataam Me” (verse 34).) These three verses, bring out the truth and purport of “the ending or lack of desires”. Our Sri Mahaprabhuji is describing this, through the following “Kaarika”.

जीवतां साधनावस्था फलरूपा तथा परा।

सायुज्यं च तृतीयं स्यादतो नोक्त्रान्तिप्रापणे ॥१॥

KARIKA 1 Meaning: “Firstly the state of doing spiritual practices (Saadhana). Secondly the emergence of “results” (Phalam) and thirdly, the union with our Lord. In this way, the “Bhakthas” of our Lord have the “3 stages”. Hence, the “celestial” nature of their “senses” is not described (because, they do not attain this). “

Firstly, the state of doing “spiritual practices” (Saadhana) of the Bhakthas is explained.

नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः।

येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि॥३४॥

VERSE 34 Meaning: “Many Bhakthas get lovingly attached to the service and worship of My feet! They live and conduct themselves, for the sake of My service and worship only! These dear devotees of Mine, meet

with each other and lovingly remember and discuss about My glory and Leelas! They sing, together, about My virtues, at all times!"

श्रीसुबोधिनी : नैकात्मतामिति। इयं हि फलरूपा भक्तिर्ज्ञातव्या। ते भक्ता यावज्जीवन्ति च तावत्फलरूपां भक्तिं कुर्वन्तीत्यर्थः। फलरूपता तदैव भवति, यदा भजनाद्रसोऽभिव्यक्तो भवति बहुधा। तस्या अभिव्यक्तेर्निर्दर्शनम्, भगवत् एकात्मतां सायुज्यरूपं फलं न स्पृहयन्ति। प्रार्थना दूरे। ते भक्तेषु विरलाः प्रसङ्गात् निरूप्यन्ते। **केचिदिति** दुर्लभाः। तेषां कायवाङ्मनोवृत्तिः स्वभावत एव भगवति भवतीत्याह—**मत्पादेत्यादिना**। मम पादसेवायामेव अभिरतिर्मनोवृत्तिर्येषाम्। सर्वतो गत्वा भगवत्कार्यं कर्तव्यमिति पश्यां सेवेत्यर्थः। अन्यत्तु सुखं गमनानन्तरसाध्यम्। इयं मनोवृत्तिर्निरूपिता। कायिकीमाह—**मदीहा इति**। मत्संबन्धिन्येव ईहा चेष्टा येषाम्। तेषां वाचनिकीमाह—**अन्योन्यत इति**। सर्वे **भागवता** एकरूपा भगवदीयाः **प्रसज्यासक्तिं** कृत्वा, मम भगवतः, पौरुषाणि सभाजयन्ते। ॥३४॥

तेषां फलावस्थामाह—

SRI SUBODHINI: It is necessary to know and realize this "Bhakthi", which is the highest result! The purport of this is, that till the devotee lives in this world, he practices and follows this type of highest Bhakthi, treating it, as the "result" itself. (In other words, he does not seek any other "result", through this "Bhakthi" to our Lord, as he considers his "devotion" to our Lord as the highest and final "result" (Phalam) only — Nothing else is asked or desired by this devotee.)

THE PRESENCE OF THIS HIGHEST "DEVOTION" TO OUR LORD IS SEEN (I.E. BECOMES IDENTIFIABLE) ONLY WHEN THE DEVOTEE DOES NOT DESIRE OR WANT THE LIBERATION OF "UNION" (SAYUJJYAM) WITH OUR LORD! THESE

DEVOTEES ARE SO RARE AND DIFFERENT (SPECIAL) – OUR LORD HIMSELF SAYS SO!

“Such devotees are very rare” (KINCHIT). The bodily, mental and actions of their “words” are all centered on our Lord only i.e. devoted to please our Lord only! This becomes their “basic nature”! (Swabhaavam) The Lord says, “THESE DEVOTEES ARE DESIROUS OF DOING SERVICE AND WORSHIP TO MY HOLY FEET ONLY! (Mat Paada Sevaabhiratha). They withdraw themselves, from all the other actions, and do only service and worship of our Lord! They do our Lord’s “tasks” only! Our Sri Mahaprabhuji interprets these words in the following way. “Service through our feet” would mean to go to our Lord through “our feet”, and render service and worship! The bliss, which our Lord will confer will take place only, after “going” to Him! This sort of action describes the “mental thought” of the devotee. Our Lord has explained further, the “physical” (bodily) actions of the devotee, through the words “Madeehaa” – “My devotee always does only those actions, which are fully related to Me!”; speaking about the actions of their “words” (i.e. how they use their “speaking” faculty). Our Lord says, that these devotees, who belong to Me only, get deeply and lovingly attached to Me and always speak and sing about the glory of My “Leelas” only. (Anyonyata)

अन्योन्यमुक्तान्यतिपौरुषाणि संमानयन्ति प्रकटं सुहृष्टः।

स्वकार्यनिर्धारविचारहेतौ प्रमाणमेतद्गणयन्ति नाज्यत्॥१॥

KAARIKA 1 (34) Meaning: “In this Kaarika, our Shri Mahaprabhuji has made it clear that, “MY DEVOTEES WILL ALWAYS MEET TOGETHER AND EXPLAIN TO EACH OTHER MY “DIVINE LEELAS” (SUPERHUMAN)! THEY BECOME HAPPY AND

BLISSFUL IN THIS WAY ONLY! EVEN IN THE PERFORMANCE OF THEIR OWN WORLDLY "ACTIONS" (OR THE "DETERMINATION" THEREOF), THEY REGARD MY "LEELAS" ONLY AS THE EVIDENCE AND PROOF! NO ONE OR NOTHING ELSE!"

Our Lord, now, speaks about the "results", achieved by these most exalted devotees i.e. the nature of their "results" (experience).

पश्यन्ति ते मे रुचिरावतंसप्रसन्नवक्त्रारुणलोचनानि।

रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति॥३५॥

VERSE 35 Meaning: "Oh mother! These Mahaatmaas, get the "Darsan" of My divine "forms", adorned with exquisite earrings and red hued lotus like eyes — My own divine form, with a very cheerful and pleased face, always ready to confer the highest "blessings" (boons) to them. they are able to even converse, with their "bodies", with great love, with Me!"

श्रीसुबोधिनी : पश्यन्तीति। ते मे रूपाणि पश्यन्ति, निरन्तरं भगवत्साक्षात्कारो भवति। यथा मित्रैः सह क्रीडन्ति प्रथमतः पश्यन्ति। भगवतो रूपाणि वर्णयति—रुचिराणि अवतंसानि कर्णाभरणानि येषाम्। अनेन वृन्दावनादौ भगवत्साक्षात्कारो भवतीत्युक्तम्। प्रसन्नानि वक्त्राणि, अरुणानि लोचनानि येषामिति राममिव नृसिंहमिव पश्यतीत्यर्थः। तेषामिष्टोत्पादनार्थं राजसभावमिष्टानां स्थित्यर्थं च सात्त्विकभावं प्रकटयन्तीति वा। **रूपाणीति** परमोपासकानामेकं रूपं कदाचित् साक्षात्कृतं भवति, तेषां तु बहूनि। तानि च दिव्यानि, लौकिकबुद्ध्या न गृहीतानि। अलौकिकभावं वा प्रकटयन्ति, तान् प्रत्येव प्रकटयन्तीति। तथा सति नातिप्रसक्तिः। तेषामन्यदीयव्यावृत्त्यर्थं निदर्शनान्तरमाह—वरप्रदानीति। न ह्यन्येन वरं दातुं शक्यते। प्रसन्नाद्रूपादेतेषां वैलक्षण्यमाह—**साकं वाचमिति**। जीवन्त एवैते एतस्मिन्नेव लोके भगवता सह स्पृहणीयां वाचं वदन्ति,

यथा मित्रैः सह इष्टालापाः क्रियन्ते ॥३५॥

ततस्तेषां सायुज्यमाह—

SRI SUBODHINI: “These “Saadhus” (Mahaatmaas) get “Darsan” of My “forms”. They get this actual Darsan, and experience the divine presence of our Lord, on a permanent basis!” - like we play with our friends, these devotees, always get the “Darsan” of our Lord.

Our Lord’s beautiful “form” is being explained here. He has worn very beautiful “earrings” — this reference indicates, that our Lord’s direct “Darsan” takes place in Brindavan and other holy places. Our Lord has a cheerful, pleasing face and red hued eyes — these references pertain to our Lord giving “Darsan” as Sri Ram and Sri Narasimha! i.e. in these divine “forms”, of our Lord, our Lord only gives the “Darsan”! These references also would mean, that our Lord expresses the “Rajasik” attitude for the fulfillment of the desires of His devotees and the attitude of “Satwa” for the continuous fulfillment of all their desires (i.e. continue to enjoy the desires, they have). “My devotee can have the actual “Darsan” of one of My divine “forms” only (that too “perhaps”). But, I have many “forms” and these “forms” are not “common” (ordinary)! They are all “divine” in nature. In other words, these “forms” cannot be “sung” (described) through “worldly” intellect, as they always manifest supernatural “Bhaava” (attitude).”

A doubt may arise here. When our Lord has taken the incarnation, it is possible (easy) for everyone to have His “Darsan”, and in this way, He will be widely known and seen! How can then, these “forms” be called as “divine”? Answering this, it is said, that OUR LORD’S DIVINE FORMS ONLY GET MANIFESTED

TO HIS DEVOTEES, ON THIS EARTH. HENCE, OUR LORD'S "DARSAN" TAKES PLACE ONLY FOR THE DEVOTEES! In view of this, the "blemish" of being widely known or seen will not be present, as our Lord has specifically manifested Himself for the sake of His devotees only!

Moreover, all these "forms" are "divine" — as without this quality of being "divine", our Lord will not be able to confer boons! Our Lord's very "special different" nature is being told, through the words "very cheerful and pleased" (Prasanna)! These devotees, with their "present" bodies only are blessed by our Lord, to converse with our Lord. These devotees always are very eager to "converse" like this, with our Lord. — like we do loving conversations with our good friends!

After this, our Lord speaks about the "union" of these devotees with Him.

तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसूक्तैः।

हृतात्मनो हृतप्राणांश्च भक्तिरनिच्छतो मे गतिमर्णवीं प्रयुङ्क्ते॥३६॥

VERSE 36 Meaning: "The mind and senses of these devotees are not only enraptured, but get captivated (caught) in My "forms",, which have the most beautiful parts (limbs) and features, soft sweet smile, mind alluring face and demeanor, coupled with sweet words! Even if these devotees do not desire to attain this highest status, the power of "Bhakthi" to Me, makes them attain the highest spiritual goal." (Parama Padam = union with our Lord)

श्रीसुबोधिनी : तैरिति। तैः पूर्वोक्तरूपैरनुभवसमय एवानन्दजनकैः। दर्शनीया अवयवा येषाम्। उदारो विलासः, हासपूर्वकमीक्षितम्, वामं मनोहरं सूक्तं वाक्यं च येषाम्। तैर्हृतान्तःकरणानां वशीकृतेन्द्रियाणां च

सा पूर्वोक्ता भक्तिः, तामनिच्छतोऽप्यर्णवीं गतिं सायुज्यं प्रापयति। भक्तस्य चतुर्विधपुरुषार्थसिद्धर्थं चतूरूपत्वं च साध्यते। तत्र दर्शनीया अवयवाः कामपूरकाः, उदारो विलासोऽर्थजनकः, हासपूर्वकमीक्षितं धर्मजनकम्, वामसूक्तानि मोक्षजनकानि। कामो हि विषयसौन्दर्येण अन्तःशक्त्या च सिद्ध्यति, अतो दर्शनीयेति विशेषणं बहिरलौकिकसौन्दर्यार्थम्। विलासो ह्यर्थस्य नानाप्रकारत्वाया। उदारत्वं तस्य सर्वोपकारकत्वाया। भगवतो हि लीला सर्वेषां सर्वपुरुषार्थदायिनीति भगवत्त्वम्। हासो देहादावध्यासजनकः, अन्यथा निरन्तरं धर्मो न सिद्ध्येत्। हासपूर्वकं च ज्ञानं धर्मजनकमेव। सूक्तं हितकारि, अविद्यानाशकम्। वामं परमानन्ददायकमिति। सूक्ष्मा हि गतिरेकरूपानन्दस्वरूपा, रूपाणि चाऽनन्तानन्दरूपाणि, अतएवाऽनिच्छा अत एवाऽन्तःकरणेन्द्रियाणां च तैराकर्षणम्, सर्वेन्द्रियसुखरूपत्वात्। स भगवान् स्वगृहं गच्छन् तानपि नयति। ते तु इन्द्रियाणि मनश्च नयन्ति। भक्तिस्तु फलावश्यम्भाविनी कालादीनामगम्यमतिसूक्ष्मेव भगवदात्मकं फलं प्रयच्छति ॥३६॥

एवं सायुज्यरूपं फलमुक्त्वा सालोक्यादिरूपं फलमाह—

SRI SUBODHINI: The Lord said further, “These devotees of mine, experience great “bliss”, when they experience My aforesaid beautiful divine forms! My divine “forms” are extremely desirable to be seen! The parts of My body are very enchanting to them. My sweet smile looks and beautiful and generous facial expressions coupled with mind enrapturing words! The inner minds of My devotees become helpless and deeply attached and their senses get merged and controlled by My forms only. For these devotees, even if they do not desire to attain, their deep Bhakthi to Me makes them attain the highest bliss of ‘union’ with Me (Saayujyam).

With a view to bless His devotees with the 4 main “goals” of their lives, our Lord’s four “forms” have been explained here.

The most beautiful “parts and limbs” indicate the fulfillment of the third “goal” of our life viz. fulfillment of desires (Kaama). Our Lord’s generous demeanor and gait indicates the fulfillment of “Artha” (wealth). His seeing us, with His soft sweet smile, originates the first “goal” of Dharma! His sweet words confer ‘liberation’! Usually, fulfillment of “desires” (Kaama) takes place, due to the “beauty of the object”, and our own ability to enjoy! That is why, for this sake, our Lord is said to be having seeable and beautiful arms, legs and other holy parts of His body! This description also indicates the supernatural beauty of our Lord. Our Lord’s beautiful face and His looks are capable of conferring various types of wealth (Artha). The word “generous” is used here (Udaara) to indicate, that our Lord’s nature to bless and be generous to everyone! Our Lord’s “Leelas” confer the fulfillment of all the “goals” of everyone. Due to this, all His “Leelas” are “divine” in nature i.e. He is present in all His Leelas!

Usually a sweet smile originates “attachment” to the body etc., and if this was not so, then “Dharma” is not attainable, on a permanent basis! Our Lord’s “smile” also originates the factor of “Jnana”, (knowledge). The word “Sooktha” is used to indicate our Lord’s sweet words, which are always beneficial, and alternately they destroy our ignorance too! The word “Vaama” means the subtle path to attain the highest bliss! In other words, our Lord’s “form” is one of limitless bliss (Ananthaananda). Due to this, TRUE DEVOTEES OF OUR LORD DO NOT GET ANY DESIRE FOR ANYTHING! Due to the limitless nature of the bliss of our Lord, the senses and mind of the devotees enjoy this bliss with great happiness, especially when all the senses and inner parts of their

minds have been fully attracted by the unending nature of bliss of our Lord!

When our Lord goes back to His abode, He ensures to take along with Him, His devotees also. But, the devotees take along with them their senses and mind also. This highest “Bhakthi” enables the devotees to attain the result of attaining the most subtle “union” with our Lord, which cannot be attained through “time” (Kaala) etc.!

After explaining the result of “union” with our Lord, the other “results” of attaining liberation such as ‘Saalokya and others’ (i.e. residing with our Lord, in His holy abode) are explained.

अथो विभूतिं मम मायाविनस्ता-

मैश्वर्यमष्टाङ्गमनुप्रविष्टाम्।

श्रियं भागवतीं वा स्पृहयन्ति भद्रां-

परस्य मे तेऽश्वनुवते नु लोके॥३७॥

VERSE 37 Meaning: “When a devotee has been blessed with this “Bhakthi”, he does not desire to attain the results of sons, wealth etc. created by Me, through My status, as the Lord of Maya power! He does not desire the exalted status of attaining heaven! Neither, does he desire to attain the wealth of the heavens with consists of eight kinds of opulence! He does not desire to attain the wealth created by Goddess Mahalaxmi Herself or by Me! This devotee does not desire, even the wealth of liberation. But, I ensure, that they attain all these types of opulence and bliss, by themselves, in my all pervasive Sri Vaikuntam.”

श्रीसुबोधिनी : अथो इति। सा चेद्भक्तिर्मध्यमा भवेत्, ततोऽयं भिन्नप्रक्रमः। अथो मम मायाविनो विभूतिं पुत्रधनादिरूपां स्वर्गादिरूपां

च। न तत्र भोग्यमस्तीति मायाविन इत्युक्तम्। सर्वस्याऽपि विषयस्य भगवदीयानां भगवदधीनत्वाय षष्ठी। तामित्यलौकिकीं, सर्वलोकप्रसिद्धां वा। ऐश्वर्यमणिमादि। अष्टाङ्गानि यस्येति सर्वैश्वर्यप्राप्तिः। भगवद्भजनमनु, भगवन्तमनु वा, प्रविष्टां श्रियं सर्वमेव संपत्तिं मोक्षपर्यन्ताम्। भागवतीं च भगवत्कृतसम्पत्तिं च। वेत्यनादरे। सर्वमेव वा अस्पृहयन्ति भद्रां मोक्षसम्पत्तिमपि। मध्यमा भक्तिः फलमवश्यं प्रयच्छतीति, यद्यन्यत्र तेषां भोगो न रोचते, तदा वैकुण्ठ एव तेभ्यो भोगं प्रयच्छतीत्याह—परस्य मे तेऽश्रुवते नु लोक इति। परस्य कालादक्षराच्च। लोके व्यापिवैकुण्ठे। सर्वमैवैश्वर्यादिकमश्रुवत इत्यर्थः ॥३७॥

ननु लोकानां कालभयस्य विद्यमानत्वात् 'क्षीणे पुण्ये मर्त्यलोकं विशन्ति' इति स्वस्थानत्यागात्, किं वैकुण्ठलाके विषयाऽनुभावेनेत्याशङ्क्याऽऽह—

SRI SUBODHINI: This devotee is not eager to attain the bounties of our Lord's "Maya" power viz. sons, wealth etc. It also denotes the wealth and status attainable in the other worlds of heavens etc. All these enjoyments are like the magicians "magic", which is temporary and which ends! Our Sri Mahaprabhuji says, that none of these can be called as 'enjoyable', as there is no "bliss" in them! THE EMPHASIS HERE (MAYAAVINAHA) IS, THAT EVERYTHING OF MATERIAL NATURE, FOR THE DEVOTEES, ARE ALWAYS UNDER THE CONTROL OF OUR LORD ONLY! The word "Ta" (those), emphasizes the supernatural nature of their fame, throughout the worlds.

Opulence (Aishwaryam) denotes the eight kinds of powers or attainments such as ANIMAA, GARIMAA etc. (which are 8 in number). The devotees do not want to attain these powers either.

After doing their service and worship or after

attaining our Lord, they attain the Lord's virtue of "Shree" (Goddess Mahalaxmi) or they attain the wealth of even liberation! They do not desire to attain this type of wealth or even the wealth created by our Lord Himself! They do not get attached to anyone of these!

They do not want the most auspicious benefit of "Moksha" (liberation) too! But this "middle order" devotion, certainly gives it's result. How? This "Bhakthi" provides for all these experiences and of opulence, in our Lord's Sri Vaikuntam only, if they are averse to see them elsewhere! The word "Para" (beyond) used here denotes the all pervasive Sri Vaikuntam, which is beyond the factor of time, and the Imperishable Brahman! The devotee is given all these types of bliss in this Sri Vaikuntam and he enjoys the same, with the grace of our Lord.

A doubt arises here, as to whether, the fear of time continues to threaten these devotees of our Lord, here, in Sri Vaikuntam i.e. when their "good deeds" are enjoyed fully, have they to come back to this earth again, as "humans"? If this is so, what is the use of giving up their status on this earth and enjoying the bounties of Sri Vaikuntam? (After all, they have to come back to earth only to work out their liberation.) Our hand reassures us that the factor of "Time" will not effect the devotees in Sri Vaikuntam! — as per the following verse.

न कर्हिचिन्मत्पराः शान्तरूपे नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः।
येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम्॥३८॥

VERSE 38 Meaning: "My most beloved devotee considers Me only, as his loving beloved, his "Aatma", son, friend, Guru and his beloved celestial deity, and as the Lord to be loved, served and worshipped! He

always lives, having taken total refuge in Me, fully dependent on Me! The factor of wheel of time, cannot affect these devotees of Mine in any way, when they are with Me at Sri Vaikuntam, which is blemish free, at all times.

श्रीसुबोधिनी : न कर्हिचिदिति। हे शान्तरूपे मातः। शान्तं रूपं यस्येति सर्वदोषविवर्जिते वैकुण्ठे वा। अहमेव परो येषां ते न नङ्घ्यन्ति। क्षीणपुण्या नश्यन्ति पतन्ति वा। न वा हेतिः कालचक्रं तान् लेढि, कालोऽपि तान् न भक्षयति। तत्र हेतुः—**येषामहमिति**। कालस्य यत्र विषयस्तत्र प्रवर्तते। तस्याऽष्टौ विषयाः—विषयाः, देहः, पुत्राः, मित्राणि, गुरवः, संबन्धिनः, इष्टदेवता, कामश्चेति। तस्मिन् लोके न एते सन्ति; किन्तु तेषां कार्यमहमेव करोमि। अत एव तेषामहमेवाऽष्टविधः। न हि कालो मां विषयीकरोति। तेषां मदन्यः कोऽपि नास्ति देहादिः। **प्रियो** हि विषयो भवति। वैकुण्ठस्तु मद्रूप इति तत्राहमेव विषयः। सारूप्यस्य च प्राप्तत्वात् देहोऽप्यहमेव। देहेन विषयेषु भुज्यमानेषु प्रकृतिः सूयत इति सुता भवन्ति। तत्र विषयभोगेनाऽप्यहमेव भवामि, पुत्रस्नेहस्तत्रत्यैर्मय्येव क्रियते। तत्र बाह्योऽपि सखा अहमेव, तत्रत्यानां पुरुषाणां मद्रूपत्वात्। एते चत्वार ऐहिकाः। पारलौकिकाश्चत्वारः। तत्र गुरुरपदेष्टा वैकुण्ठे त्वहमेव। गुरोरुपदेशानन्तरं ये तत्र हितार्थं यतन्ते, ते बान्धवाः **सुहृदः**, सुहृत्कार्यं तु तत्रत्यैरेव क्रियत इति। दैवं देव ता, पूज्यः, फलदाने स प्रयोजकः। फलं **चेष्टम्**। अतस्तेषां नाशाभाव उचित एव ॥३८॥

ततोऽपि प्रथमां भक्तिं सफलां निरूपयति—

SRI SUBODHINI: The word “Saantha” (peaceful) used in this verse, can mean both, viz to the peaceful nature of Sri Vaikuntam or of mother Devahooti (if the word is taken to be an “addressal”). The word “Matparaaha” means “FOR WHOM, I AM THEIR “BE ALL AND END ALL”” I.E. I AM EVERYTHING TO THEM! MY DEVOTEES REGARD ME ONLY AS EVERYTHING! The Lord says further, “The effect of

their good deeds (Punyam) never gets declined or destroyed. They do not “fall” down from Sri Vaikuntam, as the “wheel of time” does not touch or affect them at all! The reason for this is, THAT I ONLY AM THEIR “AATMA” AND EVERYTHING ELSE! “Time” can affect only those objects, which are subjected to it’s influence!

The factor of “time” has 8 objects, which it can affect or influence. They are, (1) objects, (2) body, (3) children, (4) friend, (5) Guru, (6) relatives, (7) the celestial deity whom we serve and worship, (8) desires. In Sri Vaikuntam these “8 objects” are absent! How can then the factor of time affect the devotees, residing along with our Lord at Sri Vaikuntam? “I AM THE LORD, WHO UNDERTAKES TO DO THE TASKS OF ALL THESE “EIGHT OBJECTS” AT MY HOLY ABODE OF SRI VAIKUNTAM! IN THIS WAY, I BECOME THESE “8 FOLD” OBJECTS, AT SRI VAIKUNTAM! Hence, the factor of “time” does not affect them, in any way!”

“THE DEVOTEES DO NOT HAVE A BODY AND THOSE CONNECTED (AS SON, GURU ETC.) WITH IT, APART FROM ME! Everyone likes the objects which they enjoy! BUT SRI VAIKUNTAM IS MY OWN “FORM” ONLY! DUE TO THIS, I ONLY HAVE BECOME THEIR MOST DESIRED AND BELOVED “OBJECT” TO BE ENJOYED! When My devotees attain the same form, like Myself, even then, it is I, only, who cause this to happen i.e. I only have become such “forms”! They also show their “filial affection”, as their children to Me only! I am also their friend there! – especially when all of them are My own “forms” only! (i.e. like My “form”)

In this way, the Lord told about the four “worldly” and the four “other worldly” objects! The Guru, gives spiritual instructions”. In Sri Vaikuntam, I become their Guru, and give them the spiritual instructions. They function as per My instructions, and they treat Me as their well wisher and friend! – like a good friend or relative, who always does beneficial actions only!

As regards their celestial duty, “I have become their most desired (Ishtam) celestial deity, who confers the desired results. IN THIS WAY, I AM THEIR “EVERYTHING AND EVERYONE”! As the factor of “time” cannot affect Me, in any way (as it has no “authority” over Me), My devotees are also not affected or destroyed by “time” in Sri Vaikuntam.

Our Lord, now speaks of the successful effect of sincere “Bhakthi” to Him - in two verses.

इमं लोकं तथैवाऽमुमात्मानमुभयायिनम्।

आत्मानमनु ये चेह ये रायः पशवो गृहाः॥३९॥

विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम्।

भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये॥४०॥

VERSES 39 and 40 Meaning: “My devotees give up everything of this world and of the “other world” such as, (1) their own “Aatma”, which is always with them everywhere (the attitude of being “Jeeva” with a “body”), (2) sons and others, who are related to their bodies, (3) other objects, which create the attitudes of “Meum” and “Mine” (Mamata) such as wealth, animals, homes or anything else, not specified herein.”

“After giving up all the above, they serve and worship Me only, through one-pointed “Bhakthi”, in every way!

I bless these devotees of Mine and get them released from this life of births and deaths (Samsaara)."

श्रीसुबोधिनी : इमं लोकमिति। ये पूर्वोक्ताधिकारहितास्तादृश-शरीरादिरहिताश्च, केवलं पुण्यपरिपाकवशादेवंभूताः, वक्ष्यमाणप्रकारेणोपासते, तेषां भक्त्यभावात् अहं तान् मृत्योरतिपारय इति द्वयोः संबन्धः। साङ्ख्यसिद्धान्तत्वात् परित्यागोऽत्र मुख्यः। मुख्ये सिद्धान्ते त्विह लोकादिषु अपेक्षाभाव एव हेतुः। त्याज्यान् गणयति। इह लोकस्त्याज्यश्चतुर्द्धा प्रमाणप्रमेयसाधनफलभेदेन। ऐहिकानां प्रमाणानि न प्रमाणानि; यदेशां प्रमेयम्, विषया ज्ञेया ग्राह्या वा, ते न ग्राह्याः; यदेषां फलसाधनम्, यद्वा फलम्, तदुभयमपि न तेषाम्। यस्त्वेवं करोति, स इमं लोकं त्यजति। तथैवाऽमुं चतुर्धा लोकं त्यजति। उभयलोककामी लौकिको वैदिकश्चोभयस्वभावापन्न आत्मा देहादिचतुर्विधः। सर्वत्र त्याग औदासीन्यम्। आत्मान् देहादिकमनु ये पुत्रादयः, चकारादृहपरिच्छदादयश्च। इहेति सर्वमेव ममतास्पदाः प्रत्यक्षत एव उपलभ्यन्त इति सूचितम्। रागो धनानि पशवो गवादयः। एतान् विसृज्य। अन्यांश्च अनुक्तान् प्रतिष्ठादीन् धर्मान्। सर्वानिति। सर्वत्र विशेषणम्। चकारादभिमानादि। ननु सर्वत्यागे सर्वैः क्रियमाणानामुपकाराणामपेक्षित्वात् कथं निस्तारो भविष्यतीत्याह—मामेवं विश्वतोमुखमिति। अहं हि सर्वात्मा, मदर्थं यावत् त्यजन्ति तेषामर्थं तावद्रूपो भवामीति। एवं रूपं मां ये भजन्ति। विश्वतोमुखमिति। नूतनया भगवतो न किञ्चित्कर्तव्यमस्तीति सूचितम्। तत्र भजने साधनं भक्तिरेव। तत्राऽनन्यताऽपेक्ष्यते। परलोकार्थम्, भगवत्कृपार्थम्, अन्यार्थम्, भक्तिव्यतिरेकेण, भगवद्व्यतिरेकेण वा, येषामन्यत्रास्ति। मृत्योरतिपारणं पुनस्तस्याऽऽत्मनो मृत्युग्रस्तदेहसम्बन्धाभावः। न मुक्तिर्नापि मृत्युरिति सनकादय इव तिष्ठन्ति। एवं भेदत्रयं निरूपितम्, सायुज्यम्, वैकुण्ठः, जीवन्मुक्तिश्चेति ॥ ३९ ॥ ४० ॥

मार्गान्तरेणाऽप्येतत् भविष्यतीत्याशङ्क्य निराकरोति—

SRI SUBODHINI: These devotees, referred to here, by our Lord, are devoid of the “authority” as explained earlier. They do not have the backing of the highest

devotion to our Lord. They attain this status of renunciation, only through the function of their good deeds (Punyam). They worship and serve our Lord, though they lack the highest devotion, as explained in the verses before. Our Lord says, "I bless them also to cross over the scourge of "death"!"

This reference is based on the "Saankhya" system, in which total renunciation is regarded as very important as the devotees do not want or desire for anything, in this world!

Our Lord explains the "deserving nature" of those, who totally "renounce" everything. He says that this world "deserves" to be "given up", through the factors of proof, our beloved Lord, spiritual practice and results thereof (Pramaana, Prameya, Saadhan and Phalam). They consider this 'evidence and proof' of this world, as not worthy of acceptance. They do not consider any object of this world as being worthy of being known or accepted either! (Pramaana and Prameya). That is why, they give up everything of this world. In the same four ways (factors, as mentioned earlier), they give up the "other world" also! They give up the 4 types of their "Aatma" viz. the body, senses, vital air and inner mind and it's "ignorance". They become totally indifferent to these 4 parts of their "Aatma", and towards the objects of renunciation and those related to the body viz. sons etc. (homes and all the objects needed for them). They treat all these objects as the "seat" of deep attachment (Mamata). They give up wealth, animals (cows etc.). They give up fame, name etc. also, which are not referred to here (as also pride and ego (self esteem)).

If they give up everyone, will it be an act of ungrateful nature, to give up also those, who have done

many beneficial and useful actions to them? This doubt is solved by the reference here, in this verse, of our Lord's statement, "I AM THE "AATMA" OF EVERYONE! I RESPOND TO THEIR RENUNCIATION DONE FOR MY SAKE! I accept their service and worship, in the way, they have done! — as they have "Bhakthi" to Me! But, what is required is that THIS "BHAKTHI" SHOULD BE ONE POINTED!"

The purport of the above analysis is this. These devotees, for the sake of this world or of the other, for attaining the grace of our Lord or for anything else, do not depend upon anything/anyone else, except this path of "Bhakthi" and our Lord only, exclusively! There is nothing or no one else for them. "For these devotees, I ensure, that their "Aatma" does not again get related to a "body", which is subject to death! In other words, they neither attain "liberation" nor "death"! They live like the "Sanakaadi" brothers!"

In this way, through the above verses, our Lord has described the three "divisions" of (1) union with our Lord (Sayujyam), (2) attaining Sri Vaikuntam and (3) liberation of the "Jeeva".

As doubt may arise here. Can a devotee attain all the above, through any other path — other than "Bhakthi"? This doubt is removed, by our Lord, through the following verse.

नाऽन्यत्र मद्भगवतः प्रधानपुरुषेश्वरात्।

आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते॥४१॥

VERSE 41 Meaning: "I AM "BHAGAWAAN" — the Lord of the Universe! I AM THE LORD, WHO IS THE "SWAMI" (LORD) OVER BOTH "PRAKRUTI"

(NATURE) AND “PURUSHA” (PRIMORDIAL LORD). I AM THE “AATMA” OF ALL BEINGS! NO ONE ELSE EXCEPT ME, CAN ENSURE THE RELEASE OF THE “JEEVA”, FROM THE INTENSE FEAR OF “DEATH”!”

श्रीसुबोधिनी : नाऽन्यत्रेति। ‘भक्त्यैव तुष्टिमभ्येति विष्णुर्नाऽन्येन केनचित्। स एव मुक्तिदाता च भक्तिस्तत्रैव कारणम् ॥१॥ मत्तोऽन्यस्मात्, तीव्रं संसारात्मकं भयं न निवर्तते। संसारनिवृत्तिर्ज्ञानादिना, ते च भगवद्वाच्या भगवत्येव भवन्ति। तदाह—भगवत इति। किं च, संसारो जायते प्रकृतिपुरुषाभ्याम्, तयोर्यो नियामकः, तस्मादेव निवर्तत इति युक्तम्। किञ्च—आत्मनः सर्वभूतानामिति। आत्मैव तादृशमुपकारं करोति, न ह्यन्योऽन्यस्मा उपकरोति स्वार्थव्यतिरेकेण। अतो ज्ञानादिरूपत्वात् निवर्तकरूपत्वम्, प्रकृत्यादिनिवारकत्वात् पुनः संसाराजननम्, आत्मत्वादवश्यं हितकारित्वं च भगवत एवेति अन्यस्माद्भयं न निवर्तत इति युक्तम्। तीव्रमिति शीघ्रमागन्तुं, निकटस्थितादेव नियामकान्निवर्तत इति। निकटस्थितत्वमात्मत्वात्सिद्धम् ॥४१॥

नियामकत्वं साधयति—

SRI SUBODHINI: Our Lord has used the word ‘Mat’ to mean “except Me”, no one can remove the intense fear of “death”, arising out of this “Samsaara” of life and death (Samsaara = flow of life). The redemption from the cycle of births and deaths happens only through “knowledge” (Jnana), connected with our Lord. Hence, only our Lord can confer this “Jnana”. To emphasize this point only, the word “Bhagavataha” (by our Lord) has been used, in this verse.

Usually this “Samsaara” arises (i.e. gets originated) through the two factors of “Prakruti” (nature) and “Purusha” (Jeeva). The controller of these two factors only can redeem the ‘Jeeva’ from this cycle of births and

deaths! This is also appropriate. Our Lord is the "Aatma" of every 'being'! Only He can help and aid the "Jeeva" for it's redemption — being the "Aatma" of everyone! All others will aid and help only with a "self interest" (selfish motive). Only our Lord (who is the "Aatma" of everyone), can redeem everyone, without any selfish and personal interest. Our Lord is also of the "form" of "Jnana" (knowledge). Due to this, He can redeem and enlighten everyone with the highest spiritual wisdom! This "task" cannot be done by the factor of "nature"! Being the "Aatma" of everyone, our Lord will always help and aid everyone generously! Hence, it is indeed appropriate that only through our Lord, this fear of "death" is ended! The word "Theevra" (intense) means, that this cycle of births and deaths takes place very quickly, and it's redemption can take place only through it's "controller" (i.e. our Lord), who stays "nearer" to this life! Being the "Aatma" of everyone, our Lord is the nearest to everyone!

Now, through the next verse, it is said, that our Lord only is the controller of everyone!

मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात्।

वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात्॥४२॥

VERSE 42 Meaning: "Being afraid of Me, the "wind" blows! Being afraid of Me, the sun shines!; being afraid of Me, Lord Indra showers rain! And fire burns! And through the fear of Me, the factor of death, does it's task!"

श्रीसुबोधिनी : मद्भयादिति। 'भीषास्माद्वातः पवते भीषोदेति सूर्यः। भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चमः ॥१॥' इति श्रुत्यर्थमाह। मद्भयादेवाऽयं वातो वाति, अन्यथा तस्य गमने प्रयोजनाभावात् सर्वत्र सर्वदा

न वायात्। सूर्योऽपि मद्भयादेव तपति। श्रुतावुदेतीत्युक्तम्; तत्रोदयशब्देन तपनमेवोच्यते। अन्यथा ज्योतिश्चक्रगत्याऽप्युदयो भवतीति व्यर्थं भयं स्यात्। अग्नीन्द्रयोः क्रिया नोक्तेति स्वयमाह—वर्षतीन्द्र इति। अन्यथा स्वगृहस्थं जलमिन्द्रः कथं व्ययीकुर्यात्। दहत्यग्निरिति। सर्वानेवाऽशुचिपदार्थानसम्मत्तानपि कथं दहेत्। मृत्युरपि दयालुः मद्भयादेव चरति, मारयितुं यतते। वाय्वाद्युपासनया मृत्युर्दूरीकर्तव्य इति मतमपास्तम्। अन्येन निवार्यमाणोऽपि मृत्युर्न निवर्तत इत्यपि सूचितम् ॥४२॥

एवमितरनिषेधेन स्वसिद्धान्तं निरूप्य तत्र पूर्वाचारं प्रमाणयति—

SRI SUBODHINI: This verse gives the same meaning of the Vedic saying, “Due to fear, the wind blows! Through fear, the sun shines! Through fear, fire and Lord Indra function! Due to fear, “death” runs (does it’s job).”

“Through the fear of Me, this wind blows!” There is no other reason for the wind to blow, otherwise! It does not blow also at all times and at all places! “The sun also shines being afraid of Me.” In the Vedas, the “sun” is called as ‘Uditi’ — meaning that the sun rises to give heat! The Vedas do not speak of the “tasks” of both fire and Lord Indra. But, here specifically their “tasks” are spoken, as “Indra showers rain and fire burns”! If Lord Indra had no “fear”, he would not have “spent” his wealth of water! In the same way, “fire” also will not burn all “unclean materials” (non sacred) and those materials, which it does not like, without this “fear” of our Lord! The factor of “death” is by herself, compassionate! But, due to the fear of our Lord only, it takes away, the lives of all beings!

From the above analysis, the service and worship of the celestial deities of wind, Indra, sun, fire and death cannot remove the fear of death. It also goes to prove

that no one else, other than our Lord, can release a "Jeeva", from the factor of death!

By negating the role and powers of all other celestial deities, our Lord has described His own role and status! He now speaks of the practice of the 'Mahaatmaas', as described by Him earlier, as evidence and proof (through the authority of His own "words").

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः।

क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम्॥४३॥

VERSE 43 Meaning: "The Yogis, equipped with the qualities of "knowledge" (Jnana) and "detachment" (Vairaagyam) practice the Yoga of Bhakthi, with a view to ensure their own auspicious welfare! They take refuge in My lotus like feet, which confers "fearlessness" in them!" (i.e. which removes and destroys all types of fears).

श्रीसुबोधिनी : ज्ञानेति। ज्ञानवैराग्ये भक्तेः सहकारिणी। योगोऽधिकारिविशेषणम्। भक्तिरेव करणम्। **क्षेमाय** मोक्षाय, स्वरूपसंरक्षार्थं वा, मे **पादमूलं** पादपीठमक्षरं प्रविशन्ति। न विद्यते कुतश्चिद्भयं यस्मात् प्रवेशे हेतुः ॥४३॥

एवं सर्वं शास्त्रार्थं निरूप्य स्पष्टपरिज्ञानार्थं कर्तव्यमनुबदन्नुपसंहरति—

SRI SUBODHINI: Both the virtue of "Jnana" and "detachment" are helpers and aids of "Bhakthi" to our Lord! Yoga is the quality of the Mahaatmaas, who have united their mind, with our Lord! Bhakthi to our Lord, is the unconscious or the supernatural cause! The word "Kshema" (welfare) denotes "liberation". It also means the 'protection of one's own Aatma' (Swaaroopam). The word "Paadamoolam" means the lotus feet of our Lord, into which the "Imperishable

Brahma" (Akshara Brahman) has entered! THE DEVOTEES ATTAINS "FEARLESSNESS" FROM EVERYONE (AKUTAA BHAYAM). This "fearlessness" is the cause for taking refuge of the louts feet of our Lord, by the devotees!

In this way, after explaining the meaning of all "scriptures", for the sake of clear and total knowledge, our Lord ends this "instruction", by clearly specifying the "duty" of the "humans" on this earth!

एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः।

तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम्॥४४॥

VERSE 44 Meaning: "On this earth, the highest auspicious attainment for the "humans", is this much only — that, their inner mind, through intense Yoga of Bhakthi, should be consecrated unto Me and made fixed and still! (in Me)."

श्रीसुबोधिनी : एतावानेवेति। पुंसां परलोकार्थं यततामस्मिन् लोके एतावानेव निःश्रेयसोदयः। निःश्रेयसस्योदयो यस्मात्। मोक्षहेतुरेतावानेव। पूर्वं मनोमूलकः संसार उक्तः, मोक्षेऽपि तदेव निमित्तमुक्तमिति तच्चेद्भगवति स्थिरीभवति, तदा कृतार्थतेति, तत्स्थिरीकरणार्थं भक्तिरेवेत्याह—तीव्रेणेति। शीघ्रं फलसाधकेन भक्तियोगेन सर्वप्रतिबन्धकरहितेन मनश्चेन्मय्यर्पितं सत् स्थिरं भवेत्। एतावानेव निःश्रेयसोदयः। केनाऽपिप्रकारेण भगवति स्थिरं मनः परमपुरुषार्थसाधकमिति योगसिद्धान्तः। तत्र भक्तिरेव स्थिरीकरणहेतुरिति स्वसिद्धान्तानुसारेणाऽपि भक्तिर्निरूपिता। भागवताऽनुसारेणाऽपि। तस्माद्भक्तिः सर्ववादिसम्मतैति सैवकर्तव्येति सिद्धम् ॥४४॥

इति श्रीभागवतसुबोधिण्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

तृतीयस्कन्धे पञ्चविंशाध्यायविवरणम्।

SRI SUBODHINI: The word "Purusham" denotes

to the “human beings”, who put effort to attain “liberation”. “They have to do this much only” — so said our Lord. The mind is the root of this cycle of births and deaths (Samsaara). The mind also is the cause for “liberation”! If this “mind” gets, through any reason, fixed in our Lord, then it attains “fulfillment! The way to make the mind get fixed (established) in our Lord is “Bhakthi” (love of our Lord) only! This factor is reemphasized, through the word “Teevrena” (intense love for our Lord). In other words, devotion to our Lord, confers very quick results. This path of Bhakthi to our Lord is also without any type of obstruction or obstacles! “If the mind becomes consecrated to Me, and also gets fixed in Me, then, this is called as the origination of real auspicious welfare”. The Yogis also aver that, through any way or method, the “mind”, on getting “fixed” in our Lord, will lead to the attainment of the highest “human” goal! HENCE, ONLY PURE AND SINCERE “BHAKTHI” TO OUR LORD CAN MAKE THE MIND STILL AND FIXED IN OUR LORD! In this way, these Yogis have also emphasized this factor of “Bhakthi” only in their systems. As per this holy treatise of “Sri Bhagavatam”, only “Bhakthi” to our Lord, can make the human being attain our Lord, who is the highest goal! Hence, Bhakthi to our Lord is accepted by all protogonists and WE SHOULD HAVE BHAKTHI TO OUR LORD!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 25 of Canto III of Shri Mahā Bhāgavata Purāna.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीगोपीजनवल्लभाय नमः ॥

॥ श्रीआचार्यचरणकमलेभ्योनमः॥

श्री भागवतं-तृतीयस्कन्धं-षड्विंशाध्यायविवरणम्।

SRI BHĀGAVATAM - CANTO III, CHAPTER 26

आत्मानात्मविवेकाय षड्विंशे साङ्ख्यमुच्यते।

तत्त्वानां लक्षणान्यत्र निरुक्तिश्चेयमत्र च॥१॥

KAARIKA 1 Meaning: “With a view to understand the difference between the “Aatma”, and it’s opposite, the “Anaatma”, in this 26th chapter, the system of Saankhya philosophy, is being told. In this, the names and attributes of all “spiritual principles”, are being explained.

[NOTES BY SHRI PURUSHOTHAMJI IN HIS
“PRAKASH.”]

(1) Our Lord had spoken, about the second human goal of “Artha” (wealth) and all this thinking and description are for the sake of describing this “human goal” only. Our Sri Mahaprabhuji has spoken, in this “Kaarika”, about this factor only. Here, the word “Artha” is used without the “inner and secret meaning”. The difference between the “Aatma” and the “Anaatma” is explained with their true “meaning” (Artha). This is also the purport of this chapter, as per the views of Sage

Maitreya. For this sake, in this chapter, the features and attributes of the spiritual principles ("Tatwam") together with their "names" are told, as also...

(2) For explaining the division between the "Jeeva" and 'Brahman', Lord Kapiladeva has told about the various actions, relating to both "bondage" and "liberation". The cause for this "Samsaara" is "Prakruti" (nature) and our Lord who is the 'Purusha' (Primordial Lord) is the cause for attaining our "root form" (original form). In the previous chapters, our Lord has spoken regarding "Bhakthi". But those persons, who have no authority to be blessed with "Bhakthi", are provided here with this 'Saankhya' path, which is a part of "Bhakthi" only and which confers the same 'benefits' as 'Bhakthi' does! In this way, in the determination of the "Saankhya" path, Bhakthi will be complementary, as it will function to confer the desired result! On enquiring the scriptural basis for this, the description is done only of the principles, which are appropriate to our Lord, and this chapter is "doubt free", and scripturally well established.]

जीवब्रह्मविभागार्थं प्रक्रियाद्वितयं स्मृतम्।

संसारे मूलभावे च पुरुषः प्रकृतिर्मता॥२॥

पूर्वाध्याये उत्तमभक्त्या हृदयप्रविलापनमुक्त्वा, अन्यासां च फलं निरूप्य, ताः सत्सङ्गादेव भवन्तीति देवहूतेस्तदसम्भवात् शास्त्रार्थपरिज्ञानार्थमेव तन्निरूपितमिति मत्वा साङ्ख्यं तदर्थमेव कथयितुमाह—

KAARIKA 2 Meaning: "Two ways have been explained, for the sake of knowing the difference between the "Jeeva" and "Brahman". For the sake of attaining this "cycle of Samsaara" or for attaining our own "root form", the determination of both 'Purusha' and "Prakruti" has been made."

In the previous chapter, the consecration and merger of our heart with our Lord, through the highest 'Bhakthi' has been told. The "results" of the "other" (middle order etc.) Bhakthi have also been described. It was also told, that all these types of "Bhakthi" are caused through the "association with the devotees" of our Lord (Satsangha). As mother Devahooti was denied the benefit of this holy association, our Lord willed, that she should now get equipped with the "meaning" of the scriptures only. For this sake, our Lord has spoken about these! Our Lord now begins to describe, through the next verse, the "Saankhya" system.

श्रीभगवानुवाच।

अथ ते संप्रवक्ष्यामि तत्त्वानां लक्षणं पृथक्।

यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः॥१॥

VERSE 1 Meaning: "Our Lord Kapiladeva said, "Oh beloved mother! I will now explain to you, all the spiritual principles such as 'Prakruti' (nature) and others, together with their attributes, separately! Knowing these, a person can get freed from these "qualities" (of nature)."

श्रीसुबोधिनी : अथेति। अथेत्यपराधीनत्वाय भिन्नः प्रक्रमः। साङ्ख्य ते तुभ्यमेवाऽभिधास्यामि। साङ्ख्यस्वरूपमाह—तत्त्वानां लक्षणं पृथगिति। यथाऽन्योन्यं संश्लेषो न भवति तथा तत्त्वानि लक्षणीयानि। लक्षणैरेवेतरभेदपरिज्ञानमित्यवोचाम। अतस्तत्त्वानां लक्षणं पृथक् पृथक् प्रवक्ष्यामि। नन्वन्तःस्थितसंसारस्य बहिःस्थितैस्तत्त्वादिपदार्थैर्ज्ञातैरपि किं स्यात्तत्राऽऽह—यद्विदित्वेति। पृथक् पृथक् लक्षणं विदित्वा स्वयं पुरुषः, प्राकृतैर्गुणैराध्यात्मिकतत्त्वैर्विमुच्यते। सङ्घाते विद्यमानस्तत्तल्लक्षणैस्तं पृथक्कृत्य केवलो भवितुं शक्नोति ॥१॥

एतदात्मानात्मविवेचनं यदर्थं तच्च तुभ्यं कथयिष्यामीत्याह—

SRI SUBODHINI: In the previous chapter, the consecrated merger of the mind in our Lord, through the path of the highest “Bhakthi”, and the benefits of the other types of “Bhakthi”, were also told. Bhakthi cannot get originated, except through the association with the “saintly” persons. (Satsangha) In this “Saankhya” system, there is no necessity of having to depend upon “others” (Satsangha needs “others”). Moreover, where can mother Devahooti (being a lady) go about seeking “Satsangha”? Only with a view to explain this “difference”, our Lord has used the word “Artha” (meaning). “Oh mother! I will tell this Saankhya system, only for your sake.”

“In this “Saankhya” system, the spiritual principles have separate attributes (i.e. individually different), so that the attribute of one “principle” does not get “mixed up” with another”! I will explain to you, the distinguishing features of these ‘principles’, one by one! — so that, you will be able to understand clearly, their individual nature i.e. their “differences”!”

A doubt may arise here. This cycle of “deaths and births” is originated, from our own “inside nature” and what use can there be, by knowing these “external” principles? This is answered by telling, that by knowing the attributes of each of these separate spiritual principles, a person gets freed from the principles, which remain in his body as the latent tendencies (Vaasana) i.e. he gets free from “Prakruti” (nature). The purport of this is, that while remaining in this “body”, a person can get freed from the attributes of the spiritual principles, by knowing their “differences”!

“I will tell you the purpose of the knowledge, which would clearly let you know the difference between the “Aatma”, and it’s opposite viz the “Anaatma”.”

ज्ञानं निःश्रेयसार्थाय पुरुषस्याऽऽत्मदर्शनम्।

यदाहर्वर्णये तत्ते हृदयग्रन्थिभेदनम्॥२॥

VERSE2 Meaning: "The direct "Darsan" (realization) of the "Aatma" only, is the doorway for the "liberation" for the "Jeeva"! Through this "Darsan" of the "Aatma" only, the bondage of infatuation of the heart gets destroyed — as told by wise persons! I will now describe to you this 'Jnana' (knowledge)! (which would enable you to attain the "Darsan" of the "Aatma")."

श्रीसुबोधिनी : ज्ञानमिति। यज्ज्ञानं निःश्रेयसार्थाय पुरुषस्य मोक्षं साधयति, तत्ते वर्णयिष्यामीति संबन्धः। नन्वात्माज्ञानात् संसार इति आत्मज्ञानमेव वक्तव्यं किमन्येन ज्ञानेनेत्याशङ्क्याऽऽ-आत्मदर्शनं यदाहुरिति। आत्मनो दर्शनं यस्मात्, आत्मसाक्षात्कारहेतुः, साक्षात्कार एव वा। तत्स्वरूपतः कारणतश्च ते तुभ्यं वर्णये। एतदपि भक्तिवत् हृदयप्रविलापकमित्याह—हृदयग्रन्थिभेदनमिति। हृदये चिदचितोर्ग्रथनं यस्मात् स हृदयग्रन्थिः, मोहः, कोशो वा। तस्य भेदनं यस्मादिति। साङ्ख्येन सहितं ज्ञानं स्वतन्त्रं साधनमित्युक्तम् ॥२॥

तत्र प्रथमं पुरुषस्य लक्षणमाह—

SRI SUBODHINI: The "Jnana" gives "liberation" to the "Jeeva" (Purusha). "I will explain this "Jnana" to you." A doubt arises here. It is said, that the cycle of births and deaths occur, due to our 'ignorance' of the "Aatma". If this is true, then, our Lord should have told here, that a person should seek the knowledge of the "Aatma", to get rid of his "ignorance"! What is the necessity to get this other "Jnana"? (i.e. the "Darsan" of the "Aatma") Answering this, our Lord says that, "THROUGH THIS "JNANA", A DEVOTEE GETS "DARSAN" OF THE "AATMA"." In other words, this "Jnana" becomes the cause for the "Darsan of the

Aatma". It also is the "Darsan of the Aatma" itself! "I will explain it's nature, and the cause thereof, to you." This "Darsan of the Aatma" also, like in the path of "Bhakthi" enables the heart of the devotee to merge in our Lord! This is very clearly stated by our Lord, through the use of the words "cutting asunder the knots of the heart"! In the heart, both the "conscious and the unconscious" have got grouped together in "tight knots"! This state of the heart is called as the "knotted heart or the infatuated Astral body". This "knot" needs to be cut away, through "knowledge"! The "knowledge", which is contained in the "Saankhya" system, is an independent instrument or way, to cut this "knot", and liberate the "Jeeva". This is the purport.

In the first instance, the attributes of "Purusha" (Aatma) are being described, by our Lord Kapiladeva.

अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः।

प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम्॥३॥

VERSE 3 Meaning: "This entire Universe is enveloped and illumined by the "Aatma", which indeed is the "Purusha" too! This "Aatma" is "timeless" (without a beginning); it is beyond the three qualities (Nirguna); beyond "Prakruti" (nature); gets inspired in the inner mind of the seeking devotee, and is self effulgent."

श्रीसुबोधिनी : यस्मिन् ज्ञाते इतरभिन्नतया ज्ञानमिति तल्लक्षणं यत्रैव न भविष्यति, तदेव दूरीकर्तुं शक्यत इति मुख्यतयाऽऽत्मलक्षणम्। पुरुषो लक्ष्यः, आत्मेति लक्षणम्। योऽयमहंप्रत्ययवेद्यः, देहेन्द्रियान्तःकरणानि लोका ममतास्पदाः, यागादिसाध्याः परलोकाश्च। सो(स्वो)पकारि सर्वमेवातति व्याप्नोतीति आत्मा, अस्मत्प्रत्ययवेद्यः, स एव पुरुष इति। तस्य देहाद्युत्पत्त्या जीवभावापन्नस्योत्पत्तिर्भविष्यतीति तद्व्यावृत्त्यर्थमाह—

अनादिरिति। जननसमागमाविर्भावभेदेन भिन्ना काप्युत्पत्तिर्यस्य नास्ति सोऽनादिः। तस्योत्पत्त्यभावे हेतुमाह—निर्गुण इति। निर्गता गुणा यस्मात्। सर्वोत्पादका गुणाः, ते चेत्त एवोत्पन्नाः, कस्तस्योत्पत्तिं साधयिष्यति। सुतरामेव निवृत्तिपक्षे गुणसंबन्धरहित इत्यर्थः। स्वस्य गुणहेतुत्वे, स्वतो वा गुणसंबन्धाभावे, प्रकृतेरेव वा गुणा आत्मन्यादिमत्त्वं साधयिष्यतीत्याशङ्क्याऽऽह—प्रकृतेः पर इति। न हि प्रकृतिनियन्ता प्राकृतैर्गुणैः संबध्यते, प्रकृतेरन्यः प्रकृतिसंबन्धरहितो वा। तत्र प्रमाणमाह—प्रत्यग्धामेति। प्रत्यक् अन्तर्मुखतया धाम स्फूर्तिर्यस्य। अहंवित्तिवेद्य इत्यर्थः। नन्वहङ्काकारोऽपि तादृशो भवतीति चेत्तत्राऽऽह—स्वयंज्योतिरिति। स्वयमेव ज्योतिः प्रकाशरूपम्। अनेन प्रमाणान्तरं तत्र नास्ति, नापेक्ष्यत इत्यप्युक्तम्। अहङ्कारस्तु स्वप्रकाशो न भवति, तदुत्तराध्याये वक्ष्यते। आत्मनोऽसाधारणं धर्मान्तरमाह—विश्वं येन समन्वितमिति। येनाऽऽत्मना सर्वमेव विश्वं समन्वितम्। तत्त्वानामन्योन्यव्यभिचारित्वात्, स्वभावकालकर्मणां नानात्वात्, एकेन सर्वजगतः सम्यक् संबन्ध आत्मनैव भवति, नाऽन्यस्येति। सम्यगन्वयश्च तद्रूपगुणदोषसंबन्धाभावेन समन्वितमित्येव संसर्गः। अत्र पुरुषस्य आत्मेत्येव लक्षणम्, आत्मनः सङ्घातव्यावृत्त्यर्थमन्यानि लक्षणानि। अनादिपदेन देहो व्यावर्तितः; निर्गुणपदेन प्राकृताः सर्वे, प्रकृतेर्नियामकत्वेन प्रकृतिर्व्यावर्तिता, प्रत्यग्धामत्वेन कालो व्यावर्तितः। एवं चत्वारि पदान्येकं लक्षणं लौकिकम्। स्वयंज्योतिरित्यलौकिकं लक्षणम्। ज्ञाने साक्षादुपयोगिलक्षणं विश्वं येन समन्वितमिति। एवमात्मनस्त्रीणि लक्षणानि। प्रत्यग्धामत्वं देहात्मविवेकात्पूर्वं देहोऽपि भवतीति प्रत्यग्धामेति न देहव्युदासः। तथा प्रकृतेः परे कालादयश्च न व्यावर्तिता भवन्ति, शास्त्रसहकृतबुद्धेरपि स्वभावनियामकत्वदर्शनात् ॥३॥

तस्याऽऽत्मरूपस्य पुरुषस्य वस्तुतो निर्लेपत्वात् प्रकृतिनियामकत्वाच्च जीवत्वं सहजं न भवतीति वक्तुं जीवोपाधिमाह—

SRI SUBODHINI: The quality, which is inherently present in an object is called as it's "attribute" (Lakshan)

e.g. the attribute of “odor” for earth! By understanding this inherent quality, a person can clearly differentiate the quality of odor from earth! i.e. clearly perceive and “see” their natures! In this way, the “attributes” of “Aatma” have been described.

The “Purusha” is the “goal” and is the attribute of the “Aatma” (i.e. both are same and one). The knowledge of “I am” is the expression. An example is given here by our Sri Mahaprabhuji. If we were to ask someone questions, regarding the mind, ego, intellect, body and senses, then he will say, “This is my body; these are my senses; this is the type of my mind; this is my understanding etc. From this, it becomes clear, that the reference to “my” is to the “Aatma” only. This “Aatma” is “all pervasive” (Vyāptam) in the body, senses, inner mind and it’s sense of “meum” (Mamata). It also has enveloped all the “other worlds”, which are secured through the performance of sacrifices etc. — nay — all objects of desire, actions and others are all “pervaded” by this “Aatma”! This “Aatma” is understood by everyone as, “this is myself”. This “Aatma” is the “Purusha”. This “Aatma” is “permanent, and without any beginning”. It is not born out of the attitude of being a “Jeeva” (who undergoes births and deaths) i.e. the “Aatma” is not originated! Why? The cause for the “permanency and non origination of the “Aatma” is it’s attribute of being “NIRGUNA” (i.e. the “Aatma” is beyond the three “qualities”. “Qualities” (Gunas) only “originate” objects and persons — nay — everyone and everything! When all these “qualities”, in fact, get originated from the “Aatma”, how can anyone else originate this “Aatma”? “Aatma” has no connection with these “qualities”! A doubt arises here. Although the

qualities get originated, from the "Aatma", (through Prakruti), the "Aatma" is told to have no "relationship", with these qualities — as the "Aatma" is beyond the three qualities (Nirguna) and "beginningless" (Anaadi). Will it be, that these "qualities", which have got originated from "nature" (Prakruti) dominate or influence the "Aatma"? Answering this, it is said, that the "Aatma" is separate and beyond "Prakruti". In fact, it is the "Aatma", which keeps total control over "nature" (Prakruti). When this is the actual "truth", how can then, the "Aatma" get bound, through the qualities of "nature"? The "Aatma" is separate from "Prakruti" too! The proof and evidence for this, is that the "Aatma" is always "inward looking" (i.e. inspired to look "within"). The sense of "I" (Aham) is made to be understood, in this way, as the "Aatma"! It is also said that, this sense of "I" is attributed to describe "ego" also. On this, it is said, that the "ego" is of the form of "ignorance" (Ajnana) and the "Aatma" is self brilliant! It has it's own "illumination" (Swayam Prakaasa Roopam). Due to this, there is no need for any other evidence or proof for the "Aatma"! In the Gita, our Lord has declared that, "I am the Aatma", meaning, that He is the "Purusha" too! i.e. it is our Lord, who has manifested His power, as the "Purusha" (Vibhoohi). "Prakruti" cannot be self brilliant at all! This aspect will be made clear in the next chapter.

Now, the Lord speaks of an "uncommon" (extraordinary) feature and attribute of this "Aatma". This "Aatma" has enveloped the entire Universe, (i.e. all pervasive) as the "Aatma" is the "basis" of everything. Everything else is divided and separate e.g. the spiritual principles (Tatwam) are different from each other. The

three factors of “attitude” (Swabhaava), time (Kaala), and action (Karma) are also “many”. Hence, all of these are related fully to “Aatma” only — i.e. in the “Aatma” only, this entire Universe is present and related. The word “related” (Sambandam) denotes, that the “Aatma” has fully “pervaded”. The “Aatma”, although it is “all pervasive”, is not affected or related to the qualities and blemish (both bad and good), pertaining to everything in this Universe! It is related only to all these, by being “all pervasive” i.e. having enveloped them fully.

With a view to explain the nature of the separate “Aatma”, from the “body”, the distinguishing qualities of the “Aatma” are being described. (1) This “Aatma” is “beginningless” (Anaadi). Through this, the ‘body’, which is temporary is negated! (As being not “Aatma”). (2) “Aatma” is “Nirguna” (beyond the three qualities). Though this, “Aatma” is said to be beyond, everything pertaining to “Prakruti” (nature) and it’s qualities (Gunas), (3) “Aatma” is the controller of “Prakruti” (nature) and due to this, “Aatma” is separate and different from “nature”. (4) That, the “Aatma” is not “time” (Kaala) is proved by the word used here viz. “Pratyagdhama” i.e. the “Aatma” is always “inward” looking! In this way, the “Aatma” is described with 4 attributes of (i) being all pervasive, (ii) beginningless, (iii) beyond the three qualities and (iv) beyond “time” also. The attribute of “self brilliance” (Swayam Prakasha) is a “supernatural feature”. (Aloukik)

The “Aatma” always existed, even when the knowledge of the divisions between the “body” and the “Aatma” was absent! In the same way, by explaining the attribute of being beyond “Prakruti” (nature), it is said, that the factors of “time” etc. cannot affect the “Aatma”!

In fact, we often see that the intellect, assisted through the knowledge of the scriptures, is able to control the negative features of our "attitude" (Swabhaavam).

In reality, this "Aatma" is always "unattached", and is the controller of "Prakruti" (nature). Due to this, automatically (i.e. by itself), it cannot be subjected, to the status of being a "Jeeva" (a being). With a view to explain this, the "burden" (Upaadhi) imposed on the "Jeeva" is being explained.

स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः।

यदृच्छयैवोपगतामभ्यपद्यत लीलया॥४॥

VERSE 4 Meaning: "The 'all pervasive Purusha', saw that "Prakruti" (nature), which is difficult to be known and full of qualities, had come near to it! With a view to "enjoy" her, He opted to be "united" with her (i.e. became "one" with her)."

श्रीसुबोधिनी : स एष इति। स एव लक्षितः कारणत्वेनोक्तः पुरुषः, एष आत्मा अहंप्रत्ययवेद्यः। तस्य कथमेवविपर्यय इत्याशङ्क्य प्रकृतिरात्मव्यतिरिक्ता साङ्ख्यैकदेशिनो मते पुरुषवन्नित्या, भगवदीयसाङ्ख्ये तु भगवतः शक्तिः; साङ्ख्यशास्त्रं तु न भगवन्तं विषयीकरोति, तत्प्रवर्तकत्वात्तन्नियामकत्वाच्च, अक्षरादर्वागेवतच्छास्त्रप्रवृत्तेः, पञ्चधा भगवाननादिरिति। पुरुषोत्तमोऽक्षरं कालः प्रकृतिपुरुषाविति। इदं मतमाश्रित्य यत्र साङ्ख्यसिद्धान्तप्रवृत्तिः, न तु प्राकृतम्। तत्र पुरुषस्यैव प्रकृतिनियमनावस्थां परित्यज्य प्रकृत्यधीनावस्थया जीवत्वं तदुच्यते—प्रकृतिमिति। सूक्ष्मा दुर्ज्ञेया कोमलाङ्गी। एष इत्यनेन कामोऽप्यस्य प्रथमं भगवदिच्छया संजात इति ज्ञातव्यम्, अन्यथा तस्यामासक्तिर्न स्यात्। 'काममय एवाऽयं पुरुषः' इति श्रुतेश्च। अतः कामवशात्तां भगवच्छक्तिरूपां प्रकृतिम्, देवस्य संबन्धिनीम्, मोहिकां बन्धनहेतुभूतगुणमयीमादौ। विभुः समर्थः तां भोक्तुम्। यदृच्छयेति।

सापि भगवत्प्रेरणया स्वयमेव भोग्यत्वेन समागता भोक्तुम्। प्रभोः सा लीलोचितेति ताभ्यपद्यत। उपभोक्तुं तया सहैक्यं प्राप्तवानित्यर्थः ॥४॥

तयोपभुज्यमानस्याऽवस्थामाह—

SRI SUBODHINI: We have already seen, that the “Purusha” is “Aatma” only, and from whom, everything has got originated. (Aatma is Purusha, without qualities) Purusha becomes “separate”, when it produces the “qualities” (Gunas). This is known and experienced by everyone as ‘I am’! How did this “difference” and separate (opposite) nature come about in this? This question is answered as follows. One division of the “Saankhya” system believes, that “Prakruti” is separate from the “Aatma”, and it is also permanent and everlasting! — like the “Purusha”! In the “Saankhya” system, which is being taught now by our Lord Kapiladeva, “nature” (Prakruti) has been considered, as the power of our Lord. It is also said, that our Lord is the progressor and controller of “Prakruti” (nature). Hence, the “Saankhya” system extends up to the truth of the “Imperishable Brahman” (Akshara).

OUR LORD IS “BEGINNINGLESS”, AND IS OF 5 DIVISIONS VIZ. (1) SRI PURUSHOTHAMA, (2) THE IMPERISHABLE BRAHMAN, (3) TIME (KAALA), (4) PRAKRUTI (NATURE) AND (5) PURUSHA. (JEEVA)

In the Saankhya system, the “Purusha”, who always controls “Prakruti”, becomes the “controlled” i.e. ‘Purusha’ comes under the control of Prakruti! Thus the “Purusha”, under the control of “Prakruti” becomes the “Jeeva”! This “Prakruti” becomes subtle, difficult to be known, and with beautiful features and form! BUT, WE SHOULD REMEMBER, THAT THE “DESIRE”, WHICH CAME UPON “PRAKRUTI”, HAS GOT ORIGINATED

THROUGH THE WILL OF OUR LORD ONLY! If this was not so, then our Lord would not have got “attached” to “Prakruti”! The Vedas also say that, “this “Purusha” is full of desires”! Hence, it is said, that our Lord, due to His “desire”, began to enjoy “Prakruti”, which is a symbol and form of our Lord’s “power” only — this power of our Lord is considered as a “Devi” (Goddess), who is celestial and infatuating by nature! Our Lord has this capacity. This “Prakruti” also, inspired by our Lord, became blissfully very “enjoyable” by herself, and came near to our Lord. When she had come to “enjoy” our Lord, then, our Lord also treating her, as worthy of being enjoyed, with a view to “enjoy” her, became “one” with her!

The “situation” of “Purusha”, when He is “enjoyed” by “Prakruti” is being explained.

गुणैर्विचित्रां सृजतीं सरूपाः प्रकृतिं प्रजाः।

विलोक्य मुमुहे सद्यः स इह ज्ञानगूह्या॥५॥

VERSE 5 Meaning: “The Primordial nature (Prakruti) began to “create” all types of “beings”, through her qualities of “Satwa” and others, as deemed appropriate by her, as per the qualities, which she has! On seeing this, the Primordial Purusha became infatuated, through the enveloping power of “Prakruti”, which has the capacity to cover up (block) the power of “Jnana”! In this way, the Primordial Purusha forgot about his own divine nature and origin.”

श्रीसुबोधिनी : गुणैरिति। सा हि गुणैः कृत्वा नित्यनूतना विचित्रा भवति वशीकर्तुम्। सरूपाः प्रजाः सृजतीमिति। पुरुषान्तरङ्गभूतानंशान् स्वसदृशान् करोतीति अंशद्वारा पुरुषे स्वरूपापादनम्। अत एव सर्वेष्वेवांशेषु तद्भावापन्नेषु सत्सु स्वयमपि तद्भावापन्नो जात इत्याह—विलोक्य मुमुह

इति। नन्वस्य भगवद्रूपत्वेन नित्यसिद्धज्ञानशक्तिमत्त्वात् कथं तस्या दर्शने मोहः? तत्राऽऽह—ज्ञानगूहयेति। ज्ञानं हि गूहते आच्छादयति। सद्य इति विचारास्फुरणम्। सद्य इति विचारास्फुरणम्। स इति विभुरपि, इहाऽस्यां प्रविष्टः। मोहः स्वरूपविस्मृतिः ॥५॥

मोहानन्तरं पूर्णो जीवभावो जात इत्याह—

SRI SUBODHINI: The Primordial “Prakruti” (nature), with a view to bring the “Purusha” under her control, through her “qualities”, (Gunas) began to exhibit her creative powers, which are ever new, and wonderful! It has the capacity to convert the most intimate parts of the “Purusha”, like those of “herself!” In this way, the “Purusha” also got the attitude and qualities of “Prakruti”.

A doubt arises here. The “Purusha” is of the form of our Lord. He is equipped with permanent “knowledge” with His power of knowledge! (Jnana Sakthi). Then how come, He gets infatuated on seeing the Primordial Prakruti? Answering this, it is said, that the Primordial Purusha “covers up” the power of Jnana of the “Purusha”, so very fast, that the “Purusha” is prevented from even thinking about this, in a different way! Though the “Purusha” is the Lord and all pervasive, on His entry, into “Prakruti”, He gets “infatuated”, and forgets His own real divine self!

On getting “infatuated”, though the “Purusha” is “total and full”, he attains the “attitude of a Jeeva”! — as per the following verse.

एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान्।

कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते॥६॥

VERSE 6 Meaning: “In this way, the “Purusha” begins to accept the form of ‘Prakruti’ as his own

“form”, though “Prakruti” is different from Him! Due to this understanding, the “Purusha” begins to regard Himself, as the “Karthā” (doer of all actions), although all the actions/tasks are done only by the qualities of Prakruti.”

श्रीसुबोधिनी : एवमिति। परा स्वतो भिन्ना या प्रकृतिः, तस्या अभिध्यानेन, तामेवात्मत्वेन मन्यत इति। आत्मत्वेन ज्ञानमभिध्यानम्। सा हि सर्वं करोति, क्रियाशक्तिस्तदीयेति। पुरुषस्य तु ज्ञानशक्तिरेव, सा मोहेन कृशरीभूता। प्रकृतेः कर्तृत्वमात्मनि मन्यते, यतोऽयं पुमान्। लोकेऽपि पुरुषः स्वीकृतमात्मकृतमेव मन्यते। सा हि गुणैः कृत्वा कर्माणि करोति। तत्फलमुखं कर्तृत्वमात्मनि मन्यत इत्यर्थः ॥६॥

आत्मनि कर्तृत्वाभिमान एव संसारमूलमित्याह—

SRI SUBODHINI: Although “Prakruti” is different and separate from “Purusha” (Paraa), “Purusha” begins to regard himself as “Prakruti” — that, “I am “Prakruti” (nature) only”. the identification with “Prakruti” becomes total (Aatmaaroopa). As we have already seen, it is this “Prakruti”, which does everything, as the power of action rests with her only! The “Purusha” is equipped with the power of “Jnana” (knowledge) only. This power of “Jnana” gets enmeshed in Prakruti and becomes “feeble and weak”! This identity becomes, so much complete, that the “Purusha” begins to regard all the actions done by “Prakruti”, as his own i.e. it is He, who is the “doer”! He says, “all these are My actions only! (Due to “pride”, as being the ‘Purusha’.) Even in this world, we often see the husbands claiming the tasks completed by their wives, as their own! Prakruti always does the actions, through her “qualities” (Gunas). But, the “Purusha”, who is the provider of knowledge for all actions, now begins to regard himself, as the “doer”, and accepts the results thereof as his own!

It is told that, “THE CAUSE FOR ‘SAMSAARA’ (of life and death for the “Jeeva”) is the “ego, as the doer” is the “Aatma” (i.e. “Aatma” wrongly regarding itself as the “doer”).

तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम्।

भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः॥७॥

VERSE 7 Meaning: “The ego of “doership” only, makes the ever blissful “Purusha”, attain the state of bondage of births and deaths, and lose his freedom (i.e. becoming dependent) – though the “Purusha”, is, in reality, a non-doer (Akarta), self-sufficient (Swadeena), the witness and ever blissful.”

श्रीसुबोधिनी : तदस्येति। तत् कर्तृत्वमेवाऽस्य जीवस्य संसृतिः संसरणम्। ततः कर्मभिर्बन्धः, प्रकृतिपारतन्त्र्यं च। तदपि कर्तृत्वाभिमानकृतमेव, न तु केवलं प्रकृतिकृतम्। तत्सर्वं तस्य स्वाभाविकं न भवतीति वक्तुमात्मनो विशेषणानि चत्वारि। स हि चिदानन्दरूपः, भगवदंशरूपत्वात् ऐश्वर्यादियुक्तश्च। दोषाभावाथमकर्तुरिति। ईशस्येति भगवत्संबन्धात्। साक्षिण इति चिद्रूपत्वात्। निर्वृतात्मन इत्यानन्दरूपत्वात्। अकर्तुः संसारः, ईशस्य बन्धः, साक्षिणः पारतन्त्र्यम्, निर्वृतात्मनस्त्रितयम्। चकारादुक्तं दुःखित्वं वा ॥७॥

ननु ज्ञानेच्छाप्रयत्नानामेकाश्रयत्वात्, उपादानगोचरापरोक्षज्ञानवत एव कर्तृत्वात्, कथमन्यगतं कर्तृत्वमित्याशङ्क्याऽऽह—

SRI SUBODHINI: The “Jeeva”, regarding himself, as the ‘doer’, gets subjected to the cycle of births and deaths (Samsaara). The “doership” ego binds it, in the bondage of “actions” (Karma) and brings him under the control of Prakruti! By itself, the “Jeeva” does not get controlled by Prakruti – but this bondage is caused by his ego of “doership”! This attitude of “doership” is not inherent in the ‘Jeeva’, as the “Aatma” has 4 qualities (Aatma + ego of doership = Jeeva) as “inherent” in it!

The “Aatma” is part of our Lord (Amsa) and hence, is of the form of consciousness and bliss (Chidaanandaroopa). It is also invested with our Lord’s qualities of “opulence” (Aishwaryam) and others. There is no blemish in the “Aatma” of whatsoever nature — as the “Aatma” does not do “anything” (action free — Akarta). How can any “blemish” attach itself to it, when it does not do anything? Due to it’s relationship with our Lord, the “Aatma” also is called as the “Lord” (Isa). As the “Aatma” is of the form of “consciousness” (Chaitanya), it is also a “witness” (Sākshi). The “Aatma” is always of the form of “bliss” (Aanandaroopam). Hence, it is always free and independent. Despite being the Lord, a witness, full of bliss and a non-doer, the “Aatma” becomes under the control of Prakruti, due to regarding itself as the “doer” of all actions! The syllable “Cha” (and) denotes, that despite all these “qualities”, the “Aatma” regards himself as “sorrowful and in pain”!

The factors of knowledge, desire and efforts are always seen to be present as “one” only (i.e. together). Hence, the thought of “doership” rests only with the person, who has the “knowledge” (to do the action). If this is so, how can anyone else regard himself as the “doer”? This doubt is removed through the following verse.

कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः।

भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम्॥८॥

VERSE 8 Meaning: “The Purusha regards himself as totally belonging to (i.e. same) the body, which is of the form of the task (Kaaryam), the senses, which are the cause for all actions (Kaarana) and the inner mind, which always regards itself as the “doer”! Wise persons

regard “Prakruti” as the “cause” for this wrong identification. They also regard “Prakruti” as the cause (though Purusha is separate to Prakruti) for the suffering and enjoyment of sorrow and pleasure respectively, which are felt and experienced by the “Purusha”!

श्रीसुबोधिनी : कार्येति। यद्यपि कर्तृत्वभोक्तृत्वयोः सामानाधिकरण्यं प्रतीयते, तदुभयोर्मिलितत्वात् कस्य किमिति निश्चेतुं न शक्यते, भगवति तु सर्वमूलभूते कर्तृत्वं भोक्तृत्वं सहजमेव; तथापि कर्तृत्वं प्रकृतिगतं भोक्तृत्वं पुरुषगतमेव। तत्र वृद्धाः प्रमाणम्। कर्तृत्वस्य प्रकृतिधर्मत्वे हेतुः—कार्यकारणकर्तृत्व इति। कार्यमधिभूतं देहः, कारणानीन्द्रियाण्याध्यात्मिकानि, कर्ता अन्तःकरणमाधिदैविकम्। चिद्रूपस्य पुरुषस्य त्रिविधजडभावापत्तौ प्रकृतिरेव कारणम्। न हि निष्कारणमन्योऽन्यद्भवति। भगवदिच्छा कारणत्वेन कल्प्येत यदि त्रिविधा धर्माः प्राकृताः न स्युः। प्राकृत्वे स्वरूपापत्तौ स्वयमेव हेतुरस्तु किं विशेषकल्पनया? भोगस्तु सुखदुःखसाक्षात्कारात्मकः। तत्र ‘सत्त्वात्संजायते ज्ञानम्’ इति ज्ञानमपि प्रकृतिगतं कल्प्येत यदि पुरुषो ज्ञानरूपो न स्यात्। अतः पुरुषसंबन्धादेव प्राकृतमपि ज्ञानमित्याह—भोक्तृत्व इति। सुखदुःखानां भोक्तृत्वे पुरुषमेव कारणं विदुः, ज्ञानरूपत्वात्। ‘सत्त्वात्संजायते’ इति तु सत्त्वोपाधौ पुरुषस्य ज्ञानमुदेतीत्युच्यते, न तु ज्ञानं प्रकृतेः स्वरूपं धर्मो वा। न तु प्रथमतः कर्तृत्वम्, तत् प्रकृत्यध्यासेन। प्रकृतिविशिष्टश्चेत् पुनः प्रकृतावध्यस्यते, तदा भोक्तृत्वम्। तथा सति न ज्ञायते किं गतं भोक्तृत्वमिति। ‘स्वकृतं भुङ्क्ते’ इति वाक्याच्च प्रकृतिगतमेव युक्तमित्याशङ्क्याऽऽह—प्रकृतेः परमिति। न हि भोग्यापत्तौ भोक्तृत्वं भवति। अतो भोगदशायां प्रकृतिनियन्तैव भवति। न हि स्वात्मनो भोगो भवति, अन्यं प्रत्येव रसत्वात्। एवं कर्त्री व्यामोहिका प्रकृतिः, भोक्ता भोगदशायां प्रकृतिनियामकः, कर्तृत्वे प्रकृतिमुग्धो देहादिभावापत्तौ च पुरुष इत्युभयोर्लक्षणमुक्तं भवति ॥८॥

तव देवहूतिराशङ्कते—

SRI SUBODHINI: The sense of “doership”, and the factor of “enjoyership” appear to be present, in “one”

entity only — In other words, when there is the total “joining” of both “Purusha and Prakruti”, then, we are not able to clearly identify separately the “doer” and the “enjoyer”! BUT OUR LORD IS THE BASIS OF EVERYONE AND IN HIM, THE SENSE OF “DOERSHIP AND ENJOYERSHIP” ARE AUTOMATICALLY PRESENT! Even then, the sense of “doership” pertains to “Prakruti”, and the “enjoyership” pertains to “Purusha”. The evidence and proof for this is the testimony of Great Teachers, from time immemorial!

Why is it, that the ‘Prakruti’ is considered, as the “doer”? On this, it is said, that the “result” is the making of the ‘physical body’, and the “cause” is the ‘mental senses’. The “doer” is the celestial inner mind. The “Purusha”, of the nature of consciousness, attains three types of “gross” nature, and the cause for this is “Prakruti” only! — as the “conscious” Brahman cannot become or assume the form of being “gross”, without a valid reason! The cause, therefore is “Prakruti” only! BUT, ALL THIS HAPPENS DUE TO THE WILL OF OUR LORD!-WHO IS BEYOND “PURUSHA” AND “PRAKRUTI”

“Enjoyment” (Bhoga) means the real “experiencing” of both sorrow and joy (Sukha and Dukha). In the Gita, our Lord has declared that, “Jnana gets originated through Satwa”. But, this “Jnana” gets originated, when the relationship with “Purusha” occurs (i.e. “Prakruti” cannot confer “Jnana”). In other words, only due to this relationship of “Purusha”, a “Jeeva” is able to attain the knowledge of everything else! The “Purusha” gets “knowledge”, when the quality of “Satwa” is present.

In the beginning, “Purusha” is pure, and does not

exhibit the sense of “doership” at all. But the “ignorance” caused by “Prakruti” makes the “Purusha” experience, the sense of “doership”! Due to this, we are not able to understand clearly, as to who is the “doer”, and who is the enjoyer! The words “Swakrutam Bhunkthe” (“He enjoys, what is made by Himself:!”), indicate that “Prakruti” appears to be both the “task and it’s cause”! Due to this, it is appropriate to regard “Prakruti” only, as the “enjoyer” too! When a doubt of this type arises, then, it is said that, “PURUSHA ONLY IS THE CAUSE FOR THE ENJOYMENT OF BOTH SORROW AND JOY, AS HE IS BEYOND “PRAKRUTI”. WHEN “PRAKRUTI” IS THE “ENJOYED ONLY”, HOW CAN IT BE THE “ENJOYER” ALSO? Due to this, “Purusha” continues to be the “controller” at the time of “enjoyment”!

From the above analysis, we have to clearly see, that the factor of “Prakruti”, is the “doer” and is the cause for the “infatuation” of Purusha! In the “actual state of enjoyment”, the “Purusha” enjoys, though, he is the controller of Prakruti! Purusha, at this stage, regards himself as the “doer”, (Karthā) as he gets “very happy and contented”, with his union with “Prakruti”. Due to this, he regards, that he has a “body” etc. In this way, the distinguishing factors and characteristics of both the “Purusha” and “Prakruti” have been explained.

Mother Devahooti, expresses her ‘doubt’, in the following way.

देवहूतिरुवाच।

प्रकृतेः पुरुषस्याऽपि लक्षणं पुरुषोत्तम॥

ब्रूहि कारणयोरस्य सदसच्च यदात्मकम्॥१॥

VERSE 9 Meaning: “Mother Devahooti told, “Oh Lord Sri Purushothama! Kindly explain to me, in detail, the attributes of “Prakruti and Purusha”, which have caused the “task” of both the “subtle and the gross” nature of this Universe, and which constitutes the form and nature of both Purusha and Prakruti also!”

श्रीसुबोधिनी : प्रकृतेरिति। देहभावे निष्पन्ने पश्चात्कर्तृत्वम्, देह एव तु कथं निष्पद्येत? नानात्वाच्च जीवानां स्वतःकरणे जगदानन्त्यम्, हिताद्यकरणम्, असंबद्धकरणं चापद्येत। अत एतदुक्तं कर्तृत्वं भोक्तृत्वं च प्रकृतिपुरुषांशयोरेव, न तु मूलभूतप्रकृतिपुरुषयोः। अतस्तयोर्लक्षणप्रश्नः। उभयोरपि भगवद्रूपत्वात् न संबन्धो विचारणीयः। पुरुषोत्तमेति तस्मादपि भगवन्तं परमाह परिज्ञानार्थम्। अस्य जगतः कारणभूतयोः। उपादानभूतावपि तावेवेत्याह—सदसच्च यदात्मकमिति। कार्यं, कारणं, मोक्षहेतुर्बन्धहेतुर्वा; अलीकं, सद्वा; सर्वमेव—यदात्मकं मूलभूतप्रकृतिपुरुषात्मकम्। अतस्तयोर्ज्ञाने सर्वं ज्ञातं भवतीत्याशयः। पुरुषस्त्वेक एव। ‘पुरुषेश्वरयोरत्र न वैलक्षण्यमण्वपि’ इति, ‘तदन्यकल्पनापार्था’ इत्यतो जीवेश्वरावस्थाभेदेनैव भिन्नौ, न तु स्वत इति। यदेव पुरुषलक्षणं तदेव लक्षणं प्रकृतेरपि। सैव यदि भवेत्, अवस्थाभेदो न स्यात्। सा हि व्यामोहिकैव। भेदे तु यदा तामभिमन्यते, तदा जीवावस्थां प्राप्नोति। यदा तु मूलभूतां प्रकृतिम्, तदा स्वरूपस्थित एव जगत्कारणं भवति; प्रदेशभेदेन वा। ते उभे पुरुषसंगते। यथा आकाशे क्वचित् ग्रहादि, क्वचिन्नेति। अतस्तस्यापि मोहकप्रकृतिव्युदासे कारणतुल्यतैव भवति। परं मूलभूतप्रकृतिसंबन्धाभावान्न कर्तृत्वम्। उभयोः संबन्धो यथैवोपपद्यते, तादृश एव पुरुष इति मन्तव्यम्। उभयोर्दृष्टत्वात् जीवानां पृथक्त्वे श्रुतिस्मृतिविरोध आपद्येत। प्रपञ्चस्य मिथ्यात्वे शास्त्रविरोधः, अनिमोक्षः, एकमुक्तौ च सर्वमुक्तिः, अविश्वासश्च स्यात्। अत उभयं यत एवोपपद्यते तथा मूलपुरुषः प्रकृतिः द्वयं गृह्णातीति मन्तव्यम् ॥९॥

मूलभूतां प्रकृतिं लक्षयति—

SRI SUBODHINI: Purusha attains the attitude of being the “doer” only, after attaining the “body”! (i.e. regarding himself, as having a body). But, it is important to know, as to how this “body” is originated? If it is said, that the “Jeeva” has “created” this Universe, for it’s own sake, then as the “Jeevas” are “many”, the “Universes” created by these “Jeevas” also will have to be countless. If it is told, that the basis root-form of “Purusha” has created this Universe, for the sake of the “Jeevas”, then, two types of “blemish” will arise. Viz. (1) Not doing everything in a “beneficial” way only and (2) always “doing” this creation, without any relationship with “Prakruti”.

In view of the above, it is said, that the sense of “doership and enjoyership” are seen only in the “parts” (Amsa) of Prakruti and Purusha and THESE ARE NOT IN THE PRIMORDIAL “BASIC ROOT” FORM OF PRAKRUTI AND PURUSHA! (Moola Purusha and Moola Prakruti). That is why, a description is done on the qualities and attributes of Prakruti and Purusha (i.e. of their “parts” only). WE HAVE TO ALWAYS REMEMBER THAT BOTH PRAKRUTI AND PURUSHA ARE THE “FORMS” OF OUR LORD ONLY!

“Oh Lord Sri Purushothama!” – this addressal of mother Devahooti indicates, that our Lord is higher than both Prakruti and Purusha, and she had asked the question, with a view to know about our Lord Sri Purushothama only. She says, that the cause for this Universe is also these two powers only.

To summarize, TRUTH AND UNTRUTH, THE TASK AND IT’S CAUSE, (I.E. THE CAUSE OF “LIBERATION AND BONDAGE”), TRUTHFUL MATTER AND ITS OPPOSITE AND EVERYTHING

ELSE ARE THE MANIFESTATIONS OF THE BASIC ROOT FORMS OF BOTH PRAKRUTI AND PURUSHA! Hence, on attaining the knowledge about these two Primordial Principles, everything else comes to be known. This is the purport.

“Purusha” is ONE only! There is no difference (even of the “atomic” size or nature) between “Purusha” and our Lord, who is “Ishwara”! Even to imagine some “difference” between these two, will be inappropriate! Due to this, the “division”, which we see, between the “Jeeva” and “Ishwara” is caused by the “situation and status” (Avasthaa) only. And, inherently, there is no difference between them, at all! The attributes of Purusha are same in Prakruti also. If Prakruti only was “existing” (i.e. no “Purusha” at all), then, the difference caused by the “situation and status” would not arise! Prakruti can, at best, only cause “infatuation”! Due to the division in Prakruti and Purusha, only Purusha regards himself as “Prakruti”! Thus, in turn ‘Purusha’ attains the “situation and status” of the “Jeeva”! When ‘Purusha’ begins to regard his own base root form as being “Prakruti”, then he becomes the cause, for the manifestation of the Universe, which is always “present” in him! In this way, the basic root form and the infatuating form of “Prakruti” are both related to “Purusha”! Like, in the sky, we see so many “planets”, and many others are “not seen” at all (although ‘present’). In the same way, when the factor of “infatuating nature”, leaves the “infatuating Prakruti”, then, this Prakruti, without it’s “infatuating power”, becomes equal and same, as the basic root form of Prakruti, and, the sense of “doership” in Purusha becomes absent! Due to this, the nature of their “relationship” determines their “situation – status”.

(i.e. either as “Jeeva” or as “Ishwara”).

A doubt arises now. Why cant we, then, surmise that the “Jeevas” are separate and different from the basic root form of Purusha? But this “surmise” is inappropriate, as this “thought” will violate the declarations of the Vedas and the holy scriptures. By considering the Universe, as an “illusion” (Mithya), we violate the views of the holy scriptures, and the “Jeevas” will not attain “liberation”! If we, again, wrongly, consider that there is only one “Jeeva”, then, on the liberation of this ‘one Jeeva’, all the other “Jeevas” also will get automatically “liberated”! This will in turn lead to lack of faith! Due to all this, we have to always clearly realize the nature of coming together of Purusha and Prakruti, to understand the “situation — status”, at a particular moment.

The “characteristics” of the “basic root form” of Prakruti is being described.

श्रीभगवानुवाच।

यत्तत्रिगुणमव्यक्तं नित्यं सदसदात्मकम्।

प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत्॥१०॥

VERSE 10 Meaning: “Our Lord said, “The important principles of “Prakruti” are of the nature of the three qualities!; they are not seeable!; they are permanent!; of the “form” of the “task” and it’s “cause”!; though, by itself, it is without any “quality”, it is the refuge and basis, of all the specific and special qualities! This is the nature of “Prakruti”!

श्रीसुबोधिनी : यत्तदिति। यत्पूर्वमुक्तम्, तदेवैतादृशगुणविशिष्टं मूलप्रकृतिर्भवति। यत्रिगुणम्, सा प्रकृतिः, सत्त्वरजस्तमोगुणाः यस्य मूलभूताः। यथा सच्चिदानन्दं ब्रह्म, क्रियाज्ञानानन्दा धर्मा अपि भवन्ति।

तथा सच्चिदानन्दरूपं प्रधानम्, उद्भूतास्त्वंशतो गुणा अपि भवन्ति। अव्यक्तम्, न केनापि प्रकारेणाऽभिव्यक्तम्, कार्यमेव तस्याऽभिव्यक्तम्, न स्वयमिति। नित्यं सदैकरूपम्। सदसदात्मकं कार्यकारणरूपम्। प्रधानं मुख्यम्। प्रकृतिमिति लक्ष्यम्। प्राहुरिति प्रमाणम्। ब्रह्मवदविशेषम्। विशेषाः सर्वे गुणकृताः तस्या एवाऽतो विशेषवत्। प्रधानमिति लक्षणमेकमेव। प्रधानमिति मुख्यं भगवता जगत्कारणत्वेन निर्मितम्, तद्रूपं वा। तस्य जगत्कर्तृत्वनिर्वाहार्थं भगवत इव षड्गुणानाह—त्रिगुणादिषट्पदैः। त्रिविधा हि सृष्टिरन्यथा न भवेत्, यथा भगवत ऐश्वर्यम् ; अन्यथा समानेऽपि कर्मण्युच्चनीचगतयो न स्युः। मूलधर्मा एते सच्चिदानन्दाभासा भगवत उत्पन्नायां प्रतिष्ठिताः। एवं सत्येव मुख्यं भवति। यद्यप्येकैकमेव लक्षणम्, तथापि भगवत्त्वाय षडुच्यन्ते। अव्यक्तमिति द्वितीयम्। तस्य हि एवं सामर्थ्यं न केनाप्यभिव्यक्तं भवति, अन्यथा कालादिनाऽभिव्यक्तावनित्यतायां पुनः सृष्टिर्न स्यात्। सदैकरूपमिति कीर्तिस्तस्य। यज्जीवप्रकृतिव्युदासार्थमिति केचिदाहुस्तदुत्तराध्यायेन विरुद्ध्यते; नित्यत्वादुभयोरिति। सदसदात्मकमिति श्रीः, तस्यैषा शोभा यत्सर्वात्मकमिति। अविशेषमिति ज्ञानहेतुः, अन्यथा संसारिणो मुक्ता न स्युः, तस्य सर्वकारणत्वात्। विशेषवदिति सर्वे विशेषास्तदीयाः, न तस्य किञ्चिदाश्चर्यकरमिति वैराग्यहेतुः ॥१०॥

प्रधानं लक्षयित्वा प्राधानिकं निर्दिशति—

SRI SUBODHINI: This “basic root form” of Prakruti has been told already as “subtle” etc. It consists of the three “Gunas” (qualities), i.e. it is the “originating” power of the three qualities of Satwa, Rajas and Tamas. Like “Brahman”, has the three qualities of Sat, Chit and Aananda, it has also the qualities of action, Jnana and Aananda! (i.e. Brahman has three qualities also, and they get originated from it’s “parts” (Amsa)). The word “unseeable” means, that Prakruti does not manifest by itself, in any way. Only it’s “tasks and actions” can be “seen” as manifested! The word “Nithyam” (permanent)

denotes that Prakruti is always of one “type and kind” only! It is both the “task” and it’s “cause” also. This “important” Prakruti, like “Brahman”, by itself, is not endowed with any “qualities”. But, it has several “qualities” created by the “Gunas”. In view of this, everything “special” is due to Prakruti only!

This “Prakruti” is called, in this verse, as “important” (Pradhaana), as our Lord has created this “Prakruti”, for the sake of creating and building this Universe! Alternately, this “Prakruti” has taken the form of this Universe. For the sake of “administering” this Universe, like, as in our Lord, Prakruti also has 6 qualities. They are: (1) Three qualities (Satwa, Rajas and Tamas). (2) Unseeable. (3) Permanent. (4) Being both the “task” and it’s “cause”. (5) Remaining without any inherent “quality” (Guna)! (6) Being the “refuge for all the “qualities”, which we see in this Universe!

If the above 6 “qualities” are not present in “Prakruti”, then the three types of creation cannot take place. In the way, there is the quality of “opulence” in our Lord, in the same way, in this “Prakruti”, there are three “qualities”! If these three “qualities” were not like the quality of “opulence” (Aishwaryam), then there will not be the factor of “high and low” in this vast creation! This Prakruti, has also the qualities of “Sat, Chit and Aananda” of our Lord, as it has got originated from our Lord only! Because of this. only, this “Prakruti” is called as “important” (Mukhya). Prakruti has it’s second quality of being “not seeable” (unmanifested – Avyaktham). It has the capacity, that it cannot be manifested by anyone else! If the factors of ‘time’ (Kaala) and others were capable of “manifesting” this Prakruti, then, it will not have the quality

of being “permanent”, (Nithyam) and the “task” of creation cannot be done also, by Prakruti! It’s “fame” (Yash) consists of being of the same type and kind (Yekaroopam), at all times. Through it’s quality of being both the “task” and it’s “cause”, Prakruti has the capacity to manifest the quality of “wealth” (Shree) of our Lord! (i.e. “brilliance”) Being without any inherent specific quality (Avisesham) indicates, that “Prakruti” has the quality of “Jnana” (also) in it! This “Jnana” is present, so that the “Jeevas” can attain “liberation”. Moreover, as “Prakruti” is the “cause” of everything, it is also the “cause” for “Jnana”! The purport of the word “Viseshavat” is, that all the “qualities and specialties” belong to “Prakruti” only, and there is nothing surprising or astonishing, due to this. Moreover, this status of being the basis and refuge of all qualities, is the cause for the rise and origin of the quality of “detachment” (Vairaagyam).

After describing the “features” of the important principle of “Prakruti”, now, through the next verse, the “tasks” (Kaaryam) of “Prakruti” are being detailed.

पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा।

एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः॥११॥

VERSE 11 Meaning: “The 5 Primordial elements, the 5 qualities of elements, the 4 types of inner mind and the 10 senses — these 24 principles, as a “group”, are considered, as the “task” of Prakruti, by wise persons!”

श्रीसुबोधिनी : पञ्चभिरिति। प्राधानिकं गणं चतुर्विंशतिकं प्राहुः। चतुर्विंशतिभेदभिन्नम्। चतुर्विंशतीनां समुदायः प्राधानिको गणः। विदुरिति प्रमाणम्। चतुर्विंशतिसङ्ख्यासिद्धिर्यैः, तान्याह गणशः—पञ्चभिः पञ्चभिर्ब्रह्मेति परिज्ञानार्थम्। एतच्चतुर्विंशतिभेदभिन्नं जगत् ब्रह्मैव। चतुर्भिर्दशभिरिति।

चतुर्णां प्रवर्तकत्वात् प्रथमं निर्देशः। साङ्ख्यशास्त्रत्वात् सङ्ख्ययैव पूर्तिः ॥११॥

तानि नामतो निर्देशति—

SRI SUBODHINI: The group of 24 principles are being described i.e. there are 24 divisions, in this one group of “principles” of “Prakruti”. ‘Viduhu’ — this is known to “wise” persons, and this “realization” itself is it’s proof and evidence! These principles are explained in groups of 5 each, so that we can understand them easily! It is “Brahman” only, which has divided itself into these 24 principles and become the ‘Universe’! There are 4 “inspirers” in this, and they are specified in the first instance, before their detailed description! The subject of our Lord’s instructions, being the “Saankhya system”, the counting of the principles of this system, fulfills it’s requirement.

Further descriptions are done of these “principles”.

महाभूतानि पञ्चैव भूरापोऽग्निर्मरुन्नभः।

तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे॥१२॥

VERSE 12 Meaning: “Earth, water, fire, wind and space — these are the 5 Primordial elements. Odor, taste, form, touch and sound — these are the qualities of these 5 elements!”

श्रीसुबोधिनी : महाभूतानीति। प्रथमं पञ्चसङ्ख्यापूरकाणि महाभूतानि। एवकारेण दिगादीनामाकाशादिष्वन्तर्भावः सूचितः। तानि गणयति—भूरित्यादि। अग्निस्तेजः, अग्निरेव वा। सौरादीनि तेजांसि अग्नावन्तर्भवन्तीत्येके। भगवत्तेज इत्यपरे। मरुद्वायुः। नभ आकाशम्। तन्मात्राणि शब्दादीनि। तावन्ति पञ्चैव। स्वराः सर्वे शब्दमध्ये। गन्धादीनि गन्धरसरूपस्पर्शशब्दाः। मे मतानीत्यस्मत्सिद्धान्ते गन्धादीनां तन्मात्रत्वम्, अन्येषां मते गन्धादयो गुणाः भूतेभ्य उत्पद्यन्ते, भूतसमवेता इति ॥१२॥

दशसङ्ख्यां पूरयति—

SRI SUBODHINI: The first 5 numbers are the 5 Primordial elements. The word “Yeva” (only) reemphasizes the “5 numbers” only. The “directions and quarters” (Disha) are all included in the element of “space”! Fire means the power of brilliance (Teja) and to “burn” (heat). Some say, that the brilliance of the “sun” is included in this Primordial element of “fire”! Some others say, that the brilliance of the “sun” is related to the “brilliance” of our Lord only! Wind, space and also the qualities of elements have also been described. “Sound” encompasses all types of “noises” (Swara) etc. The 5 Primordial elements originate the qualities of the elements, such as odor, taste, form, touch and sound.

The '10' factors are completed through the following verse.

इन्द्रियाणि दश श्रोत्रं त्वग्दृग्रसननासिका।

वाक्करौ चरणौ मेढ्रं पायुर्दशम उच्यते॥१३॥

VERSE 13 Meaning: “Ears, skin, eyes tongue, nose, mouth (word), hands, legs, generating organ, the defecating organ (anus) — these are the 10 senses (Indriyaas).”

श्रीसुबोधिनी : इन्द्रियाणीति। ज्ञानेन्द्रियाणि प्रथमं गणयति। श्रोत्रं शब्दग्राहकम्। त्वक् त्वगिन्द्रियम्। दृक् दृष्टिः, चक्षुरिति यावत्। रसनेन्द्रियम्, घ्राणेन्द्रियञ्चेति। वागादीनि कर्मेन्द्रियाणि। मेढ्रं गुह्यम् ॥१३॥

चतुष्टयं गणयति—

SRI SUBODHINI: The senses of knowledge are counted, in the first instance. Ears enable the body to accept “sound”. The skin (Twak) accepts the sense of “touch”. The word “Drik” means the “eyes”. Tongue, nose, word - these are the senses of action! “Medra”

means the organ of generation.

The '4' numbers are counted, through the next verse.

मनो बुद्धिरहंकारश्चित्तभित्यन्तरात्मकम्।

चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया॥१४॥

VERSE 14 Meaning: "Mind, intellect, ego and inner mind (recorded memory) – these 4 constitute the "inner mind". They are of the same category (i.e. one). Determination, planning, recorded memory and ego – these 4 types of "thoughts" are the characteristics of this inner mind!"

श्रीसुबोधिनी : मनो बुद्धिरिति। ननु पर्याया एते इत्याशङ्क्याऽऽह—
अन्तरात्मकमिति। एकमेवान्तरात्मकमन्तःकरणं मनोबुद्धादिभेदेन चतुर्धा
लक्ष्यते। एकस्याऽनेकधा लक्षणे हेतुः—लक्षणरूपया वृत्त्या भेदो लक्ष्यत
इति। वृत्तिभेदाद्भेदः, वृत्तिश्च लक्षणरूपा। व्यावर्तकं हि लक्षणम्,
सामान्यवृत्तेर्भेदकत्वाभावात् ॥१४॥

नन्वयं चतुर्विंशतिभेदभिन्नो गणितः, अपरश्च गणनीय इत्याशङ्क्याऽऽह—

SRI SUBODHINI: Mind, intellect, ego and inner mind are of the same category – nay, of one type only! Though identified, separately, as all these are "internally oriented" in nature, they are considered as "one group" only! The nature of all these 4 factors consists in "thoughts" and through the nature of "thoughts", originated, their "differences" are seen and explained. These "thoughts", when they are "ordinary and common", do not differentiate these 4 factors!

A "doubt" arises, that these 24 numbers of this "group" has been counted. What about counting of the "others"? On this, it is said.....

एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह।

सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः॥१५॥

VERSE 15 Meaning: “In this way, the noble saints, who have realized and understood the principles of creation, have told that “Brahman with attributes” (qualities of Saguna Brahman) has entered into these 24 principles! The 25th principle is “Kaala” (time).”

श्रीसुबोधिनी : एतावानेवेति। सगुणस्य ब्रह्मण एतावत्येव सङ्ख्या। शास्त्रे एतावानेव वा सङ्ख्यातः। सगुणस्य ब्रह्मणः सन्निवेशः। सम्यक् निवेशो नाम असम्भावितान्यप्रवेशे स्वधर्मवत्तया निरूपणम्। नन्वस्ति कालोऽधिकस्तत्राऽऽह-यः कालः प्रोक्तः, स पञ्चविंशकः। प्राकृत एवेत्यर्थः। प्रकृतेः प्रथमो भावः कालः, अन्यानि चतुर्विंशतिरिति ॥१५॥

एवमेकदेशिमतेन कालं निरूप्य पुनरेकदेशमतेन निरूपयति-

SRI SUBODHINI: The “Brahman with attributes” has these 24 principles — as per the scriptures. The “entry” into these principles, is called as “Sannivesa” (due entry). The principle of “time” (Kaala) is the 25th principle. In other words, “time” also is related to Prakruti also. In fact, “time” got originated as the “first” principle and then, later, the other 24 principles got originated.

In this way, after explaining the factor of “time”, in one way, the conception of “time” as expounded by others, is being described, as below.

प्रभावं पौरुषं प्राहुः, कालमेके यतो भयम्।

अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः॥१६॥

VERSE 16 Meaning: “Some persons, regard the factor of “time”, as not separate and different to “Purusha!” They speak of “time”, as the power of

Purusha i.e. the power of destruction of “Purusha”. Due to this, the “Jeevas” who are infatuated through the power of Maya, and are attached to the “bodies” (by regarding it as their “Aatma”, in an egoistic way), begin to regard themselves, as the “doer of actions” (Karthā). This infatuation, caused by their “ego”, creates “fear” in them!” (of loss, defeat, death etc, as they consider their ‘body’ as the “Aatma”).

श्रीसुबोधिनी : प्रभावमिति। केचित्पौरुषं प्रभावं कालं प्राहुः। पुरुषस्य धर्मः कश्चित्, सामर्थ्यविशेषो वा। तथात्वे हेतुः—यतो भयमिति। यस्मात् कालालोके भयं भवति। कस्य भयमित्याशङ्क्याऽऽह—अहमिति। अहङ्कारेण यो विमूढो वञ्चितः, आत्मनो आत्मानमेवाऽहङ्कारं मन्यते। अहङ्कारविमूढत्वे हेतुः—कर्तुरिति। यः कर्मादिकर्ता, सोऽहङ्कारविमूढो भवति। कर्मकर्तृत्वेऽपि हेतुः—प्रकृतिमीयुष इति। यस्तु प्रकृत्या सह ऐक्यं प्राप्य कर्माणि करोति, पश्चादहङ्कारेण मूढो भवति, तस्य कालाद्भयं भवतीत्यर्थः ॥१६॥

स्वमते कालं लक्षयति—

SRI SUBODHINI: Some persons speak of “time”, as the power of Purusha. Purusha has this quality of power as his capacity! Due to this, the “Jeevas” get “fear” from the factor of “time”. Fear occurs only to those, who are infatuated through “ego”. They are “cheated” by their own “ego”. They consider their own “body and ego”, as their “Aatma”. They consider themselves as the “doers”, and this is due to their “ego”. In this way, they become the foolish victims of their ego. Thus all the “Jeevas”, having become “one”, with the factor of Prakruti, begin to do their actions, with “ego”, and becoming infatuated with this, they get “fear” through the factor of “time”!

Our Lord Kapiladeva speaks about His conception of “time” — as per the following verse.

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि॥

चेष्टा यतः स भगवान् काल इत्युपलक्षितः॥१७॥

VERSE 17 Meaning: “Oh daughter of Manu! Due to the inspiration of our Lord only, as the factor of “Kaala” (time) [i.e. the factor of ‘time’ which is a form of “Purusha”, symbolizing our Lord only], the “qualities” begin to “work” on “Prakruti”, which is without, by itself, any “qualities”! Due to this, “Prakruti” begins to move and function!”

श्रीसुबोधिनी : प्रकृतेरिति। गुणानां साम्यावस्था प्रकृतिः। प्रकृतेः संबन्धिनो ये गुणाः सत्त्वादयः, तेषां साम्यं गुणक्षोभात्पूर्वावस्था। स च क्षोभात्पूर्वं निर्विशेषः। मानवीति संबोधनं महत उत्पन्ना अलौकिकं जानातीति। एतादृशज्ञस्य यतश्चेष्टा, स कालः। कालादेव गुणानां क्षोभः। स कालो भगवानेव, रूपपञ्चकमध्ये गणनात्। ननु भगवतः काल इति संज्ञा कुत इत्याकाङ्क्षायामाह—इत्युपलक्षित इति। कलयत्याकलयतीति। सर्वो हि प्राणी येन रूपेण कृत्वा सर्वमाकलयति, मृत्युभीत एव हि सर्वमाकलयति। अतः काल इति भगवानेवोपलक्षित उपलक्षणविधया बोधितः। न हि काल इति साक्षाद्भगवन्नाम, किन्तु प्राणिनां बोधनहेतुत्वेन निरूपित इति ॥१७॥

एवं कालं भगवद्रूपत्वेनोक्त्वा तस्योपलक्षणतां निरूपयति—

SRI SUBODHINI: The nature of qualities and it's operation move “Prakruti”. In Prakruti, the qualities of Satwa etc. are always in harmony; but due to the inspiration of “time”, which is a “form” of our Lord only, as “Purusha”, the “qualities” begin to move and make “Prakruti” function! Before this “inspiration”, Prakruti is quality free and unaffected.

The addressal of “Maanavi” indicates that, “Oh mother! You have been originated by the Great Manu, and due to this, you are aware of the supernatural facts also. The quality free Prakruti, begins to move and function,

due to the factor of “time”! This factor of “time” affects the “qualities”, which are in “harmony”, in Prakruti! **THIS “TIME” IS OUR LORD ONLY!** (i.e. one of His five “forms”). Why, this name of “time” (Kaala) has been given to our Lord? Answering this, it is said that, all “beings” attain “Jnana” only through this factor of “time”. Through the fear of “death”, everyone becomes “alert and devoted” to our Lord. Due to this, the factor of “time” has been regarded, as of the “form” of our Lord only. Of course, the factor of “time”, is not a “name” for our Lord, but it is the cause for enlightening the “beings” with “Jnana” (knowledge). The root meaning of “Kaala” means “movement and number”. “Kaala” teaches everyone about the impermanency of all created things, and enables the “Jeeva” to attain “liberation”.

In this way, after describing “time”, as a “form” of our Lord, our Lord, as the 25th “principle”, is being told, through the following verse.

अन्तः पुरुषरूपेण कालरूपेण यो बहिः।

समन्वेत्येष सत्त्वानां भगवानात्ममायया॥१८॥

VERSE 18 Meaning: “Our Lord, in this way, is the 25th “principle” — as He has pervaded “inside” all the ‘beings’, as “Purusha”, through His power of “Maya”, and has enveloped everyone “outside”, as the factor of “time”!”

श्रीसुबोधिनी : अन्तः पुरुषरूपेणेति। एक एव भगवान् सर्वप्राणिनामन्तः पुरुषरूपेण वर्तते, बहिः कालरूपेण; अन्यथा भगवतो व्याप्तिर्न स्यात्। बहिर्मुखान् कालरूपेण भक्षयति, अन्तर्मुखान् पुरुषेणाप्यायतीति। अत एव सत्त्वानां सर्वेषां भगवान् स्वमायया सर्वभवनसामर्थ्येनोभयविधो भूत्वा, समन्वेति सम्यगन्वयं प्राप्नोति। बहिः

काले लयं प्राप्नोति, अन्तः पुरुष इति। कालो भयजनकः, अभयरूपश्च पुरुष इति विशेषः ॥१८॥

एवमुद्देशेन तत्त्वानि निरूप्य उत्पत्तिपूर्वकं लक्षणान्याह—

SRI SUBODHINI: OUR LORD IS THE ONLY ONE, WHO IS PRESENT, AS “PURUSHA”, IN THE “INSIDE” OF EVERY BEING! IN THE “OUTSIDE”, HE IS PRESENT AS “TIME”! In this way, our Lord has become “all pervasive” (both inside and outside i.e. everywhere). Those “beings” who are “outward oriented” (i.e. worldly), are eaten away, through “time”. But, those devotees who are “internally oriented”, our Lord progresses them (towards devotion and liberation) as the “Purusha”! In this way, our Lord only, through His all encompassing “Maya” power has become these “dual” forms and has pervaded the entire Universe! In the outside, the Lord attains “Layam” (merger) and in the “inside”, He attains “oneness” (Leena). This factor of “time” originates “fear”, and “Purusha”, being of the nature of “fearlessness” gives protection and freedom from fear!

In this way, after describing the “principles” through their “names” only, now our Lord describes the process of “creation” of these principles!”

दैवात् क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान्।

आधत्त वीर्यं साऽसूत महत्तत्त्वं हिरण्मयम्॥१९॥

VERSE 19 Meaning: “When the highest Purusha and Paramaatma (our Lord) established His “energy” in the form of the power of consciousness, in Prakruti, which is the originating place of all “Jeevas”, and which has been moved (affected) by the factor of “time”, then, from this “energy infused” Prakruti, the brilliant principle of “Mahat Tatwam” (Great Principle) got originated.”

श्रीसुबोधिनी : दैवादिति। प्रथमतश्चित्तस्योत्पत्तिमुक्त्वा तस्याऽऽधिदैविकादिभेदान् निरूपयता लक्षणान्युच्यन्ते। आदावुत्पत्तिः, तत आध्यात्मिकस्य लक्षणम्, तत आधिदैविकस्य, तत आधिभौतिकस्येति। एवमेकः पदार्थश्चतुर्भिर्रुच्यते। तत्र प्रथमं महत्तत्त्वस्योत्पत्तिमाह—दैवात् कालात्, क्षुभिता धर्मा यस्याः सा पुरुषस्य योनिः क्षेत्रम्, तस्यां परः पुमान् प्रथमपुरुषो वीर्यमाधत्त; यथा स्वभार्यायां पुरुषः। तस्येन्द्रियाणि भगवत् इवाऽऽनन्दमयानि, रेतस्तु सच्चिदंशः। चिदंश एवेत्येके, सदंशस्तु प्रकृतेः सकाशात् संबध्यते। ततः सा प्रकृतिः महत्तत्त्वमसूत। तस्य शरीरं हिरण्यमयम्, यथा सूर्यान्तर्गतस्य नारायणस्य। आनन्दसत्तोरैक्ये हिरण्यरूपता भवति ॥१९॥

आध्यात्मिकं लक्षयति—

SRI SUBODHINI: In the first instance, our Lord originated from Himself, the factor of “consciousness”. Now, he is describing it’s various celestial divisions and characteristics! In four ways, the creation is being described viz. (1) The origin. (2) The “mental” attributes. (3) The “celestial” attributes and (4) the “physical” attributes. Affected by the working of “time”, Prakruti was entered into, by the “energy” of Purusha — like a husband gives his “energy” to his wife! The only difference being, that the senses of Purusha (our Lord) are of the form of “bliss” (Ananda) only and His “energy” consists of “Sat” (truth) and “Chit” (consciousness). Some persons say, that this entry into Prakruti, is confined only to the aspect of “consciousness”, as the factor of “truth” had already got related to Prakruti. As a result of this “entry”, Prakruti originates the “Mahat Tatwam” (Great Principle). The body of this “principle” is very brilliant — like that of Sri Narayana, inside the sun! When “bliss” and “truth” get united (of our Lord) — or become “one” — then, the brilliance of a golden nature ensues.

Now, the “mental” attributes are being described.

विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः।

स्वतेजसाऽपिबन्तीब्रमात्मप्रस्वापनं तमः॥२०॥

VERSE 20 Meaning: “The bud of Universe is this Great Principle. With a view to manifest the Universe, which is within, this Great Principle drank the darkness of dissolution, which was capable of covering it, through it’s brilliance and power!” (i.e. The Great Principle totally destroyed the “darkness”).

श्रीसुबोधिनी : विश्वमिति। स हि महान् सर्वजगत्प्रसवहेतुः, विश्वाधारत्वं तस्य लक्षणम्। ब्रह्माण्डस्याऽप्यंशतो भवतीति कूटस्थ इत्युक्तम्। प्रकृतिव्युदासार्थम्-जगदङ्कुर इति। यथा वृक्षस्य प्रथमावस्था अङ्कुरः, तथा जगतः। स हि विश्वमात्मगतं व्यनक्ति। तत् किं कुर्वन्तित्याकाङ्क्षायामाह- स्वतेजसा आत्मप्रस्वापनं तमः पिबन्निति। येन तमसा पूर्वं महत्तत्त्वं प्रस्वापितं लयं प्रापितमासीत्, तन्मूलभूतं तमः महत्तत्त्वेन पीयते, अन्यथा जगत् केनापि प्रकारेण नाऽभिव्यक्तं स्यात्। अस्य महत्तत्त्वस्य माहात्म्यत्रयमुक्तम्-जगत्प्रकाशकत्वेन, जगज्जनकत्वेन, अतिसमर्थतमोनाशकत्वेन च। त्रीण्यप्येतानि लक्षणानि कारणगुणत्रयसूचकानि सात्त्विक-राजसतामसानि क्रमेणैव ॥२०॥

आधिदैविकं लक्षयति-

SRI SUBODHINI: This Great Principle is the cause for the origin of the vast Universe. It holds the entire Universe within itself! In this way, it is also the basis, partly, of this Universe. Due to this, this principle is called as “Kootastha” (that which is “inside”). This Great Principle is not “Prakruti”. That is why, it is called here as a “bud” only – of this Universe. Like the first stage of a very big tree is the “bud” only, in the same way, this Great Principle, is the “bud” for this Universe, and this principle manifests the Universe,

from itself! The darkness caused through the power of dissolution of the Universe, had made this Great Principle get quietened earlier. Now, for the sake of manifesting this vast Universe, the Great Principle, in turn, “drank” away this darkness! The three “glories” of the Great Principle are being spoken. (1) It makes the Universe brilliant. (2) Originates the Universe. (3) Drinks the most powerful “darkness”, which is capable of “covering” it. These are the three “attributes” (Gunas) of this Great Principle also! Respectively, these three tasks can be termed as Satwik, Rajasik and Tamasik actions.

The “celestial” attributes are being explained.

यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम्।

यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम्॥२१॥

VERSE 21 Meaning: “The consciousness (inner mind), which is infused with the attribute of Satwa, which is pure, peaceful and is the appropriate place for attaining our Lord, is called as ‘Mahat Tatwam’ (Great Principle). This principle is hailed as Lord Vaasudeva!”

[NOTES: The “inner mind” is called as ‘Chittam’ in the “mental” (spiritual) category. The same is called as “Mahat Tatwam” in the physical sense. The following 4 fold category of the inner mind is explained.]

No. Part of inner mind – Presiding Deity/Worshipful Deity.

- | | |
|--------------------------|---|
| (1) CHITTAM (inner mind) | Indweller (Kshetragna)
Sri Vaasudeva |
| (2) EGO (Ahamkaar) | Sri Rudra (Lord Siva)
Lord Sankarshana |
| (3) INTELLECT (Buddhi) | Lord Brahma Lord
Pradhyumna |

(4) MIND (Manas)

Moon (Lord Aniruddha)

श्रीसुबोधिनी : यत्तदिति। तस्याऽऽधिदैविकं रूपम्—वासुदेव इति। वासुदेवाविर्भावस्थानत्वात्। वसुदेवे आविर्भवतीति वासुदेवः। विशुद्धं सत्त्वं वसुदेवः, तदेवाऽस्याऽऽधिदैविकं रूपम्, यत्सर्वोपास्यत्वेन प्रसिद्धम्। तदेवैतत्। सत्त्वं गुणो यस्य। सत्त्वस्यापि सत्त्वम्, तस्य रूपत्रयमाह सच्चिदानन्दत्वाय। तत्र सद्रूपतामाह—स्वच्छमतिनिर्मलम्, शान्तं चिद्रूपम्, ज्ञानमेव हि शान्तरूपम्, भगवतः पुरुषोत्तमस्य पदमानन्दरूपम्। एवं सच्चिदानन्दरूपं सत्त्वस्य सत्त्वम्। तच्चित्तम्, सर्वेषु प्राणिषु चेतनारूपेण स्थितम्। तस्योपासनार्थं नामान्तरमाह—यदाहुर्वासुदेवाख्यमिति। वासुदेव इत्याख्या यस्य। वासुदेवशरीररूपत्वात्, वासुदेवाधारत्वाद्वा। यस्मादिति विग्रहः। आहुरिति प्रमाणम्। ननु चित्तस्य तादृशस्योत्पत्तिर्नोक्तेत्याशङ्क्याऽऽह—तन्महदात्मकमिति। महत्तत्त्वरूपमेव चित्तम्, तेन महदुत्पत्त्यैव तस्योत्पत्तिरुक्तेत्यर्थः ॥२१॥

आधिभौतिकं लक्षयति—

SRI SUBODHINI: The celestial form of this Great Principle is Lord Vaasudeva i.e. it is the “manifesting” place of Lord Vaasudeva. “Vasudeva” means “pure Satwik attitude”. In this way, “pure Satwik” nature is the celestial form of Lord Vaasudeva. Lord Vaasudeva is the deity to be worshipped by everyone. He is the idol of Satwa quality! He is not only “Satwik”, but is also of the form of “Sat, Chit and Aananda”. His nature, of being the highest truth (Sadroopam) is hailed as “most pure” (Swaccha). Our Lord’s holy form of “consciousness” (Chidroopam) is hailed as “peaceful” (Saantham). “Jnana” is always “peaceful”. Through the words, “the attainment of our Lord”, our Lord’s nature of being always “blissful” is indicated. The words “Bhagavata” denotes our Lord Sri Purushothama, and “Padam” indicates “His blissful form”. In this way, our Lord’s triad attributes of “Sat – Chit – Aananda” are more “Satwik”, than all other “Satwik”

natures! Our Lord is stationed in all “beings”, as their “consciousness”. For the sake of worshipping our Lord, His holy name of Lord Vaasudeva has been given. This Great Principle is the body of our Lord Vaasudeva. This “Chittam” (inner mind) is the Great Principle and it’s holy name is Lord Vaasudeva.

The attributes of the “physical” nature, are being described.

स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः।

वृत्तिभिर्लक्षणं प्रोक्तं यथाऽपां प्रकृतिः परा॥२२॥

VERSE 22 Meaning: “Like pure water is devoid of it’s natural waves, dirt etc. before it’s coming into contact with earth and other materials i.e. it is very pure, without any change and peaceful, in the same way, from the point of the inherent nature of it’s thoughts, “Chitham” (inner mind) has the attributes of being very pure, changeless and peaceful.”

श्रीसुबोधिनी : स्वच्छत्वं निर्मलत्वम्, अविकारित्वं सर्वविकारराहित्यम्, शान्तत्वं ज्ञानरूपत्वम्। बुद्धिमनोऽहङ्कारव्युदासार्थं त्रीणि विशेषणानि। बुद्धिर्ज्ञानरूपाऽपि विषयाकारेति न स्वच्छा, चित्तं तु निर्विषयं केवलात्मवबोधरूपमिति स्वच्छम्। मनस्तु विकारात्मकं स्पष्टमेव। शान्तत्वं नाहङ्कारस्य, सात्त्विकाहङ्कारस्य तथात्वेऽपि पदार्थस्यैकत्वात्, शान्तघोरविमूढात् केवलशान्तत्वं व्यावर्तत एव। अत एव चेतसो वृत्तिभिर्लक्षणं प्रोक्तम्, नैता वृत्तयोऽहङ्कारादेर्भवन्ति। ननु चित्तमपि, बुद्ध्यादिभिर्विषयग्रहणे, कलुशितं जायते, अन्यथा तन्निरोधे यत्नो न कर्तव्यः स्यात्। अत आह—यथाऽपामिति। यद्यपि फेनतरङ्गदयोऽप्यपां भवन्ति, तथापि न तासां सहजस्वभावोऽयम्, किन्तु वाय्वादिकृतम्, स्वभावतो निर्मलमेव। अत एव परा प्रकृतिरपां स्वच्छैव। लक्षणं त्वकृत्रिमम्, औपाधिकास्तु कृत्रिमाः। न हि कदाचिदपि पृथिवी निर्मला भवति, वायुर्वा विकाररहितो भवति, तेजो वा शान्तं भवति। अतस्तत्सम्बन्धे अपां तत्तद्भावापत्तिः ॥२२॥

अहङ्कारस्योत्पत्तिपूर्वकं पूर्ववल्लक्षणान्याह—महत्तत्त्वादिति चतुर्भिः—

SRI SUBODHINI: Great purity, changeless, very peaceful and of the form of “Jnana” (knowledge) are the attributes of “Chitham”. These attributes are explained to differentiate the aspect of “Chitham” (inner mind) from the intellect, mind and ego. Intellect, though of the form of “Jnana”, can be also of the form of objects and materials. Hence, intellect cannot be called as “very pure”. But the inner mind (Chitham) is devoid of any objects/materials in it; as this “Chitham” is the form of “knowledge” of the “Aatma”. Hence, it is called here, as ‘very pure’. The mind’s nature is well known — always changing! In the “ego”, there is no “peace” at all! Though “Satwik” ego is peaceful, but it’s real nature is lack of “peace” only! Where there is “ego”, there is no “peace”!

When the inner mind begins to accept objects and materials, through the “Intellect” it can get affected, An example is given here, in this verse, to make us understand this better. Like waves and dirt are usually seen in “water”! Though this dirt, waves etc are not “natural” attributes of “water”, and are caused through air only. By it’s inherent nature, water is very pure! In this way, an attribute (Lakshan) is natural and the “artificial” attribute is manmade or imposed! At no time, earth can be very pure; for that matter, wind can never be without a change; fire cannot be always peaceful. In this way, when there is dirt etc. in water, then, we should realize, that this has happened only due to earth and other factors! In the same way, the inner mind is not “blemishful” by it’s inherent nature. It is made “blemishful” through outside factors (imposed on it) only.

The following four verses describe the origin etc. of “ego” and its attributes.

महत्तत्त्वाद्विकुर्वाणाद्भगवद्दीर्यसंभवात्।

क्रियाशक्तिरहंकारस्त्रिविधः समपद्यत ॥२३॥

VERSE 23 Meaning: “Afterwards, a change took place in the Great Principle, which was originated from our Lord’s “Veeryam” (energy), infused with the power of consciousness, and whose principle quality is “Jnana” (knowledge) and due to this change, the three types of power of action of “ego” (Ahamkaar) got originated.” (The three types are “Vaikaarik” (of changing nature); Taijas (of brilliant nature) and “Tamas” (of ignorant nature).)

श्रीसुबोधिनी : विकुर्वाणात् कार्योन्मुखात्। कालेन हि गुणक्षोभे विकृतं सत् कार्यमुत्पादयति। न केवलं विकारमात्रेण, किन्त्वन्तर्भगवच्छक्तिरपि सार्वजनिकाऽपेक्ष्यते। तदाह—**भगवद्दीर्यसंभवादिति।** भगवद्दीर्यस्य सम्भवो यस्मिन्। नहि जले मथ्यमाने तत्राऽविद्यमानं धृतमुत्पद्यते, किन्तु दुग्धे दध्नि वा। अनेनैव वैनाशिकप्रक्रिया निराकृता, अन्यथा सर्वस्मादेव सर्वं जायेत। स्वभावस्य नियामकत्वे तु स्वभावस्याऽपि तथात्वे प्रमाणं वक्तव्यम्। अचेतना हि सर्वे नियन्तुं शक्याः, ईश्वर एव केवलमनियम्यः। शास्त्रतः स्वभावस्यान्यथाभावोऽपि नोपपद्येत। पटादौ तन्त्वादिसामग्री, चिन्तामण्यादयश्च कारणत्वेन कल्प्यमाना व्यभिचारिणः स्युः, अतो भगवच्छक्तिरेकैव सर्वभवनरूपा, प्रतिनियता समुदाये, प्रत्येकं वा, यत्रैवावतिष्ठते भगवन्नियमात्, तत एवोत्पाद्यत इति युक्तं भगवानेव तथाऽऽविर्भवतीति न वैनाशिकगन्धोऽपि। श्रुतिरपि संवादिन्यत्र, अन्यत्र श्रुतिविरोधश्च, तस्माद्युक्तमुक्तम्—**भगवद्दीर्यसंभवादिति।** ज्ञानप्रधानान्महत्तत्त्वात् क्रियाशक्तिरहङ्कार उत्पन्नः। स च त्रिविधः। उत्पत्त्यैव तथैव समपद्यत। क्रिया हि भेदिका कारणभूतं गुणत्रयं कार्यं भिन्नतयैव उत्पादिवती ॥२३॥

आध्यात्मिकस्वरूपमिव तान् भेदान् गणयति—

SRI SUBODHINI: When the “movement” takes place in the “qualities”, due to the power of “time”, then “changes” take place, in the Great Principle. On these changes taking place, this Great Principle begins to perform it’s “tasks”. Here “changes” mean, that several tasks are begun! (Vikaar = change) Though, by mere “changing” only, several of these “tasks” do not get completed, as our Lord’s power of action is also required to direct all these “changes”. That is why, there is reference made, to the entry of our Lord’s power (Veeryam). How can Ghee be produced by constant churning done on water? – as Ghee is not present in water! Ghee can be originated from milk or curd only. Through this explanation, the Buddhist system of thought has been negated. If this was not so, every material can be originated from every other material. All the gross objects are always susceptible to being “controlled”. **ONLY, OUR LORD IS THE ONE, ON WHOM THERE IS NO RULE OR CONTROL – AS HE IS BEYOND ALL CONTROLS – BEING THE CREATOR, PRESERVER AND DESTROYER OF THE UNIVERSE!**

If we were to say, that the cause for the origin for a piece of cloth, is the “thread” and simultaneously say, that the gem of Chintaamani is also the cause for originating this piece of cloth – then, we will commit the blemish of wrong apportioning of cause and effect! In view of this, **IT IS ONLY OUR LORD’S POWER, WHICH IS ALL- ENCOMPASSING AND EVERYTHING IN THIS UNIVERSE IS CONTROLLED, BY THE RULES AND ORDER, OF OUR LORD ONLY! EVERYTHING IS MANIFESTED BY OUR LORD, IN THE MOST APPROPRIATE WAY, AND AS**

REQUIRED! THE WITNESS AND PROOF FOR ALL THIS ARE THE “VEDAS”!

From the “Mahat Tatwam”, which is predominantly “knowledge” oriented, the origination of “ego” took place, with it’s predominant quality of power of action – which is of three types, from it’s very origin. These three types of actions create “divisions”, and due to this, this power of action created separately the three “qualities” (of Satwa, Rajas and Tamas), which form the “cause” for various other tasks.

The “mental” divisions are being counted.

वैकारिकस्तैजसश्च तामसश्च यतो भवः।

मनसश्चैन्द्रियाणां च भूतानां महतामपि॥२४॥

VERSE 24 Meaning: “From the “ego” of the three types viz. Satwik, Rajasik and Tamasik natures, respectively, mind, senses and the primordial elements, together with the qualities of these primordial elements got originated!”

श्रीसुबोधिनी : वैकारिक इति। वैकारिकः सत्त्विकः। तैजसो राजसस्तामसश्च। आध्यात्मिके गुणा एव सधर्मा लक्षणानि। यतस्त्रिविधान्मनस इन्द्रियाणां भूतानां च सम्भवः। महतामिति तन्मात्राणाम्। महतामपि कार्यजननमपि लक्षणम्। मनःप्रभृतिकार्यजनकसत्त्वादिगुणवत्त्वं वा लक्षणमव्यभिचारात् ॥२४॥

आधिदैविकं लक्षयति—

SRI SUBODHINI: From the “Vaikaarik” factor, came the Satwik ego; from the “Tejas” aspect came the “Rajasik” ego; from the “Tamas” attribute came the ego of ignorance. In this way, three types of “ego” got originated. From these three types of ego, came the mind, the senses and the 5 primordial elements, including the

qualities of these 5 elements. "Ego" has the attribute of originating these qualities of elements also (Tanmaatra). It is also the originator of mind, and of the nature of the three qualities of Satwa and others.

The "celestial" attributes of "ego" are being told.

सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते।

सङ्कर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम्॥२५॥

VERSE 25 Meaning: "Wise persons hail this "ego" consisting of the Primordial elements, senses and mind as Lord Sankarshana with His 1000 heads, and with the holy name of "Anantha"!"

श्रीसुबोधिनी : सहस्रशिरसमिति। यथा पूर्वं वासुदेवः, तथाऽत्र सङ्कर्षणः। स्वभावतोऽयं तामसः प्रलयकर्ता च। अहङ्कारेणोत्पादितं नाशकमेव। तस्याऽनेकधोत्पत्तिज्ञापनार्थं देवतायामनन्तानि शिरांसि निरूप्यन्ते—सहस्रशिरसमिति। सुखभेदा वा, 'सहस्रसंमितः स्वर्गो लोकः' इति श्रुतेः। अत एवाऽहङ्कारेण कालनिरूपितकर्माणि सफलान्यनन्तानि। अनन्तशब्दः काले, सङ्कर्षणे, शेषे च प्रवर्तते। प्रचक्षत इति प्रमाणम्। सात्त्वता यं सङ्कर्षणाख्यं प्रचक्षत इति सम्बन्धः। सा काचिदन्या देवता भविष्यतीत्याशङ्क्याऽऽह **पुरुषमिति**। पुरुष एव सङ्कर्षणः, न मूलभूतः कालः। तस्य त्रिविधाहङ्काराधिष्ठातृत्वाय रूपत्रयमाह—**भूतेन्द्रियमनोमयमिति**। तत्र विद्यमानानि भूतेन्द्रियमनांसि कार्ये आविर्भवन्ति। मयत्प्रत्ययः प्रत्येकमभिसम्बध्यते। प्राचुर्ये चाऽयम् ॥२५॥

आधिभौतिकं लक्षयति—

SRI SUBODHINI: In the same way, Lord Vaasudeva was called as "celestial" in nature, here, Lord Sankarshana is also hailed as "celestial". By His inherent "nature" (Swabhaava), Lord Sankarshana is Tamasik, and is the originator of "dissolution process" (Pralayam) of this Universe. As He is originated from the "ego", He is

of the form of Rudra, who symbolises “fire” of “Kaala” (time). Due to this, He is primarily, a “destroyer” only! The origin of Lord Sankarshana, is explained as “through many types”. With a view to explain this, it is said, that Lord Sankarshana has countless heads! Alternately, the word “head” means “face” also (as told by the Vedas). Due to this, the various actions of ‘ego’, becomes successful and also are ‘many’, in number (countless). The holy name of “Anantha” is referred to here as that of Lord Ādisesha.

Devotees call our Lord as Lord Sankarshana. He is hailed here as ‘Purusha’ — as He is the Lord of the Universe! (like Lord Vaasudeva) although he is not the basic root form of ‘time’! Three types of ‘ego’ are referred to here as His “basis”. Due to this, Lord Sankarshana is of three types viz. of the form of elements, senses and mind. These three (elements etc.) established in our Lord Sankarshana, manifest themselves in various tasks! They take the form of elements, senses and of the mind, when they are manifested!

The “physical” attributes of “ego” are being described.

कर्तृत्वं कारणत्वं च कार्यत्वं चेति लक्षणम्।

शान्तघोरविमूढत्वमिति वा स्यादहङ्कृतेः॥२६॥

VERSE 26 Meaning: “The Satwik, Rajasik and Tamasik attributes of the “physical ego” respectively are the sense of “doership”, the cause for the tasks to be performed (or being performed) and the nature of the “task” itself! Alternately, the attributes are also respectively peaceful, cruelty and foolishness.”

श्रीसुबोधिनी : कर्तृत्वमिति। कर्तृत्वं प्राणिषु विद्यमानाहङ्कारस्य सात्त्विकस्य लक्षणम्, कारणत्वं राजसस्य, कार्यत्वं तामसस्य। एतद्धर्मपुरःसरं लक्षणम्। धर्मिपुरःसरमाह—शान्तघोरविमूढत्वमिति। शान्तत्वं सात्त्विकस्य स्वरूपलक्षणम्, अत एवाऽहङ्कारेण शान्तिरप्रयोजिका। घोरत्वं राजसस्य, विमूढत्वं तामसस्य। निरहङ्कारस्य नैते भावा उत्पद्यन्ते। अत एव भगवत्परस्त्रितयविलक्षणो भवति। वेति विकल्पार्थः। अहङ्कृतेरहङ्कारस्या भौतिकस्य दुर्बलत्वात् स्त्रीत्वम् ॥२६॥

मनस उत्पत्तिमाह—

SRI SUBODHINI: The “Satwik” ego, in all ‘beings’, takes the form of “sense of doership” (or duty). In the same way, the “Rajasik” ego expresses itself as the “cause” for all these actions. The “Tamasik” ego expresses, as the nature of the task itself! These are the “attributes” of the types of ego. Now, the nature of the person himself who is equipped with these three types of ego is being told. The nature of the person, with Satwik ego, is “peacefulness”, though “ego” by itself cannot lead anyone to have ‘peace’! The attribute of “Rajasik” ego is cruelty and harshness, and foolishness is the attribute of “Tamasik” ego. The person, who is without any ego will not have these three attributes of peacefulness, cruelty and foolishness. HE BECOMES TOTALLY DEVOTED TO OUR LORD! it is said, that the ‘physical ego’ is always weak and feeble! (ineffective).

The origin of ‘mind’ is being told.

वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत।

यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः॥२७॥

VERSE 27 Meaning: “From the Satwik ego, which has been affected through the movement of qualities, caused by the factor of ‘time’ (Kaala), the principle of

“MIND” got originated. Desires arise in this ‘mind’, due to the thought process of planning and wayward thinking.” (concentration and disturbance).

श्रीसुबोधिनी : वैकारिकादिति। अर्द्धेनोत्पत्तिराध्यात्मिकलक्षणं चार्द्धेन। चरणत्रयेणाऽऽधिदैविकलक्षणम्, चरणं चाऽन्यत्। वैकारिकात्। सात्त्विकात्, विकुर्वाणात् कालकृतगुणक्षोभयुक्तात्। भगवद्दीर्यसम्भवादिति सर्वत्राऽनुसन्धेयम्। सात्त्विकस्य विकारो न भविष्यतीत्याशङ्क्य पुनरुक्तम्— विकुर्वाणादिति। मनसो दुष्टत्वमन्नमयत्वं वाऽऽशङ्क्य तन्निराकरणार्थं तत्त्वपदप्रयोगः— मनस्तत्त्वमजायतेति। तस्याऽपि आध्यात्मिकस्य कार्यस्वरूपलक्षणे आह—यत्सङ्कल्पविकल्पाभ्यामिति। सङ्कल्पविकल्परूपत्वं स्वरूपलक्षणम्, कामजनकत्वं कार्यलक्षणमिति ॥२७॥

आधिदैविकं लक्षयति—

SRI SUBODHINI: Through half verse, the origin of the ‘mind’ and through the other half verse, it’s mental attributes are explained. Through three ways, the “celestial” attributes, and through one way, the “physical” attributes are also specified. Mind gets originated, from the Satwik ego affected by the movement of “qualities” of the factor of ‘time’. WE SHOULD ALWAYS REMEMBER, THAT ALL THIS TAKES PLACE DUE TO THE INFUSION OF “ENERGY AND POWER” OF OUR LORD, INTO “PRAKRUTI”! Mind, by itself, is not ‘bad’, or it is just based on ‘food’ (i.e. gross) only. With a view to emphasize this, it is said, that the “principle of the mind” got originated. This spiritually oriented ‘mind’ has it’s attributes, pertaining to it’s “tasks” and “forms” (nature). It always has “thoughts” — to plan, to do etc., so that, the desires (which forms it’s ‘tasks’) are originated.

The “celestial” attributes of the ‘mind’ are being described.

यद्विदुर्हानिरुद्धाख्यं हृषीकाणामधीश्वरम्।

शारदेन्दीवरश्यामं संराध्यं योगिभिः शनैः॥२८॥

VERSE 28 Meaning: "The presiding deity of the senses is hailed as Lord Aniruddha. He is of blue color, like the lotus flower of the winter season. The Yogis, serve and worship Lord Aniruddha, through the process of bringing their mind under their control, in a gradual way!"

श्रीसुबोधिनी : यद्विदुरिति। अनिरुद्धः पालकस्तस्य देवः। यतो न केनापि निरुद्धः स एव पालको भवति। यद्यस्मात् हृषीकाणामिन्द्रियाणामधीश्वरमनिरुद्धाख्यं विदुरिति संबन्धः। इन्द्रियनियामकत्वं तस्य लक्षणम्। बलिष्ठत्वं प्रभुत्वं च प्रतीकार-करणार्थमाधिदैविकलक्षणम्। तत्र प्रतीकारार्थं भगवदुपासनैव कर्तव्येति—शारदेन्दीवरश्याममित्युक्तम्। इन्दीवरं रात्रिविकासि, शरच्च सर्वदोषविवर्जिता, श्यामश्च गुणः शृङ्गारात्मको भवति। तेन स्नेहेन सर्वकालेषु सर्वदोषाभावेन भगवत्सेवायां मनोदोषा निवर्तन्त इत्युक्तम्। भौतिकं लक्षयति—योगिभिः शनैः संराध्यं वशीकरणयोग्यं मनः। देवता तु न शनकैराराध्या, दीर्घकालादरनैरन्तर्याणां सर्वत्र भजनहेतुत्वेन निरूपणात्॥२८॥

बुद्धेरुत्पत्तिमाह—

SRI SUBODHINI: The meaning of the holy name of "Aniruddha" is "the one, who protects and rules" (Paalanakartha). The presiding deity of the senses is Lord Aniruddha. He can never be "stopped" by anyone, and due to this, He only can be an ideal and powerful protector! The attribute of Lord Aniruddha is to always keep the senses under His control. Strength, Lordship and blessing with 'boons' — these are His' celestial attributes. He is worshipped and served, for the sake of attaining His blessings. The blue lotus blossoms during the night. Winter season is always "blemish free". Blue

color indicates “love and affection”. Hence, on being ‘loved’ (देवता), a devotee is blessed by Lord Aniruddha, with a “blemish free” nature, so that the devotee can render service and worship to our Lord, with a blemish free mind! The Yogis are said to control their mind gradually, and serve and worship our Lord, in this way! Usually, deities are worshipped, for a long time, with respect and love, on a permanent basis.

The origin of, “intellect” is being described.

तैजसात्तु विकुर्वाणाद्बुद्धितत्त्वमभूत् सति।

द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः॥२९॥

VERSE 29 Meaning: “Oh saintly mother! On the changes taking place in the “Taijas” ego, the principle of “Buddhi” (intellect) got originated from this. The attributes and tasks of the “intellect” are: (1) The inspiration of knowledge about objects, (2) inspiring special knowledge about all materials and (3) assist the “senses”, in their actions.”

श्रीसुबोधिनी : तैजसात्त्विति। तु शब्दः सात्त्विकोत्पत्तिपक्षं व्यावर्तयति। विकुर्वाणाद्राजसात् बुद्धितत्त्वमभूत्। सतीति संबोधनं तैजसत्वेऽपि सद्बुद्धिरेवोत्पद्यत इति निरूपणार्थम्। सति विषये वा, सर्वविषयिकैव बुद्धिरूपपद्यत इति। अत एवाऽस्या आधिदैविकं रूपं न निरूप्यते। आध्यात्मिकं लक्षयति—द्रव्यस्फुरणविज्ञानमिति। यथेन्द्रियप्रेरकत्वं मनसः, तथेन्द्रियानुग्राहकत्वं बुद्धेः। बुद्ध्यैवानुगृहीतानीन्द्रियाणि पश्यन्ति कुर्वन्ति च। अत एव बुद्धितारतम्येन इन्द्रियज्ञानक्रिययोस्तारतम्यम्। एत् कार्यानुसारि लक्षणम्। द्रव्यस्फुरणविज्ञानमिति स्वरूपलक्षणम्। द्रव्यस्य घटादेः स्फुरणे सति शब्देन, संस्कारेण, आलोकेन वा यद्विशिष्टज्ञानम्। यस्मात् केवलं चक्षुषा ज्ञाने तारतम्यं न स्यात्। स्वतःस्फुरणं योगजधर्मादिभिरपि भवति, अतो द्रव्यस्फुरण एव विज्ञानं बुद्धेर्लक्षणम् ॥२९॥

आधिभौतिकं विभागनिरूपणेनैव लक्षयति—

SRI SUBODHINI: The syllable 'Tu' (but) emphasizes, that the "intellect" is not originated from the Satwik ego. The changes, which take place in the Rajasik ego, originates the principle of "intellect". The addressal of "Oh saintly (chaste)" mother! (Sati) denotes, that though it's origin is "Rajasik", only the "good and noble intellect" gets created, which will be able to identify all factors and materials. The celestial "form" of this intellect is not described here. The mental attributes of the intellect are being explained also. Like, the mind is the inspirer of senses, in the same way, the intellect helps and aids the working of the senses i.e. the senses are able to "see and experience", only on attaining the "blessings", from the intellect (i.e. to know and understand). The actions of the senses and their "knowledge" are conditioned through the nature of the "intellect". In this way, the "attribute" of the intellect, takes the form and nature of the "task" performed. Now, the attribute of the "form" of intellect is being told. It is the intellect, which enables the person to get specific and special knowledge about all objects/materials — through sound, through experience and by seeing! Just by "seeing", a person does not get "comparative" knowledge. Hence, it is the function of the intellect to gauge and realize the true nature of all materials. The word "Dravya" (materials) is used to encompass the "qualities" (Gunas) also which are always "subtle". The word "SPURANAM" (inspiration) is used with the meaning, that the intellect is able to see the existence of material, seen by the eyes, or heard by the ears i.e. it's truthful existence. It is the intellect, which aids in getting special knowledge, about one's birth etc. In this way, the attributes of the intellect have been described.

The “physical” attributes are being described below, through the various “divisions” in it (by way of it’s “features”).

संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च।

स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक्॥३०॥

VERSE 30 Meaning: “Doubts, delusion, madness, determination, memory and sleep – through these divisions of “thoughts”, the attributes of the “intellect” are told.”

श्रीसुबोधिनी : संशय इति। द्रव्यस्फुरणतारतम्यात् बुद्धिर्नानाविधा। संस्कारतेजसोस्तुल्यप्रकाशकत्वे विशेषास्फूर्तौ समः संशयः, अल्पविशेषस्फूर्तौ उत्कटकोटिः। **विपर्यासः**, संस्कारप्राबल्यात्तेजस्तदनुगुणमेव धर्मं प्रकाशयति। अथेत्येकस्फुरणनियामकत्वाय। विपर्यासो भिन्नार्थप्रतिपादकः। क्रियाज्ञानयोश्च भिन्नविषयत्वम्। अनेनाऽन्यख्यातिरेव सिद्धान्त इत्युक्तम्। अन्यथात्वे यथार्थत्वं स्यात्। रजतमहं जानामीत्येवानुभवः, न तु रजतत्वेन जानामीति। बुद्धेस्तत्त्वरूपत्वान्नाऽऽत्मख्यातिः। संस्कारशब्दयोः पदार्थं मात्रापेक्षिकत्वान्न देशकालादिवैशिष्ट्यं नियामकम्। रजतमनुभवामीत्यनुव्यवसायात् न प्रमुष्टतत्तारूपा स्मृतिः। एकज्ञानतुल्यत्वाच्च न ज्ञानद्वयम्। संस्कारप्राबल्यान्नाऽनिर्वचनीयरजतोपेक्षा। अत एव नासत्ख्यातिः। तस्मादन्यख्यातिरेव सर्वजनीना। **निश्चयो** यथार्थाऽनुभवः। अर्थो हि ज्ञानस्याऽर्द्धमङ्गम्, अत एव स्मृतिर्न निश्चयात्मिका, अर्थाभावात्। अनुमितिरपि संबन्धिव्यवधानेनाऽर्थजनितैव। सादृश्यं रूपादिवत् पदार्थो धर्मरूपः, निरूपकभेदसहिष्णुस्तद्धर्मः, तद्धर्मसजातीयो वा। स लक्षणत्वेन ज्ञातो द्रव्यस्फुरणेन स्फुरितः संस्कारेण शब्दाभिव्यक्तौ वाक्यप्रामाण्यादध्यवसीयते गवयोऽयमिति। चक्षुः सहकारि वाक्यम्, वाक्यसहकृतं सादृश्यं वा। अनुग्राहकाणां न प्रमाणान्तरत्वम्, शब्दोऽपि निश्चय एव, धर्मसादृश्यातिरिक्तसंस्कारजनकत्वात्। शब्देन च द्रव्यस्फुरणात् चक्षुषोऽपेक्षाभावात् प्रमाणान्तरम्। त्रीण्येव प्रमाणानि इन्द्रियाणि, शब्दः, मनश्चेति; चक्षुः, श्रोत्रं मनो वा। स्पर्शादीनामन्यशेषत्वम्। मनस्तु

योगजधर्मसहितमेव प्रमाणम्, अन्यत्र त्वप्रमाणम्। अत एव स्मृतिरप्रमाणम्। सङ्घातात्मज्ञानं चाऽप्रमाणम्, विपर्ययरूपत्वात्। स्मृतिः स्वतन्त्रा, बुद्धिः संस्कारजनिका, स्वापः स्वप्नरूपः, भिन्नसृष्टिविषयत्वात्, न पूर्वोक्तेष्वन्तर्भावः। सुषुप्तिस्तु न बुद्धिः, मौढ्यत्वे(?) न परं बुध्यवस्था। आत्मनः स्फुरणन्तु स्वतः, स्वप्नभेद एव वा, निद्रानिमित्तत्वात्। एवं पञ्चधा बुद्धेर्वृत्तितो लक्षणं पृथक् ज्ञेयमित्यर्थः। अनेनोभयमेकं ज्ञानमिति पक्षा निवारिताः। अत इदमंशोऽपीदं रजतमिति ज्ञानमप्रमाणम्, न हि ज्ञाने अंशोऽस्ति। सोऽयं देवदत्त इत्यनुभव एव, अभ्यासज्ञाने पूर्वज्ञानसंस्कारवत् पूर्वस्मृतिरपि चक्षुषः सहकारिणी। भ्रमप्रमासमूहावलम्बनम्— एकदेशविकृतमनन्यवद्भवतीति न्यायेन भ्रमाधिक्ये विपर्यय एव, प्रमाधिक्ये निश्चयः, समानरूपत्वे तु सम्भावनावान् संशयः। सम्भावनादीनां संशयान्तःपातित्वमप्रमाणमेव। तत्सिद्धार्थवाक्ये तु प्रत्यक्षसहकारित्वात् प्रत्यक्षहेतुत्वमेव। साध्यार्थे तु लौकिके वाक्यार्थे। बुद्धिकल्पित इति प्रमाणाभावेनाऽप्रामाण्येऽपि प्रमेयबलात्प्रमाणमेव। लोके वाक्यार्थो नाऽपूर्वः वक्तृज्ञानविषयविषयित्वात्, तद्बोधनसमर्थपदसमूहस्यैव प्रयोगात्। पदेभ्यः पदसमूहो भिन्नः, स एव वाक्यार्थे करणम्; अन्यथा पदे वृत्तिद्वयमापद्येत। पदार्थकरणपक्षे तु वाक्यार्थः शाब्दो न स्यात्। सम्भावितं सर्वमेवाऽप्रमाणमित्यग्रे वक्ष्यते ॥३०॥

एवमन्तःकरणचतुष्टयोत्पत्तिमुक्त्वा इन्द्रियोत्पत्तिमाह—

SRI SUBODHINI: The intellect, which is one, becomes the “many”, and this is caused, by the more or less, presence of different “qualities” (materials also). One of the attributes of this intellect is “doubts”, which are of two kinds — ordinary doubts on petty things, and the “doubts”, which are caused by the presence of many alternatives!

“Delusion” is seeing ‘silver’ in the shining seashell. No one has the determined experience, that there is “silver” in the shining seashell! The word “Smriti” is

memory of "known" objects/affairs. "Determination" pertains to the "real experience" (i.e. as it is). Of the objects (like pots etc.) and is only a "half" part of getting the true knowledge of them. A person has to see and register this knowledge through his intellect, to get "memory".

Our Sri Mahaprabhuji has given here a detailed commentary. We will attempt to give a "gist" of the same. He says, that there are three types of evidence and proof viz. (1) The senses, (2) sound, (3) mind. Alternately, (1) the eyes, (2) the ears and (3) the mind. "Touch" etc. are dependent and part of others. If the "mind" is in "Yoga" (union), then, it can be taken as a proof, but not otherwise. Due to this, "memory" is not treated as a "proof". Mind attached to the body is also not regarded as a "proof". The intellect originates, latent tendencies, which influence thoughts. "Sleep" is of the form of dreams too. Deep sleep has no presence of the intellect in it! In the state of utter foolishness (or unconscious state), there is no influence of intellect at all! The inspiration of the "Aatma" however, is always present.

In the above way, the attributes of the "intellect" through the process of "thoughts" have been described. "Delusion" (Bhrama) is also considered, as a thought process e.g. regarding the brilliant shining on the seashell exposed to sunlight, as silver!

As regards "memory", latent tendencies play a crucial part along with our eyes e.g. remembering a person, who has been seen, many years ago, and who presents himself now!

In this way, after explaining the origin of the 4 fold

parts of the inner mind, now the origin of the “senses” is explained.

तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः।

प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिता॥३१॥

VERSE 31 Meaning: “Both the senses of “action” and “knowledge” are Rajasik! This is due to the reason, that the power of action, belongs to the “vital air” (Praana) and the power of knowledge, belongs to the intellect. Due to this, both of these two types of “senses”, are considered as “Rajasik”.”

श्रीसुबोधिनी : तैजसानीति। ज्ञानकरणकानि क्रियाकरणकानि चोभयविधान्यपि राजसान्येव, न तु ज्ञानकरणकानि सात्त्विकानि, क्रियाकरणकानि तामसानि वा। ज्ञानक्रियान्यतरकरणमिन्द्रियमिति करणमतीन्द्रियमिन्द्रियमिति वा। तत्त्वानि दशाऽपि भिन्नानीत नैकं लक्षणं निर्दिष्टम्। उभयेषां राजसत्त्वे हेतुमाह—प्राणस्य हीति। क्रियायां प्राणो मूलम्, ज्ञाने बुद्धिः। उभयं राजसमित्यर्थादुक्तं भवति। प्राणो नामाऽऽसन्नः महत्तत्त्वभेदः, भगवद्रूपो वा। राजसाहङ्कारे तु तस्याऽवतार इति न तत्त्वतः, नाऽप्युत्पत्तिर्निरूपिता। मतान्तरसिद्धानां वैदिकानां वा प्राणानामत्र ग्रहणम्, इन्द्रियाणामाध्यात्मिकरूपो वा प्राणः। बुद्धी राजसीति तदनुगृहीतानि सर्वाणि राजसानि। प्राणस्तु क्रियाप्रधान इति राजासत्त्वम्। प्राणोऽपि सर्वेन्द्रियानुग्राहकः क्रियाजनिका शक्तिः। विज्ञानरूपा शक्तिर्वा यस्याः, तस्या बुद्धेर्भावो वक्ष्यग्रे। इन्द्रियाणां लक्षणानि भिन्नानि ॥३१॥

भूतानां सृष्टिमाह—

SRI SUBODHINI: Both the types of senses viz. the senses of action and knowledge are “Rajasik” in nature. It is not, that the senses of knowledge are Satwik, and the senses of action are Rajasik! With a view to explain, that the senses of both action and knowledge are Rajasik, the reason for the same is given here. It

is said, that all “actions” are done, with the help of the vital air, and knowledge is rooted in the intellect. Through the reference to the “vital air”, the “Asaanya Praana” (most important vital air) is referred to, which is a part of the Great Principle, or it is of the form of our Lord Himself! The incarnation of the vital air, in the Rajasik ego, makes the vital air, Rajasik. But as a “principle”, it is not Rajasik at all.

In other words, the mental forms of the senses arise in the “vital air”, which supports and aids all the senses and gives them power to function. The intellect has the power of “Vijnana” (special knowledge) and this will be explained later. The attributes of “senses” are, however, different and separate.

The creation of the 5 Primordial elements is explained.

तामसाच्च विकुर्वाणाद्भगवद्वीर्यचोदितात्।

शब्दमात्रमभूत्तस्मान्नभः श्रोत्रं तु शब्दगम्॥३२॥

VERSE 32 Meaning: “Due to the inspiration of our Lord, from the Tamasik ego, due to the change taking place earlier, in the first instance, among all, the origin of “sound” took place! Later “space” got originated. This is due to the fact, that only “sound” can be heard by the ears!”

श्रीसुबोधिनी : तामसादिति। तामसाहङ्कारात् पूर्ववद्विकुर्वाणात्तामसत्वादेव भगवद्वीर्येण प्रेर्यते, नतु भगवद्वीर्यसत्तामात्रम्। प्रथमतः शब्दमात्रमभूत्, तस्मात्पश्चान्नभः। शब्दे प्रमाणमाह—श्रोत्रमिति श्रोत्रस्य गम्यम्। श्रोत्रसमधिगम्यः शब्दः। शब्दधर्मा अपि शब्द एवेति लक्षणं नाऽतिप्रसक्तम्। श्रोत्रं गच्छतीति वा। शब्दाधाराणां न स्वतन्त्रतया गतिरिति तच्चावृत्तिः ॥३२॥

शब्दस्य लक्षणान्याह—

SRI SUBODHINI: Due to “changes” taking place, like before, in the Tamasik ego, as inspired by the will and power of our Lord (our Lord’s “energy and power” does not remain in it, without any action. It inspires “changes”), in the first instance, the factor of “sound” got created. Later space got created. It is told, that sound can be received only by the ears. The attribute of sound is only “sound”. The rays of the “sound” cannot travel, independently, as they tend to break in between.

The “attributes” of sound is being spoken.

अर्थाश्रयत्वं शब्दस्य द्रष्टृलिङ्गत्वमेव च।

तन्मात्रत्वं च नभसो लक्षणं कवयो विदुः॥३३॥

VERSE 33 Meaning: “Sound is the refuge and basis of all meanings! The knowledge of the “sound” occurs due to: (1) by seeing, (2) through speaking, (3) through a “Darsan” (sight) or (4) through memory! Sound is also a quality of the element of “space” (the Tanmaatra of Aakaasa). These are the attributes of sound.”

श्रीसुबोधिनी : अर्थाश्रयत्वमिति। अर्थो हि शब्दमाश्रित्य तिष्ठति। अर्थस्य घटपटादे रूपत्रयम्—तत्र यदाधिदैविकं रूपम्, तच्छब्दनिष्ठं शब्दैकसमधिगम्यं शब्देन नित्यसम्बद्धम्। आधिभौतिकन्तु प्रकटरूपम्; तस्य न शब्दाश्रयत्वम्, किन्तु पृथिव्याद्याश्रितमेव। आध्यात्मिकन्तु ज्ञानेच्छाप्रयत्नाश्रितम्। त्रितयभेदेन सर्वत्र लक्ष्यते। शब्दस्याऽर्थाश्रयत्वं लक्षणम्, नत्वाकाशस्य। लक्षणान्तरमाह—द्रष्टृलिङ्गत्वमेव चेति। द्रष्टा ह्यर्थानामाध्यात्मिकं त्वर्थं संबन्धित्वेन ज्ञापयति। यथा भित्तिव्यवहितो गजं दृष्ट्वा गजोऽयमिति वदति, तदान्तःस्थितवाक्यप्रयोक्ता गजदर्शनवानिति लक्ष्यते। स्वराद्वा देवदत्तोऽयमिति धर्मतो लक्षणम्। चकारादृश्यज्ञापकत्वं च। भौतिकमपि घटादिकं बोधयतीत्यर्थः। लक्षणान्तरमाह—तन्मात्रत्वं च नभस इति। नभसस्तन्मात्रत्वं सूक्ष्मरूपत्वं शब्दस्य लक्षणम्। सूक्ष्मावस्था

शब्दः, स्थूलावस्था नभ इति। केचिदन्यथा मन्यन्ते इति स्वोक्ते प्रमाणमाह—कवयो विदुरिति ॥३३॥

आकाशं लक्षयति—

SRI SUBODHINI: “Meaning” (Artha), is under the control of “sound”. The objects such as pots, cloth etc. are of three kinds viz. physical, mental and celestial in nature. The celestial sound is “sacred”, eternally connected to the original “sound” created. The physical forms of pots, clothes etc. are seeable and known and they are not under the control of sound. Earth etc. are it’s basis. The “mental” sound is under the control of knowledge, and the desire for effects. In this way, through these three divisions, the factor of “sound” is seen, everywhere. Through the factor of “sound”, identification of seen things is expressed. Through actual seeing and memory also, “sound” can be useful for recognition and understanding. Sound also is the quality of space i.e. it’s subtle form. In other words, the subtle form of space is sound, and the gross form of sound is “space”. The reference to “as said by wise persons” is to emphasize, that there is proof for this analysis! (i.e. said by those, who are well versed in the scriptures)

The attributes of “space” are being described.

भूतानां छिद्रदातृत्वं बहिरन्तमेव च।

प्राणेन्द्रियात्मधिष्यत्वं नभसो वृत्तिलक्षणम्॥३४॥

VERSE 34 Meaning: “Giving space for the elements (beings), remaining present both outside and inside of everyone/everything, and being the “basis” of vital air, senses and mind — these are the attributes and the tasks of space!”

श्रीसुबोधिनी : भूतानामिति। भूतानां प्राणिनाम्, छिद्रदातृत्वम्, बहिरन्तःस्वरूपत्वम्, प्राणेन्द्रियान्तकरणाधारत्वं चेति नभसो लक्षणत्रयम्। छिद्रमवकाशः, बहिरन्तर्व्यवहार आकाशविषय एव। पृथिव्यादेरावरणरूपस्य न बहिरन्तर्व्यवहारविषयत्वम्, परिच्छेदकत्वं परम्। प्रदेशोऽपि न व्यवहारहेतुस्तुल्यत्वात्। विवरे च व्यवहारः, अत आकाशस्यैव। चकारात्पृथिव्यादिसर्वाधारत्वं च लक्षणम्। लक्षणान्तरमाह— प्राणेन्द्रियात्मधिष्यत्वमिति। प्राणानामिन्द्रियाणामन्तःकरणस्य च धिष्यमाधारभूतं स्थानम्। धिष्यशब्देन वैदिकत्वं तस्य स्थानस्य द्योतितम्। नभसो वृत्तिलक्षणमिति। नभो हि त्रिधा वर्तते, स्वस्याधिभौतिकं रूपं स्वयं प्रयच्छतीत्याधिदैविकत्वम्, बहिरन्तर्व्यवहाराश्रयमित्याध्यात्मिकत्वम्, देहान्तःस्थितपदार्थाश्रयत्वेनाधिभौतिकत्वम् ॥३४॥

स्पर्शवाय्वोरुत्पत्त्यादिकमाह—

SRI SUBODHINI: Space gives “space” (place of stay) for all ‘beings’! It has pervaded, both the inside and outside of everyone/everything! It holds, as their basis, the factors of vital air, senses and the mind! In this way, space has three attributes. All empty places, both inside and outside, are pervaded by this space. Earth and other factors cannot perform this function of being all pervasive, as they can only “cover up”! In fact, space is the basis of earth and others. Space is the basis of vital air, the senses and the inner mind too. The ‘Vedic’ nature of this “basis” is indicated through the word “Dhishnya” (space is the holder of the burden of these three i.e. carries them on it’s head). Space remains in three ways viz. (1) It’s “physical form” is well known i.e. it gives the Form by itself, and due to this, space is considered as “celestial” in nature. (2) It is also “mental”, as it is pervading, both inside and outside of everything. (3) As it is the basis of the objects, which

is inside our “body”, it’s “physical” nature is reemphasized.

The origin of “touch” and “wind” are being spoken of. (“Sparsa” and “Vaayoo”)

नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः।

स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च सङ्ग्रहः॥३५॥

VERSE 35 Meaning: “Through the inspiration of “time”, due to the changes in qualities, from space and from the quality of sound (subtle space), the origin of “touch” took place; and from this “touch”, the factor of “wind” (Vayoo) was originated, along with the sense of “skin”, through which, everyone is able to get the proper knowledge of the sense of “touch”.”

श्रीसुबोधिनी : नभस इति। शब्दतन्मात्रादिकं न विशेषणम्, किन्तु स्थूलात् सूक्ष्मादपि नभसः स्थूलं सूक्ष्मं कार्यं च भवतीति ज्ञापनार्थम्। कालगत्या विकुर्वत इति कालप्रेरणया जातगुणक्षोभादित्युभयोर्विशेषणम्। प्रथमं स्पर्शतन्मात्रा अभवत्। ततो वायुः। त्वगिन्द्रियम्। स्पर्शस्य सम्यक् ग्रहो यस्मात्। त्वगेव सङ्ग्रहः। चकाराद्वायोरपि, न तु श्रोत्रवच्छब्दामात्रग्राहकम् ॥३५॥

स्पर्शभेदा एव प्रत्यक्षसिद्धाः स्पर्शलक्षणानीति तान् गणयति—

SRI SUBODHINI: From the gross space, and from the quality of sound (which is the “subtle” space) respectively, gross and subtle “tasks” get done! Through the inspiration of “time”, changes in the “qualities” take place, and in the first instance, the quality of “touch” got originated. Later “wind” (Vayoo) got originated, along with the sense of “skin”! — through this, everyone is able to understand clearly, the sense of “touch”. The syllable “Cha” (and) indicates, that even the knowledge of the wind takes place, through “touch” only!

The qualities of “touch” are being counted, through the following verse.

मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च।

एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः॥३६॥

VERSE 36 Meaning: “Softness, hardness, cold, heat — these constitute the experiences of the sense of “touch”. The subtle form of “wind” (Vayoo) is the quality of this sense of touch.” (Tanmaatras).

श्रीसुबोधिनी : मृदुत्वमिति। स्पर्शश्चतुर्विधः—मृदुत्वं कार्पासादौ, कठिनत्वं पाषाणादौ, शैत्यं शीतलता, उष्णत्वं चेति। एतच्चतुर्विधकारणरूपमेव कार्ये एकैकमभिव्यक्तम्। उष्णत्वं तेजसि; शीतत्वं जले; पक्कपृथिव्यां कठिनत्वम्, अपक्वे मृदुत्वमिति। एतत्स्पर्शस्य स्पर्शत्वमिति। स्पर्शो नाम स्पृश्यत इति व्युत्पत्त्या, स्पर्शनेन्द्रियग्राह्यत्वे वा वायावपि स्यात्। व्याकरणादौ कादयोऽपि स्पर्शाः; संयोगोऽपि स्पर्श इति लोकः; एतदेकमप्यस्माकं विवक्षितं न भवति, किन्तु यदेवाऽस्माभिरुक्तं मृदुत्वादिकं तदेव स्पर्शस्य स्पर्शत्वम्। लक्षणान्तरमाह—तन्मात्रत्वं नभस्वत इति। नभस्वतो वायोस्तन्मात्रत्वं सूक्ष्मरूपत्वम् ॥३६॥

वायोर्लक्षणमाह—

SRI SUBODHINI: The sense of touch is of 4 kinds. (1) Soft (tender). This sense of being tender and soft is prevalent in silk, cotton etc. (2) Hardness, as in stones. (3) Coldness and (4) heat. These constitute the 4 kinds. The “heat” is experienced through fire, and coldness is experienced through water. Hard earth exhibits “hardness”, and soft earth gives the experience of tenderness. That which is “touchable”, is called as “touch” (Sparsam). Being touched by anyone is also called as “touch”. The subtle quality of “wind” is also “touch”.

The attributes of “wind” (Vayoo) are being explained.

चालनं व्यूहनं प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः।

सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम्॥३७॥

VERSE 37 Meaning: “The factor ‘wind’ moves the branches and leaves of trees, gathers leaves in a heap; takes odor to the tip of the nostril, and carries both materials and sound from one place to another! The wind is also the “Aatma” of all “senses” — All these constitute the attributes of the “tasks” of wind!” (Vayoo)

श्रीसुबोधिनी : चालनमिति। वायोः कर्मलक्षणम्। तत् कर्म पञ्चविधमिति पञ्चलक्षणानि। चालनं शाखादेः, व्यूहनं पतिततृणादेर्वात्ययैव मेलनम्, प्राप्तिर्गन्धस्य, घ्राणप्रापणम्, द्रव्यशब्दयोर्नेतृत्वं देशान्तरस्थितवस्त्रादेर्देशान्तरे नयनम्। शब्दश्च भेरीदण्डसंयोगे जातः कर्णशष्कुलीपर्यन्तं स्वभावतो गच्छति, तत्प्रतिकूलवायौ न गच्छति, निकटेऽपि न श्रूयते। अनुकूले तु दूरादपि श्रूयत इति शब्दस्याऽपि देशान्तरप्रापणम्। सर्वेषामिन्द्रियाणामात्मा चाऽयम्। एतदभावे किमपीन्द्रियं न कार्यक्षमं भवतीति। एतत्पञ्चविधं वायोः कर्मतोऽभितो लक्षणम् ॥३७॥

तेजस उत्पत्तिमाह—

SRI SUBODHINI: Five types of “tasks” have been described for “Vayoo” (wind). It moves the leaves and branches of trees. Through it’s power, it removes the fallen leaves and shrubs (grass) (as a tornado) and makes them come together! It carries the odor up to the nostrils of everyone! It carries materials, such as clothes, from one place to another. The sound emanating from drums etc. reach our ear automatically. This is due to the presence of wind. If there was no wind, or it is blowing in the opposite direction, then these sounds will not reach our ears! Wind is the “Aatma” of all senses — as these

“senses” cannot perform anything without the aid of wind! These are the 5 types of attributes of the “tasks” of wind!

The origin of “Tejas” (fire) is being told.

वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत्।

समुत्थितं ततस्तेजश्चक्षू रूपोपलम्भनम्॥३८॥

VERSE 38 Meaning: “Through the inspiration of “time” (Kaala), from the quality of “touch” of the factor of wind, the origination of “form” (Roopam) took place. From this “form”, came “fire” (Tejas). The knowledge of “form”, is attained, through our eyes!”

श्रीसुबोधिनी : वायोरिति। पूर्ववत् स्पर्शतन्मात्रादिति। रूपतन्मात्रम्, दैवेन कालेन। ईरितादित्युपयोर्विशेषणम्। अथमतो रूपं समुत्थितम्, ततस्तेजः। चक्षुस्तु रूपोपलम्भनम्, रूपमुपलभ्यतेऽनेनेति रूपे प्रमाणमुक्तम् ॥३८॥

रूपस्य लक्षणान्याह—

SRI SUBODHINI: From the quality of “touch”, (Sparsa Tanmaatras) the quality of “form” got originated. The word “Daiva” means “time”, which had inspired the origination of “form”, in the first instance, and later “Tejas” (fire) got originated. The eyes then attain to see the “forms”. The ‘truth’ of the “form” is the proof of objects!

The attributes of “form” are being told.

द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च।

तेजस्त्वं तेजसः साध्वि! रूपमात्रस्य वृत्तयः॥३९॥

VERSE 39 Meaning: “Oh saintly mother! The attributes of this quality of “form” is to: (1) make everyone aware of the “form” of each and every type of objects, (2) appearing, as a “part” of an object, (3)

attaining and appearing as that form and of that weight of all types of the materials, with their respective forms and types, (4) attaining the form of “fire” (Tejas) — all these are the attributes of “form” (Roopam).”

श्रीसुबोधिनी : द्रव्याकृतित्वमिति। द्रव्यस्य घटादेर्या आकृतिः सैव रूपस्य। पृथुबुध्नोदराकारं रूपमपि। आतानवितानात्मकं च। द्रव्यस्येवाऽऽकृतिरिति द्रव्यस्य तु नोपमेयत्वम्, अतो रूपस्यैव लक्षणम्। गुणता सर्वदोषसर्जनतया प्रतीतिः। नैवं शब्दादिषु, स्वतन्त्रतयाऽपि प्रतीयमानत्वात्। व्यक्तेः संस्थैव संस्था यस्य। यदि व्यक्तिर्वक्रा भवेत्, रूपमपि वक्रं भवेदिति। उपविष्टे रूपवति रूपमुपविशति, रूपमुपविष्टं भवति। आतानवितानात्मकसङ्कुचीकरणयोर्भेदात्। तेजसश्च तेजस्त्वम्, रूपतन्मात्रत्वं सूक्ष्मावस्थेत्यर्थः। साध्वीति संबोधनं रूपस्याऽमोहार्थम्। रूपमात्रस्य रूपतन्मात्रस्य, सर्वगतरूपस्य वा चतस्रो वृत्तयः।

तेजसो लक्षणान्याह—

SRI SUBODHINI: There are materials/objects, like pots and their “form” is the “form” of “Roopam” (of the “form”). Every “form” is it’s “form” — including the bulging fat stomach! All objects have a “form”. Many “forms” appear as “part” of some other objects only. This, of course, is not applicable to “sound”. Some “forms” are “crooked”. If the person, with a “form” sits near to us, the “form” of the person also is said to have “sat” with us! The quality of the element of “fire” is it’s brilliance, and it is it’s “subtle form”. The addressal of “Oh chaste and saintly mother!” is made by our Lord, to reassure His mother, that all these “elements” are not capable of “infatuating” her! In this way, the four qualities of “form” have been explained (as numbered, in the meaning given for this verse).

The attributes of “fire” (Tejas) are being detailed.

द्योतनं पाचनं पानमदनं हिममर्दनम्।

तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च॥४०॥

VERSE 40 Meaning: “Brilliance, (digestion), “drinking”, eating food, removing coldness, drying up, inspiring hunger and thirst — these are all the attributes of “fire”.”

श्रीसुबोधिनी : द्योतनमिति। द्योतनं प्रकाशनम्, सूर्यादेरिव। पाचनमौदर्यवहेः पाककरणं वा वहेः। पानं जलादेः, तेजोव्यतिरेकेण नान्यः पिबति। अदनं भक्षणम्, अत्ताऽग्निरेव। हिममर्दनं हिमदूरीकरणम्, शोषणं चेति तेजसः पञ्च वृत्तयः पञ्च कार्याणि। तत्र त्रयं प्रत्यक्षसिद्धम्, द्योतनम्, पाचनम्, हिममर्दनमिति। शोषणं चाऽनुमीयते, वाय्वपेक्षया आतपे वस्त्रादिषु जलाकर्षणस्य शैथ्यात्। पानमदनं च न तेजःकार्यम्, चेतनकर्तृत्वात्, क्षुत्पिपासाभ्यामेव तज्जननाच्चेत्याशङ्क्याऽऽह—क्षुत्तृडेव चेति। क्षुत्तृडूपं तेज एव। अतः पानमदनं च तस्यैव कार्यमिति युक्तमित्यर्थः ॥४०॥

जलस्योत्पत्तिमाह—

SRI SUBODHINI: The “brilliance” (illumination) of the sun and the “bright light” due to it’s presence; the “digestion”, which is being done by the “fire” in the stomach, and during cooking, “the drinking of water” by fire takes place! It is “fire” in our stomach only, which “eats”, and also removes the “coldness” outside! Fire “dries up” everything. These are the 5 tasks of “fire”. The first three “tasks”, can be “actually” seen by us. “Drying up” is logically assumed! Wind also removes “wetness”, when light (heat) is present. Drinking and eating are not the “tasks” of fire, as the “eater” is the person. But hunger and thirst are created by fire, and as a result, the person eats food and drinks water! In other words, it is this fire, which takes the form of both

“thirst” and “hunger”! Hence, these two are also considered as the “tasks” of fire.

The “origin” of water is being described.

रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात्।

रसमात्रमभूत्तस्मादम्भो जिह्वा रसग्रहः॥४१॥

VERSE 41 Meaning: “Through the inspiration of “time”, through the mixture of the quality of the elements of “form” and “fire”, the sense of “taste” got originated. From this “taste”, water got originated, and the knowledge of “taste” is enabled through the tongue!”

श्रीसुबोधिनी : रूपमात्रादिति। रूपमात्रात्तेजसः। विकुर्वाणात्, दैवचोदितादित्युभयोर्विशेषणे। प्रथमतो रसमात्रमभूत्, तस्मादम्भः। जिह्वा रसं गृह्णातीति तथा। रसे जिह्वैव प्रमाणम् ॥४१॥

रसानां भेदकथनेनैव लक्षणमाह—

SRI SUBODHINI: Through the inspiration of “time” (Kaala), the quality of the element of “form”, and the element of “fire” originated the sense of “taste”. From the quality of the element of “taste” (Rasam), water got originated. The tongue is able to know the factor of “taste”, and due to this reason only, it is always “wet”. The proof for this analysis is the tongue only.

The “differences” in various “tastes” are told, with a view to explain the attributes of “taste” — as per the following verse.

कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा।

भौतिकानां विकारेण रस एको विभिद्यते॥४२॥

VERSE 42 Meaning: “One factor of “taste”, due to the physical changes, assumes the differences, in tasks such as bitterness, sweetness, pungent, hot (chilly), sour

and salty — in this way, it attains the nature of several different “tastes”!”

श्रीसुबोधिनी : कषाय इति। कषायः खदिरादिः, मधुरो गुडादिः, तिक्तो निम्बादिः, कटुर्मरीचादिः, अम्लस्तिन्तिण्यादिः। इतोऽप्यनेक-प्रकारोऽस्तीत्याह—इति नैकधेति। एवमनेकप्रकारो भवतीत्यर्थः। ननु यदि रसः स्वभावत एवविधः स्यात्, जलेऽप्युपलभ्येत, मधुरः पाकादिना तिक्तश्च न भवेत्। तत्राऽऽह—भौतिकानां विकारेणेति। एक एव रसो भौतिकानां पृथिव्यवयवानां संश्लेषादनेकधा भिद्यते। वस्तुतस्तु अव्यक्तमधुर एक एव रसः ॥४२॥

अभ्यसो लक्षणान्याह—

SRI SUBODHINI: Some substances are salty! Some others like molasses are sweet! Neem leaf is bitter. Tamarind is sour. Red chilly is “hot” (burning). In this way, there are several differences in tastes! If this is caused by the sense of “taste” only, then all of these different tastes should be present in water also. Also, even sweet materials should not get bitter, after being cooked! But sugar and molasses, when they get “burnt” turn “bitter”! That is why, it is said here clearly, that all these differences are due to the physical changes, although the factor of “taste” (Rasa) is one only! The word “physical” (Bhowdik) refers to the intermingling of the various parts of earth! In reality, however, the sense of “taste” is one only, and is supposed to be the unseen “sweetness”.

The attributes of “water” is being described.

क्लेदनं पिण्डनं तृप्तिः प्राणानाप्यायनोदनम्।

तापापनोदो भूयस्त्वमभ्यसो वृत्तयस्त्वमाः॥४३॥

VERSE 43 Meaning: “Making things wet, making round balls of dried up powder, (like wheat flour), quenching hunger and thirst (contentment), give life,

satisfy the various vital airs; removing heat and remaining in the form, where it is kept (i.e. assuming the form of the place of storage) or making any other materials "more", through it's addition" (Adhikroopam) - these are the attributes of "water"!"

श्रीसुबोधिनी : क्लेदनमिति। क्लेदनमार्द्राकरणं वस्त्रादेः, पिण्डनं चूर्णीभूतानां पिण्डतासम्पादनम्, यथा सक्तूनाम्; तृप्तिः क्षुदादिनिवृत्त्या पुरुषस्य सन्तर्पणम्, भुक्त्वाऽपि जले अपीते न तृप्तो भवतीति। प्राणनाप्यायनम्। प्राणनं जीवनम्, आप्यायनं प्राणसन्तर्पणम्। उदनं प्रेरणम्, जलेन हि पदार्थाः प्रवाहेण नीयन्ते, कूलादिश्च पात्यत इति। तापापनोदः सन्तापदूरीकरणम्। भूयस्त्वमेकस्मिन् देशे सजातीयप्रचुरस्यैवावस्थानम्। यद्वा, यत्राऽऽपः प्रविशन्ति तद्भूयो भवतीति। अम्भस इमा अष्टौ वृत्तयः ॥४३॥

पृथिव्या उत्पत्तिमाह—

SRI SUBODHINI: Water makes clothes wet, and makes round balls of wheat flour and other powders. Water quenches hunger and thirst, and makes the person get satisfied. -Some persons need to drink water, after a meal, for their satisfaction. Water is "life giving and satisfying factor of our life (vital air) itself! Water inspires "flow", and also breaking of "banks and embankments". It also removes the "heat". Water also remains, with it's form, as per the storage place or vessel. Alternately, it also means, that wherever water has entered, there is an increase in quantity of the substance, to which, it has been added to. These are the eight "attributes" of water.

The origin of "earth" is being described.

रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात्।

गन्धमात्रमभूत्तस्मात् पृथ्वी घ्राणस्तु गन्धगः॥४४॥

VERSE 44 Meaning: "Through the inspiration of "time", due to the changes in the quality of elements of

“taste” and “water”, the factor of “odor” got originated, and from this “odor”, earth got originated. The proof for this is our “nose” (sense of smell), which is able to feel the odor of all earthy substances.”

श्रीसुबोधिनी : रसमात्रादिति। स्थूलासूक्ष्मादम्भसः क्षुभितगुणात् कालप्रेरितात् प्रथमतो गन्धमात्रमभूत्। तस्मात् पृथिवी। घ्राणमिन्द्रियं गन्धग्राहकमिति प्रमाणम् ॥४४॥

गन्धस्य भेदानाह—

SRI SUBODHINI: Inspired by “time”, the qualities of both gross and subtle “water” got affected and in the first instance, the quality of the element of “odor” (Gandha) got originated, and later, from it, earth got originated. The “nose” is the “grasper” of the odor! — which also is the proof, for the presence of odor.

The divisions in “odor” are being explained.

करम्भपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक्।

द्व्यावयववैषम्याद्गन्ध एको विभिद्यते॥४५॥

VERSE 45 Meaning: “Mixed odor, bad odor, fragrance and peaceful (soft) and strong odor, the sour odor of putrefied food — all these odors emanate, due to the changes in different types of objects — though it is one and single factor of “odor” only, which assumes all these various types of divisions!”

श्रीसुबोधिनी : करम्भेति। करम्भो मिश्रो गन्धः, व्यञ्जनादिषु प्रसिद्धः। पूतिर्दुर्गन्धः। सौरभ्यं चन्दनादिगन्धः। पूतिसौरभ्ययोरेव शान्तोग्रौ भेदौ। शतपत्रादिगन्धः शान्तः, उग्रश्चम्कादेर्लशुनादेश्च। अम्लः पर्युषितसूपादेः। आदिशब्देन धूपादीनामनेकविधो गन्ध उक्तः। गन्धानां न जातिसाङ्कर्यम्, किन्तु ते भेदाः पृथगेव; चित्ररस इव चित्रगन्धाभावात्। सजातीयरसस्य गन्धस्य वा कारणगतस्याऽनभिव्यक्तस्य कार्ये रसगन्धजननात्। अत एव

हरीतक्यादेरपि रसो भिन्नः, धूपादेश्च गन्धः। अवान्तरानन्त्यं न दोषाय,
 अन्यथा पदार्थविभाजकोपाधीनां पञ्चविंशतिभेदा न स्युः। एतदाह—पृथगिति।
 तत्त्वे हेतुमाह—द्रव्यावयवेति। द्रव्यस्याऽऽधारभूतस्य ये अवयवाः, ते
 विजातीयरसगन्धवन्त इति गन्धो विभिद्यते। अथवा, यथायोजिता अवयवा
 गन्धमुत्पादयन्ति। स्वभावतः सुरभिम्। ते चेत् विषमा योजिता भवन्ति,
 तदा तं गन्धं नोत्पादयन्तीति। गन्धनाशः, सम्यगनभिव्यक्तिर्वा गन्धाभासः
 कर्मभादिशब्दैरुच्यते। वैषम्यस्य नैकविधत्वात्, जलादीनां बहूनां
 तत्सम्पादकत्वात्, गन्धानन्त्यमेव। तदाह—एकोऽपि गन्धो विभिद्यत
 इति ॥४५॥

पृथिवीं लक्षयति—

SRI SUBODHINI: Mixed odors are present in eatable objects! Bad odor and wholesome fragrances (like in sandalwood/flowers) are also there. Two main types of divisions of odor have been told viz. soft and strong (this pertains to strong fragrance and bad odor). The fragrance of lotus flowers and others is soft (peaceful). The fragrance and odor of Champa flower and garlic are very strong. Putrefied food (Dal etc.) emanates a strong acidic odor of sourness! Likewise, the fragrance from “Dhoop and lamps”! All these differences have occurred due to the “changes” in the parts of all these ‘objects’ viz. their taste and odor! By it’s inherent nature “odor” is “fragrant” only. But, due to the changes in the qualities of objects, “fragrance” is affected, and a different type of odor gets originated. Original fragrance either gets destroyed, or gets hidden or gets changed due to these changes. These “changes” are of many kinds, as water and other substances affect the original “fragrance” of all objects, and make them manifest several kinds of “odors”! That is why, it is said that “one fragrance is split into many”.

The attributes of “earth” are being described.

भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम्।

सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम्॥४६॥

VERSE 46 Meaning: “Earth gives “forms” for all objects — through idols of Brahman and others, with a view to give them a “form”; being the basis of the entire Universe; being the “parts and limbs” of all the principles of creation; being the giver of knowledge of the differences in the qualities of all principles and objects from “Brahman” to the blade of grass! - all these are the attributes of mother earth!”

श्रीसुबोधिनी : भावनमिति। पृथिव्याः पञ्च वृत्तयः। स्वभावतः आधारभूता भवति, आधेयभूता च देहवृक्षादिरूपा। तेषां कारणभूता च, प्रतिमारूपा च, मनसोपासनार्थं कल्प्या च। एवं पञ्चविधा भवति। तत्र भावनं मानसम्। ब्रह्मणः स्थानं प्रतिमा। धारणरूपा स्थूला। सतां घटादिपदार्थानां विशेषणं नानाविधकारणरूपता। सर्वेषां सत्त्वानां जीवानां ये गुणाः स्थूलसूक्ष्मनीलपीतादिभेदा यस्मात्। अथवा, ब्रह्मणो भावनं प्रतिमा, स्थानं जलादीनाम्, धारणमाधारत्वमनियतं सर्वेषां भवति, स्थानं नियतमिति विशेषः। सतामाकाशादीनामवच्छेकत्वम्, सर्वेषां सत्त्वानां प्राणिनां तत्तद्गुणानां च पुंस्त्वादीनामुद्भेदः परिणामविशेषैः प्रकटीकरणम्। वस्तुतस्तु पूर्वमुत्पन्नायाः पृथिव्या एतानि लक्षणानि जलादिभ्यो व्यावृत्तानि वक्तव्यानि। प्रतिमा चित्रादे(दि)श्चाकृतिमात्रे भवतीति ब्रह्मण इति वैयर्थ्यं स्यात्, नाऽपि स्थानं पृथक्तया स्थितिः, तत् सूर्यादेरपि संभवतीति न पृथिव्या विशेषलक्षणम्। तस्माद्भावनं सर्वपदार्थरूपापादकत्वम्, सर्वमेव भावयतीति। ब्रह्मणः, शब्दब्रह्मणः परब्रह्मणश्च, हृदयकण्ठादिस्थानरूपत्वम्। धारणं सर्वस्यापि जगतः। सतां सर्वेषामेव तत्त्वानां विशेषणं व्यावर्तकम्, अवयवभूतं वा। काष्ठादावग्निं प्रकटीकृत्य इतरव्यावृत्तिं जनयति, इतरथा तेजसः स्वरूपमेव क्वापि नाभिव्यक्तमितिकृतो व्यावृत्तिर्भवेत्। एवं जलमपि स्वान्तर्गतं रसरूपं नद्यादौ प्रकटीकृत्य प्रदर्शयति। एवं व्यजनादिना वायुम्,

गर्तादिना आकाशम्, शरीरादावहङ्कारादिसर्वाण्येवेन्द्रियाण्यात्मानं च। किञ्च,
सर्वसत्त्वानां जीवानां यावन्तो गुणाः, आब्रह्म तृणस्तम्बपर्यन्तं भेदाः,
तेषामुद्भेदः पृथिव्यामेव ॥४६॥

श्रोत्रादीनां शब्दादिग्राहकत्वं प्रमाणत्वेनोक्तम्, तदेव तेषां
लक्षणानित्याह—सार्द्धद्वाभ्याम्—

SRI SUBODHINI: Five “attributes” of earth have been described. Earth is, by it’s inherent nature, the “basis” of everything. Our bodies, trees and everything else are the “based” ones (Aadheya). Earth continues to remain as the “cause” for all these! Earth is of the form of “illuminated brilliance”, and is used in the mental worship of the devotees. Symbols and idols of “Brahman” are based on earth. With it’s gross form, earth is holding all the parts of this Universe, and all objects are seen on this earth, as she is the basis of all forms. Moreover, all the qualities of the Jeevas, the subtle and gross features, colors such as blue, yellow etc. — all these are caused by this earth.

Sri Mahaprabhuji says here, that his commentary on this verse, is similar to the commentary written by Sri Sreedhara Swamy. But he has explained the “meaning”, in a more clear cut way. He says that, the real meaning of the word ‘Bhaavanam’ is the “taking and giving of “forms” for all objects. Earth also is the “place”, which is the ‘heart center’ of both the Brahman of the sound and of the “Absolute Brahman”, themselves! All the spiritual principles of creation treat this earth as it’s “limbs and parts” (i.e. all pervasive). Earth is capable of manifesting “fire”, and also “water”, which is inside her. (in the form of “taste”) — as rivers etc. In the same way, earth exhibits “wind” - through “fans”, space, through large caves/holes/ diggings; ego and senses and

the “Aatma”, through the bodies; What more can we say? All the qualities of every ‘being’ from the highest “Brahman”, up to the humble blade of grass and all their differences are seeable only on this earth.

“Ears” gather “sound” — being it’s “attribute”. Now, it is said, that the “eyes” grasp the “forms” etc. — as per the 2 ¾ verses below.

नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते।

वायोर्गुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः॥४७॥

तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते।

अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः

भूमेर्गुणविशेषोऽर्थो यस्य तद्घ्राणमुच्यते॥४८॥

VERSES 47 and 48 Meaning: “ ‘Sound’ is the special attribute of space, and the sense organ to grasp this sound are the ‘ears’! The special attribute of “wind” is “touch”, and the “skin” grasps it! The special quality of fire is “form”, and it is grasped by the sense organ of “eyes”; the special quality of “water” is “taste”, and it is grasped by the sense organ of “tongue”; the special quality of earth is “odor”, and the sense organ of the “nose” grasps it.”

श्रीसुबोधिनी : नभोगुण इति। तन्मात्रारूपोऽपि शब्द आकाशस्य गुणभूतो भवति। यथा कार्ये कारणप्रतीतिः, घटे तन्तुप्रतीतिवत्; तथा आकाशस्य शब्दो गुणः। एवमग्रेऽपि नभोगुणः शब्दोऽसाधारणः, न तु संयोगादिरूपः, स एवाऽर्थो विषयो यस्य तत् श्रोत्रम्। उच्यत इति प्रमाणम्, अनेनाऽन्ये व्याख्याताः। वायोर्गुणविशेषः स्पर्शः, तेजोगुणविशेषो रूपम्, अम्भोगुणविशेषो रासः, एवं भूमेर्गुणविशेषो गन्धः ॥ ४७ ॥ ४८ ॥

कारणानुप्रवेशात् उत्तरोत्तरं धर्माधिक्यमाह—

SRI SUBODHINI: Sound as the quality of element of space is also an attribute of space. Like “cloth” is the task, and the cause is the “thread”, in the same way, the attribute of sound, for “space” is to be regarded likewise! In this verse, all the other attributes of Primordial Elements and their ‘sense organs’ are specified — like sound is grasped by the ears! The special quality of “wind” is “touch”; the special quality of “fire” is “form”; the special quality of “water” is “taste”; In the same way, the special quality of “earth” is “odor”!

Due to the “entry” of the “causes”, the attributes and qualities of all these different elements are seen as increased and more, stage by stage — as per the following verse.

परस्य दृश्यते धर्मो ह्यपरस्मिन्समन्वयात्।

अतो विशेषो भावानां भूमावेवोपलक्ष्यते॥४९॥

VERSE 49 Meaning: “Due to the intermingling of the quality of the cause in the “task” itself (e.g. like the presence of the cause of space in the “result” (task) of the origination of “wind”, and others, in the same way), we see the entry of the same qualities also, in the end result (task). Due to this, all the qualities of Primordial Elements of sound, touch, form, taste and odor are seeable only on this earth!”

श्रीसुबोधिनी : परस्येति। परस्य कारणस्य धर्मः, अपरस्मिन्कार्ये, कारणसमन्वयात् धर्मो दृश्यते। अतः स्वधर्मः कारणधर्मश्च कार्ये भवति। सर्वेऽपि विशेषाः, पञ्चाऽपि गुणाः, अन्तिमकार्ये पृथिव्यामेवेत्याह—अतो विशेष इति। साङ्ख्यशास्त्रत्वात् नाऽस्य विशेषतः सर्वबोधकत्वम्। वीणादिशब्दो वाङ्मनमिन्द्रिय इति कारणसंबन्धेन तथात्वम्। चित्राणि च रूपाणि वरप्राप्तानि। सर्वेऽपि विशेषा भूमावेव उपलक्ष्यन्ते दृश्यन्ते ॥४९॥

एतेषामुत्पत्तिस्वरूपलक्षणान्युक्त्वा, कार्यतोऽपि तानि वक्तुम्, तेभ्यो ब्रह्माण्डोत्पत्तिमाह—

SRI SUBODHINI: The word “Para” is used to indicate the task of the “cause”, i.e. the cause, which is seen in the “task” done. In this way, there is intermingling of the “cause” with the “task” (Kaaryam) i.e. the qualities of the “cause” are seen in the “task” also! What is said is, that all the qualities of the 5 Primordial Elements are seen only on this earth. Due to this, the expression of the “attributes and the attitudes” of the qualities of the Primordial Elements can be specially seen only on this earth. This sort of description, is as per the “Saankhya” system of thought. In the sound played on the musical instruments, such as Veena and others, the cause is “word” (Vaani) and due to this (i.e. due to the “cause” being joined with the result or task), “sound” has been told to be caused by “words”! In this way, all the “special” features are seen only on this earth.

After explaining the origin, nature (form) and attributes of the Primordial Elements, now, the origin of the “Universe” (Brahmaanda) is being told, with a view to describe the attributes, from the point of view of the “task” (Kaaryam) itself — as per the following verse.

एतान्यसंहत्य यदा महदादीनि सप्त वै।

कालकर्मगुणोपेतो जगदादिरुपाविशत्॥५०॥

VERSE 50 Meaning: “When the Great Principle, ego and the 5 Primordial Elements i.e. these 7 principles, remained “separate”, then, our Lord Sri Narayana, who is the original cause of this Universe, entered into these

7 principles, along with His powers of time, the unseen and the qualities of Satwa and others!”

श्रीसुबोधिनी : एतानीति। यद्यचेतनेभ्य एव तत्त्वेभ्यः कार्यमुत्पद्येत, तदाऽस्मिन्सङ्घाते नाऽऽत्मा मृग्यः स्यात्, सर्वस्यैव जडत्वात्। अतः सङ्घातश्चेतनसहितानामिति वक्तुं केवलानामकारणत्वमाह—एतानि यदा, असंहत्य अमिलित्वा, मुख्यानि सप्त महादादीनि स्थितानीत्यर्थात्। तदा भगवान् कालप्राण्यदृष्टसत्त्वादिगुणैर्मिलितः सर्वजगत्कारणकारणभूत एतान्युपाविशत्। अत्रैकं वाक्यमार्थिकं ल्यपाऽऽक्षिप्यते। अथवा, भगवानेव असंहत्य, एतान्यमेलयित्वा, पश्चादुपाविशदिति। अग्रे उत्पद्यमानं जगत् यथा चतुर्णामधीनं भवत्यात्मकालकर्मस्वभावानाम्, तदर्थं कालादिभिः सह प्रवेशः ॥५०॥

ततो ब्रह्माण्डमुत्पन्नमित्याह—

SRI SUBODHINI: All these 7 ‘principles’ were gross i.e. without any “consciousness”. How can the ‘task’ (creation of the Universe) be completed with these “gross lifeless principles” only? How can anyone also search for the “Aatma” in these “principles”? — as all these are gross and lifeless! In fact, all of the “separately situated” principles can be grouped only through the force of “consciousness” (Chittam). Hence, our Lord Sri Narayana, who is the original cause for this Universe, along with His power of time, the fate of the “Jeevas” and Satwa and other qualities, got mixed up with these and entered into the 7 principles. Our Lord desired that the Universe, which will be created, through His “entry” into these 7 principles, should always remain under the control of time (Kaala), Aatma, action and nature (Swabhaava). Due to this, the Lord entered into these 7 principles, through these factors of time etc.

After this, the “Universe” got originated — as told under.

ततस्तेनाऽनुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम्।

उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट्॥५१॥

VERSE 51 Meaning: "After our Lord's "entry" into these 7 principles, and on our Lord getting united with them, this Universal "egg", which was up to now, unconscious, manifested the "Purusha" (Primordial Person) and He stood up now as having got originated from this "egg" (i.e. the Lord, who had entered into these 7 principles, now assumed the form of the Purusha)."

श्रीसुबोधिनी : तत इति। ततो भगवत्प्रवेशानन्तरम्, तेन भगवता अनुविद्धेभ्यो योजनार्थं गुणान् गृहीत्वा सूच्येव विद्धेभ्यः, प्रथमतोऽचेतनमेवाऽण्डमुत्थितम्। यस्मादण्डादसौ पुरुषः पूर्वं तत्त्वेषु प्रविष्टः, स एव विराड्रूपो भूत्वा, उदतिष्ठत् ॥५१॥

ब्रह्माण्डे चेतनाचेतनोत्पत्तिमुक्त्वा तस्य नामरूपे आह—

SRI SUBODHINI: After the "entry" of our Lord, our Lord, adopted the "qualities, (Gunas) and with a view to make these principles "get mixed up", like a "needle" began to join them, like a tailor joins pieces of cloth! — with the aid of thread! In the same way, our Lord, joined and united all of them, after His "entry" into them. In the first instance, the Universal egg of these principles was "unconscious", and now, it got up as the "Viraat Purusha" (Universal Person) i.e. our Lord, who had entered into these principles, now assumed this form! And stood up!

After describing the origin of both the "unconscious" and the "conscious" entities in this "Universe", the "names and forms" (of the originated ones) are being described.

एतदण्डं विषेशाख्यं क्रमाद्वृद्धैर्दशोत्तरैः।

तोयादिभिः परिवृतं प्रधानेनाऽऽवृतं बहिः॥

यत्र लोकवितानोऽयं रूपं भगवतो हरेः॥५२॥

VERSE 52 Meaning: “The name of this “Universal egg” is “special” (Visesha) and it consists of a vast expanse! Inside this, are the 14 Universes of our Lord Sri Hari! (i.e. it is our Lord, who has taken the “forms” of these 14 Universes). From all it’s 4 sides, each of these is enveloped 10 times more than the other, with the 6 principles of water, fire, wind, space, ego and the Great Principle. Beyond all these 6 principles and remaining outside of all of them, is the covering with the 7th principle of “Prakruti” (Primordial nature). This indeed, is the vast (Viraat) form of our Lord Sri Hari!”

श्रीसुबोधिनी : एतदण्डमिति। विशेष इत्यस्य नाम। स्वयं सर्वतः पञ्चाशत्कोटियोजनविस्तृतं स्वतः। तत उत्तरोत्तरं पूर्वस्माद्दशगुणं वृद्धैस्तोयादिभिः सर्वतः परिवृतम्, अन्ततः प्रधानेन चाऽऽवृतम्। एवमस्य महत्त्वम्। अत्र स्थितसर्वजगतो भगवत्त्वेनाऽपि महत्त्वमाह—यत्र लोकवितानोऽयमिति। अयं सर्वोऽपि लोकविस्तारो भगवतो रूपम्। तस्मादेतद्भगवदाधारभूतम् ॥५२॥

स बहुकालं पुरुषत्वसम्पादनार्थं तस्यां पुरि शयनं कृतवान् ‘पुरि शेते’ इति पुरुषपदनिर्वचनात्। यावदयं शयनं कृतवान्, तावत्पूर्वमनुवेदरूपेण प्रविष्टा भगवदंशा भोगं न प्राप्तवन्तः। यदा तु पुनस्ततउत्थाय तस्मात् पृथग्भूतः सन् तत्र निविष्टः, तदा सर्वाशानां भोगार्थं तत्र स्थानानि जातानीत्याह—

SRI SUBODHINI: It’s name itself is “Visesha” (special)! From all the sides it is 50 crores miles in circumference! It exists by itself! (i.e. no aid or basis) Each of these Universes is covered by the Primordial Elements of water etc., which is 10 times more than the previous Universe (i.e. each of these 14 Universes). In

the end, over all of them, (this Universe) is covered by Primordial nature! This is the glory and greatness of this Universe! Our Lord is stationed, inside the Universe – as, it is He, who has become this entire Universe i.e. this Universe is His “form” only! It remains as the “based” one (as our Lord is it’s “basis” (Aadhaar)).

Our Lord, as the “Purusha” slept inside this Universe, for a very long time! As He slept in this “city” (Puri), He is named as “Purusha” i.e. (Puri Sete). Till the Lord slept inside this “city”, all the “parts” of our Lord, which had also followed into this Universe, remained without any “enjoyment”. When once again, when our Lord got up (as the Viraat Purusha) these “parts” also got up, and became “separate”, and then “reentered” into our Lord, and they found that they had their due places for “enjoyment” (substance).

हिरण्मयादण्डकोशादुत्थाय सलिलेशयसात्।

तमाविश्य महादेवो बहुधा निर्बिभेद खम्॥५३॥

VERSE 53 Meaning: “Our Lord who was the “Viraat Purusha” (Universal Person), got up from this brilliant “egg”, which was stationed in “water”, and reentered into this “egg” and made many types of holes in it.”

श्रीसुबोधिनी : हिरण्मयादिति। प्रकाशबहुलात् सुवर्णमयात् सलिले विद्यमानान्नारायणशब्दवाच्यात् विराड्देहादुत्थाय, पुनस्तमाविश्य सर्वत्र विद्यमानमाकाशं बहुधा निर्बिभेद, बहूनि छिद्राणि कृतवान्। भगवदुत्थानेऽपि कोशस्य नाशाभावार्थं हिरण्मयत्वमुक्तम्। रक्षसां बाधाभावार्थं सलिलेशयत्वमुक्तम्। महादेवो हि अल्पनिरूप्यो भवतीत्यल्पैः सहितः समर्थस्तत्र शरीरे छिद्राणि कृतवान्। पुनरपि प्रविष्टोऽयं भेदमात्रं कृतवानिति पुरुषत्वमेव स्थितम्। नाऽनेन विराजः कार्यकरणसामर्थ्यं भवति। यथा

प्रतिमादौ भगवान् तिष्ठति, तथैवाऽयं स्थित इति ज्ञातव्यम्, अन्यथा तत्त्वेभ्य आत्मविवेको न स्यात् ॥५३॥

छिद्राणां विनियोगमाह—निर्भिद्यतेत्याद्यष्टभिः—

SRI SUBODHINI: This Universal egg was looking very brilliant, and the “water” was golden in hue. Our Lord Sri Narayana, who was stationed here, got up with His Universal form and entered once again into this Universal body. He then pierced the “space”, which was present everywhere! i.e. He made many “holes” in it! That, there was no destruction of our Lord, after getting up, is indicated through the reference to the “golden” body of this Universal egg! Demons were not able to hurt this “egg”, as it was stationed in the holy “waters”, called as “Narayan”! Even after His “entry” again, our Lord made only many types of “holes” in this Universe, and He remained as the Primordial Purusha! — as this Universe cannot function by itself, without our Lord being present. Like our Lord is present in an idol, in the same way, our Lord stayed in this golden form. This is the purport, as otherwise, we will not be able to understand the glory of the “Aatma”, just by hearing about these “principles”!

The “use” of these “holes” is being told.

निर्भिद्यताऽस्य प्रथमं मुखं वाणी ततोऽभवत्।

वाण्या वह्निरथो नासे प्राणतो घ्राण एतयोः॥५४॥

VERSE 54 Meaning: “In the first instance, in this Viraat Purusha, a “face” got manifested along, with the sense of speech (word). Along with the “word”, fire also got originated. Then the two nostrils got originated into which the smell (nose) entered! This sense of smell

(nose) got invested with the most important vital air of "Aasaanya", which controls everything."

श्रीसुबोधिनी : प्रथमत आस्यं निर्भिन्नं विवरात्मकम्। तस्य मुखमिति नाम। अस्येति पाठः। प्रथममस्य मुखं निर्भिन्नम्, ततो वाणी वागिन्द्रियं तत्राऽभवत् प्रविष्टम्, वाण्या सह वहिरपि तत्राऽभवत्। अथो छिद्रान्तरे भिन्नप्रक्रमेण नासापुटे निरभिद्येताम्। तयोर्घ्राणमिन्द्रियं निविष्टम्। तच्च देवतया विद्धमित्याह—**प्राणोत इति**। प्राणेन उतः स्यूतः सम्बद्धः। उभयोरेक एव निविष्टः। अयं प्राणः नेन्द्रियदेवतारूपः, किन्तु सर्वनियामक आसन्यात्मकः ॥५४॥

तस्य तत्र कथनप्रयोजनमाह—

SRI SUBODHINI: In the first instance, the expansion of the hole-ridden face occurred and it took the name of "Mukha" (face). The sense of the "word" entered into this face later. Along with this "word", the factor of "fire" also got originated. Two nostrils got developed, through another "hole" and into this, the sense of smell (nose) entered. It got invested and bonded with "vital air" (Praana). This "vital air" is not a "sense organ", but it is the all controlling "Aasaanya" vital air!

The purpose of this "Aasaanya" vital air, is being explained, as below.

प्राणाद्वायुरभिद्येतामक्षिणी चक्षुरेतयोः।

तस्मात्सूर्योऽन्वभिद्येतां कर्णौ श्रोत्रं ततो दिशः॥५५॥

निर्बिभेद विराजसत्त्वग्लोमश्मश्र्वादयस्ततः।

तत ओषधयश्चासन् शिश्नं निर्बिभिदे ततः॥५६॥

रेतस्तस्मादाप आसन्निरभिद्यत वै गुदम्।

गुदादपानोऽपानाच्च मृत्युर्लोकभयङ्करः॥५७॥

हस्तौ च निरभिद्येतां बलं ताभ्यां ततः स्वराट्।
पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः॥५८॥

नाड्योऽस्य निरभिद्यन्त ताभ्यो लोहितमाभृतम्।
नद्यस्ततः समभवन्नुदरं निरभिद्यत॥५९॥

क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत्।
अथाऽस्य हृदयं भिन्नं हृदयान्मन उत्थितम्॥६०॥

मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः।
अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत्॥६१॥

VERSES 55 to 61 Meaning: “From this vital air, the celestial deity of this sense organ viz. “wind” got originated. From this got evolved the two eye sockets, into which came the sense organ of the eyes, which in turn, originated the sun! Later, both ear lobes appeared, from which the sides of the ears (i.e. the quarters) got manifested.” (55)

“Afterwards, the “skin” of this “Viraat Purusha” got manifested, in which, the sense organ of hair and hair locks got originated (beard etc.). From these came, it’s celestial deity of the “medicines”. Later, the organ of generation and the sense organ of “Retas” (energy) got manifested, along with their celestial deity of “water”! From the “anus” of this “Viraat Purusha”, the sense organ of “Apaana”, (downward wind) along with it’s celestial diety of “death” got manifested – the “deity”, who gives fear about “death” to all the worlds.” (56 – 57)

“Later, both the hands and it’s sense organ of strength and it’s celestial deity of Lord Indra got manifested. Again both the legs along with it’s sense

organ of “Gati” (movement) along with it’s celestial deity of Sri Hari (Vishnu) got manifested! (58)

“Then, the nerves got manifested, along with the sense organ of blood, which was fully filled up, together with it’s celestial deity of “rivers” got originated. After this, the manifestation of stomach, the sense organs of hunger and thirst took place, along with it’s celestial deity of the “ocean”! It’s “heart” got originated, along with it’s sense organ of “mind”, and it’s celestial deity of the “moon”. From this heart, the sense organ of “intellect” got originated, along with the celestial deity of the husband of “Vaani” (words). From this heart, the sense organ of the “ego”, along with it’s celestial deity of Lord Rudra got manifested. Again, from this heart, the sense organ of “Chittam” (inner mind) and the celestial deity of “Chaitya” (the “Jeeva”) got manifested.” (59 – 61)

श्रीसुबोधिनी : प्राणादिति। तस्मात् प्राणात् वायुरिन्द्रियदेवतारूपो निरभिद्यत। भगवत्कृतसृष्ट्यावश्चिनीकुमाराविन्द्रियदेवता, भगवदर्थसृष्टौ तु वायुरिति विशेषः। ततोऽक्षिणी गोलके। उभयोरपि चक्षुरित्येकमिन्द्रियम्, तस्मात्सूर्य आविर्भूतः। कर्णावन्वभिद्येताम्, ततः श्रोत्रम्, ततो दिशः विराजस्त्वक् निर्भिन्ना। निर्विभेदेत्याविरभूदित्यर्थः। तत्र लोम इन्द्रियम्, श्मश्रुकेशाश्च लोमविशेषाः, तत्र देवता ओषधयः। अस्यां सृष्टौ त्वक्चर्मणोरैक्यम्। स्पर्शस्त्वगिन्द्रियेण। वायुर्देवता केन गृह्यत इति पूर्वमुक्तम्। शिश्नं गोलकम्। रेत इन्द्रियम्, आपो देवताः ‘आप एव पुरुषाकारा भवन्ति’ इति। पूर्व को देवः? सर्वत्र वैलक्षण्ये सृष्टिभेदो नियामकः। गुदं पायुस्थानम्, अपान इन्द्रियम्। तत्र मृत्युर्देवः। स च लोकभयङ्कर इति वैराग्यार्थमुक्तम्। मृत्युरूपयेव तिष्ठति, मध्ये मृत्युरिति च। हस्तौ गोलकस्थानीयौ, बलमिन्द्रियम्। ताभ्यां सहैव निर्गतमिति तृतीया। ततो बलात् स्वराट् इन्द्रः। एवं पादावपि। गतिरिन्द्रियम्। ततो गतिरूपात् हरिर्विष्णुर्देवः। नाड्यो गोलकम्। आसमन्तात् भूतं

लोहितमिन्द्रियम्। आभृतं जातमिति वा। नद्यो देवताः। उदरं गोलकम्।
 क्षुत्पिपासे इन्द्रियम्। समुद्रो देवता। हृदयं चतुर्णां गोलकम्। तत्रैकं मन
 इन्द्रियम्। मनसः सकाशाज्जातश्चन्द्रमास्तस्य देवः। बुद्धिरपीन्द्रियम्।
 गिरां पतिर्देवः। अहङ्कारः इन्द्रियम्, रुद्रो देवता। चित्तमिन्द्रियम्,
 चैत्यो जीव देवता इति। एते सर्वे तत्तत्स्थानेऽभिव्यक्ता भगवदंशाः,
 चैत्यो मुख्यो भगवदंशः ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६०
 ॥ ६१ ॥

सर्वेभ्यः तं विवेक्तुं पुनः सर्वेषां निर्गमनप्रवेशावाह—

SRI SUBODHINI: From the “vital air” got originated the celestial deity of the sense organ viz. wind. In this creation made by our Lord, the two “Ashwini Kumaaraas” are the celestial deities of the senses. The “wind” is the celestial deity in the creation made for the sake of Our Lord! Later, both the eyes got originated, though the sense organ is one “eye” only. From this, the celestial deity of the “sun” got originated. Then, the ears got originated with the sense organ of the sense of “hearing”, along with it’s celestial deity of the “sides (quarters)” (Disha). Then, the “skin” got manifested, along with it’s sense organ of “hair”, and beards and hair locks. The celestial deity for this, is the “medicines”, which were also originated. The sense of “touch” is made possible, through this sense organ of skin, and it’s celestial deity is “wind” (Vayoo). The organ of generation, (Sisna) along with it’s sense organ of “Retas” (energy) got originated, together with it’s celestial deity of “water”. Even in the Vedas, it has been mentioned, that “water only becomes the originator of Purusha” (i.e. of the nature and form of “Purusha”). In this way, our Lord created the several and different sense organs, their functions and their respective celestial deities.

The "anus" (Payoo), and it's sense organ is "Apaan", along with it's celestial deity of "death" (Mrithyu). It gives fear to the worlds of death, and this is told, so that, everyone will strive to attain the virtue of "Vairaagyam" (detachment). The factor of death is always present in the upper regions, though it is also said, that this factor of "death" is present, in the "middle" regions also. (ie in the "body")

The hands have the sense organ of strength, and Lord Indra, being it's celestial deity, got originated along with the two hands. In the same way, the legs got originated, with it's sense organ of "Gati" (movement) and it's presiding deity of Sri Hari (Vishnu) got manifested. The nerves filled up totally with blood (which is it's sense organ) got originated, along with it's celestial deity of "rivers". Then, the stomach, along with it's sense organ of "hunger and thirst", together with it's celestial deity of the ocean got originated. The heart became the originating place of the four factors. At first, the sense organ of "mind" got originated, along with it's presiding deity of the 'moon'. Secondly, the sense organ of "intellect" got originated and the celestial deity is the husband of 'Vaani' (words). Thirdly "ego" got originated along with it's celestial deity of Lord Rudra. Fourthly, the sense organ of "Chittam" got originated, with it's celestial deity of "Chaitya" (the "Jeeva"). All these are "parts" of our Lord only, situated in their respective places AND THE "JEEVA" IS THE MOST IMPORTANT "PART" OF OUR LORD, IN THIS UNIVERSAL FORM OF OUR LORD!

With a view to describe our Lord as being different from "everyone", once again. it is said, that our Lord

entered into this created “Viraat Purusha” — as per the following verse.

एते ह्यभ्युत्थिता देवा नैवाऽस्योत्थापनेऽशकन्।
पुनराविविशुः खानि तमुत्थापयितुं क्रमात्॥६२॥

VERSE 62 Meaning: “Except the “Aatma”, though all the celestial deities had been originated, the “Viraat Purusha” could not be “aroused” (lifted up) by all of them! Hence, with a view to make it “get up”, these celestial deities, in the same order, entered once again into their respective “holes”!” (With a view to make the “Viraat Purusha” get up.)

श्रीसुबोधिनी : एते इति। एते देवाः स्वयमभ्युत्थिता अस्य देहस्योत्थापने न शक्ताः। य एवेनं देहमुत्थापयति, स जीव आत्मेति ज्ञातव्यम्। सामर्थ्यं विद्यमानेऽपि नोत्थापयन्तीति न मन्तव्यम्, किन्तु सामर्थ्यमेव नास्तीति। तदर्थमुपाख्यानमाह—पुनराविविशुरित्यादिना। तदेव शरीरम्, स्वस्वस्थाने पूर्वं भगवता सह निविष्टा अपि, पुनराविविशुः। खानि छिद्राणि। प्रयोजनम्—तमुत्थापयितुमिति। क्रमादिति स्वस्वबलपरीक्षार्थम् ॥६२॥

SRI SUBODHINI: These celestial deities had got up — but they were not able to make this “Viraat Purusha” get up! Only the “Jeeva — Aatma” can lift this up! Hence, they entered into their respective “holes” once again. (i.e. into the same “holes”, into which they had entered previously, along with our Lord). They entered once again along with their strength and with a view to test their powers.

वह्निर्वाचा मुखं भेजे नोदतिष्ठत्ततो विराट्।

घ्राणेन नासिके वायुर्नोदतिष्ठत्ततो विराट्॥६३॥

अक्षिणी चक्षुषाऽऽदित्यो नोदतिष्ठत्ततो विराट्।
 श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत्ततो विराट्॥६४॥
 त्वचं रोमभिरोषध्यो नोदतिष्ठत्ततो विराट्।
 रेतंसा शिश्नमापस्तु नोदतिष्ठत्ततो विराट्॥६५॥
 गुदं मृत्युरपानेन नोदतिष्ठत्ततो विराट्।
 हस्ताविन्द्रो बलेनैव नोदतिष्ठत्ततो विराट्॥६६॥
 विष्णुर्गत्यैव चरणौ नोदतिष्ठत्ततो विराट्।
 नाडीर्नद्यो लोहितेन नोदतिष्ठत्ततो विराट्॥६७॥
 क्षुत्तृङ्भ्यामुदरं सिन्धुर्नोदतिष्ठत्ततो विराट्।
 हृदयं मनसा चन्द्रो नोदतिष्ठत्ततो विराट्॥६८॥
 बुद्ध्या ब्रह्माऽपि हृदयं नोदतिष्ठत्ततो विराट्।
 रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्ततो विराट्॥६९॥

VERSES 63 to 69 Meaning: “The celestial deity of “fire”, along with it’s sense organ of “Vaani” (word) entered into the mouth! But through this, the ‘Viraat Purusha’ did not get up! The celestial deity of ‘wind’, along with it’s sense organ of ‘nose’ entered into this ‘Viraat Purusha’ — but even then, it did not get up! The “Sun” along with it’s sense organ of “eyes” entered into the holes of the eyes — but there was no movement in the ‘Viraat Purusha’. Likewise, the “quarters” (Disha) entered, along with it’s sense organ of ears — but with no effect! The medicines also did the same, along with it’s sense organ of “hair”, entered into the “skin” — again, with no effect! Water entered, along with it’s sense organ of “energy” into the organ of generation; even then, the ‘Viraat Purusha’ did not get up! The celestial deity of “death”, along with it’s sense organ of “Apaana”

entered into the Anus hole — but with no effect. Lord Indra, with his strength of the senses, entered into the hands — again, no effect! The celestial deity of Vishnu entered, along with His sense organ of “Gati” (movement) into the “feet” of ‘Viraat Purusha’ - but there was no movement! The celestial deities of river, along with it’s sense organ of blood, entered into the nerves of this ‘Viraat Purusha’ — but with no effect! The celestial deity of the “sea”, along with it’s sense organs of hunger and thirst entered into the stomach. Once again, the ‘Viraat Purusha’ did not get up! The celestial deity of “moon” entered, along with it’s sense organ of mind, into the heart — but with no effect. Lord Brahma, along with the intellect entered into the heart, and even now the ‘Viraat Purusha’ was not revived! Lord Rudra, along with ego entered into the heart of the ‘Viraat Purusha’ — but there was no movement at all.” (63 — 69)

श्रीसुबोधिनी : वह्निर्देवो वाचेन्द्रियेण सह प्रथमतो मुखं भेजे। ततो निर्गत्य तत्र प्रविष्टः। तस्मिन् प्रविष्टे विराट् सलिलात् नोदतिष्ठत्। सर्वत्रेन्द्रियेण सह देवता गोलके निविष्टा। विराट् ततो नोत्थितः। विष्णुर्गत्यैवेति। इन्द्रियेण सह प्रविष्टो विष्णुस्तावन्मात्रप्रयोजको नाऽधिकं करोति। एवं सर्वत्र ज्ञातव्यम्। मन्त्राधिष्ठातृरूपेष्वपि मर्यादैषा। पुरुषोत्तमस्तु सर्वं करोति चेत् स सेवितुं शक्यते, प्राप्यते वा। रुद्रपर्यन्तं देवाः सर्वे निविष्टाः प्रत्येकम्। ततो विराट् नोदतिष्ठत् ॥६३॥६४॥६५॥६६॥६७॥६८॥६९॥

SRI SUBODHINI: Lord of fire entered, in the first instance, along with the sense organ of “word” (Vaani) into the face of the Viraat Purusha. Likewise with water too! Even then the Viraat Purusha did not get up! From all the sides, along with their sense organs, the celestials entered into their respective “holes”, in the body of Viraat Purusha — but there was no movement even! Lord Vishnu also entered, along with His sense organ — but

no effect! A doubt can arise now, why even after the entry of Lord Vishnu, the Viraat Purusha did not get up? Answering this, it is said, that Lord Vishnu's "role" at this time was this much only. Hence, Lord Vishnu did not put further efforts to revive the Viraat Purusha! This applies to everyone, who had just put efforts now! This applies to the presiding deities (the celestial deities of "forms") of the sacred chanting too! (Manthraas) **ONLY OUR LORD PURUSHOTHAMA CAN DO EVERYTHING. DUE TO THIS, HE IS WORTHY OF BEING WORSHIPPED AND SERVED! AND ALSO WORTHY OF BEING ATTAINED TO!** Lord Rudra and all other celestial deities had put efforts, by entering into the body of the Viraat Purusha. Even then, the Viraat Purusha did not get up at all!

चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा।

विराट् तदैव पुरुषः सलिलादुदतिष्ठत॥७०॥

VERSE 70 Meaning: "When the indweller "Jeeva" (Chaitya — Kshetrangna), along with his sense organ of "inner mind" (Chittam) entered into the heart of this Viraat Purusha, then, immediately, Viraat Purusha got up, from this "water" and stood up!"

श्रीसुबोधिनी : यदा पुनश्चित्तेनेन्द्रियेण सह। हृदयम्, चैत्यो जीवः, क्षेत्रज्ञो देहाभिमानि, यदैव प्राविशत्; तदैव पुरुषो भगवत्सहितो देहः, सलिलादुदतिष्ठत ॥७०॥

अन्तरङ्गः एव सेवको महाराजमुत्थापयितुं शक्नोति, नाऽन्य इति दृष्टान्तेन स्पष्टयति—यथेति द्वाभ्याम्—

SRI SUBODHINI: But, when, the indweller (Kshestragna) "Jeeva", along with the sense organ of inner mind entered into the heart of this Viraat Purusha,

immediately, our Lord, who is the Primordial Purusha along with His body, got up from water and stood up!

Only an intimate servant can “awaken” the Emperor. No one else. Giving an example, this is told in the following two verses.

यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः।

प्रभवन्ति विना येन नोत्थापयितुमोजसा॥७१॥

तमस्मिन्प्रत्यगात्मानं धिया योगप्रवृत्तया।

भक्त्या विरक्त्या ज्ञानेन विविच्याऽऽत्मनि चिन्तयेत्॥७२॥

VERSES 71 and 72 Meaning: “A sleeping person cannot be woken up, without the indwelling “Jeeva” being present, by the other sense organs of vital air, senses, mind and intellect! (In other words, without the conscious “Jeeva” being present, these 4 “organs” by themselves, are incapable of waking up the person.) Hence, the “Jeeva”, who is attached to this body, through the spiritual efforts of Bhakthi, detachment and one-pointedness of the inner mind, should attain “Jnana”. Through this “Jnana”, the “Jeeva” should contemplate and meditate on the indwelling “Aatma” (Kshetragna) by understanding that the Lord, as “Kshetragna” is present in his body!”

श्रीसुबोधिनी : यथा स्वसामग्र्या सुप्तं पुरुषं वहिः स्थिताः प्राणेन्द्रियमनोधियः, येनाऽन्तःस्थितेन जीवेन विनोत्थापयितुं न प्रभवन्ति, तमेव प्रत्यगात्मानं शरीराभिमानिनं जीवम्, अस्मिन् सङ्घाते, इतरव्यावृत्त्या चिन्तयेत्। तत्र चिन्तने बुद्धिः करणम्। साऽपि न प्राकृती, किन्तु योगेन विपक्वा, योगेन प्रवृत्ता वा। योगसिद्धेत्यर्थः। तस्य सहायभूतं भक्त्यादित्रयम्। तैः सहितया बुद्ध्या इतरान् दूरीकृत्य तमेव चिन्तयेत्। बुद्ध्यभ्यासं तत्र कुर्यात्। तथा सत्युत्तरत्र तस्य ब्रह्मभावो भावयितुं सुकर इति भावः ॥७२॥

इति श्रीभागवतसुबोधिन्यां

श्रीमल्लक्ष्मणभट्टात्मजश्रीमद्बलभदीक्षितविरचितायां

तृतीयस्कन्धे षड्विंशाध्यायविवरणम्।

SRI SUBODHINI: A sleeping person cannot be woken up, without the "Jeeva" being present, by all the other instruments viz. the vital air, intellect, mind and the senses! Due to this, the "Jeeva", who is attached to the body, should separate everything from itself and contemplate on our Lord, who is the "Aatma" (Kshetragna) in Himself. Intellect is needed to contemplate on the "Aatma", and it should not be the usual one, attached to "nature"! It should be made sacred and pure through the process of "Yoga" (contemplation)! Taking the assistance of this intellect, the "Jeeva" through Bhakthi, Jnana and detachment should separate everything, and meditate on our indwelling Lord (who is the "Aatma"). He should practice putting his intellect on our Lord. On this being done, the "Jeeva" will experience the attitude of "Brahman" step by step, in a progressive way! (Knowledge and bliss of Brahman).

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on chapter 26 of Canto III of Shri Mahā Bhāgavata Purāṇa.

SRI SUBODHINI: The indweller (Kshetragna) whose inner mind entered into the house of the great Purusha

Index

a

aadi (such as) 12877
 aadidaivik (celestial) 13094
 aatma jnana (self-knowledge) 13058
 action (karma) 12718, 12766, 12778, 13042
 action (kriyaatma) 13022
 action (nivruthi) 12865
 actions (kaarana) 13168
 actions (kaaryam) 12768
 adhya (today) 13011
 adhyaatmik (mental) 13094
 aeon (kalpa) 12735, 12784
 ancestors (pitrus) 12765
 ancestors (sraadha) 12843
 animals (pasoon) 12807
 apaana (downward wind) 13233
 appropriate (yukthaam) 13019
 artha (meaning) 13155
 artha (wealth) 13152
 association (sangha) 12988
 atha (now) 12835
 attachment (aasakthi) 13085
 attitude (bhaava) 12775, 13161
 ayam (this) 12779

b

based ones (aadheya) 13223
 basis (aadhaar) 12730, 13054
 beginning (kalpa) 13073

beginningless (anaadi) 13160, 3161
 best way possible (pratishtha) 12703
 best (vareeyaamsi) 12960
 beyond the qualities attitude (gunaateeta) 12771
 bhagawaan (lord himself) 12780, 13064
 bhaktha (devotee) 12806
 bhakthi (devotional knowledge) 13082, 13090, 12815, 12775
 birthless (ajanma) 13060
 blemish (dosham) 12826, 12927
 bliss (aananda) 13187, 13168
 bliss (rasagna) 12713
 blissful (sadaananda) 12803
 body (sareera) 13079
 boon (vara) 12742
 brahmaandam (universe) 12773
 brahman of the sound (sabda brahman) 12723
 brahman (akshara) 12810
 brilliance (teja) 13180
 buddhi (intellect) 13201

c

cause (kaaran) 13091
 celestial (aadidaivik) 13081
 cha (and) 12725, 12901, 13082, 13168, 13211

chit (*consciousness*) 13187
 chittam (*inner mind*) 13083
 compassion (*daya*) 13024,
 13096
 consciousness (*chidroopam*)
 12833
 continence (*brahmacharyam*)
 12705
 control (*vasam*) 13113
 courage (*dhairyam*) 13018

d

daiva (*divine*) 12724
 days (*dinaroopam*) 12738
 deaths (*samsaara*) 13167
 delusion (*bhrama*) 12722, 13205
 desire (*kaamasashtra*) 12757
 desire (*kaama*) 12805, 12922
 detachment (*vairagyam*) 12733,
 12995, 13112, 13058, 13066
 detachment (*viraktha*) 12827
 devi (*goddess*) 13164
 devotee (*rasika*) 12712
 devotees (*satsangha*) 12987
 devotees (*bhakthaas*) 12895
 devotion (*bhakthi*) 13091
 dharma (*duty*) 12893, 12778,
 13048, 12936
 disappearance (*tirodhaanam*)
 12766
 discharging duties (*dharma*)
 12969
 discrimination (*viveka*) 12991,
 13046
 dissolution process (*pralayam*)
 13196
 divine nature (*swabhaava*) 13073
 doer of actions (*kartha*) 12775,
 13183

dusk (*sandhya*) 12750

e

egg (*anda*) 12728
 ego (*ahamkaar*) 12726, 13193
 elements of space (*akaasa*)
 12726
 empress (*mahaaraani*) 12900
 enjoyment (*bhoga*) 13170
 entire story (*leela*) 13062
 everlasting imperishable
 (*avyayam*) 12815

f

fame (*keerthi*) 12824
 fire (*tejas*) 13214, 13215
 form (*roopam*) 13214, 13215
 fortunate (*bhagya*) 13126
 freedom (*moksha*) 13084

g

grass (*barhi*) 12911
 gunaas (*qualities of satwa etc.*)
 12724, 13176

h

ha (*ah!*) 12746, 12866, 13047
 his feet (*charana kamal*) 12800
 homes (*gruheshu*) 13027
 husband (*kardama*) 13066
 husband (*rishi*) 12926

i

ignorance (*ajnana*) 13070
 ignorance (*ajnana*) 12735,
 12790, 12792, 13068,
 13083
 ignorance (*avidhya*) 12735

illusion (*mithya*) 13175
 important (*mukhya*) 13177
 indwelling lord (*antaryaami*)
 12840
 inner mind (*chittam*) 13240

j

jaati (*caste*) 12738
 jeeva (*purusha*) 13156
 jnana (*knowledge*) 13089, 13156,
 12790
 jnana (*knowledge*) 12698,
 12935, 12995, 13080,
 13166, 13185, 13192, 13193
 jnana (*spiritual knowledge*)
 13059, 13060
 joy (*rasa*) 12846

k

kaala (*time*) 12724, 13182, 13184
 kaama (*desires*) 12877
 kalpa (*aeon*) 13074
 karma (*actions*) 12775, 13074
 kartha (*doer of all actions*) 13166
 khalu (*yes, indeed*) 13065, 13084
 knowledge (*vidhya*) 12866
 knowledge of brahman (*brahma
 jnana*) 12830
 knowledge (*jnana*) 13005,
 13014, 13146, 13149
 kripana (*miser*) 12882
 kriya (*action*) 13080
 kshatriya (*warrior*) 12868

l

laya (*repose*) 13125, 13186
 leela (*play*) 12718
 leelas (*yadhyad*) 13062
 liberated (*muktha*) 12699, 12914

lord and master (*prabhu*) 12925
 lord brahma (*oorja*) 12764
 lord (*isa*) 13168
 lord (*pati*) 12896
 lotus flower in his navel
 (*abjanaabha*) 12818
 love (*rati*) 13110, 13115, 13085
 lowly ! (*heenabhaava*) 13029

m

maha bhaagavata (*great bhaktha*)
 12706
 mahat tatwam (*great principle*)
 13186
 marriage (*kukuda*) 12826
 me (*ego*) 13086
 meaning (*artha*) 13152, 13209
 méya (*illusory*) 12722
 mine (*mamata*) 13086
 mother (*matuhu*) 13120
 mukha (*face*) 13232
 muni (*sage*) 12718, 12865

n

naha (*we*) 12798
 natural (*sahaja*) 13127
 nature (*prakruti*) 12701, 13160
 nature (*sajaatiya*) 13108
 nature (*swabhaava*) 13085
 nature (*prakruti*) 13089
 new (*apoorvavat*) 12965
 nidraa (*sleep*) 12762
 nirguna (*beyond the qualities*)
 12723
 nirvaana (*sri vaikuntam*) 13117
 noble saints (*sajjan*) 13108
 noises (*swara*) 13180

o

objects (*vishayam*) 13085
 offences (*kaarunikaha*) 13096
 offending nature (*aparaadha*) 12928
 oh my son! (*vatsa*) 13010
 omniscient (*sarvagna*) 12979
 one (*aatmabhaava*) 12962
 oneness (*leena*) 13186
 orderly (*maryaada*) 12746
 originated! (*andakosa*) 12729
 our lord (*amsa*) 13168
 our lord, (*daiva*) 12726
 our lord (*bhagawadropa*) 13001

p

parts (*amsa*) 13176
 peaceful (*saantha*) 13097
 penance (*tapas*) 12775, 12866
 permanent, (*nithyam*) 13178
 persons. (*satsangha*) 13155
 phalam (*result*) 13078
 physical (*bhoudik*) 13094
 pitrus (*ancestors*) 12760, 12766
 place (*desa*) 12895
 play (*kreeda*) 12946, 12947
 power of knowledge
 (*jnaanaatma*) 13022
 prabhu (*lord*) 12765, 12767,
 12827
 practices (*saadhanaas*) 13086
 praise (*stuti*) 12778
 prakruti (*nature*) 12724, 13082,
 13112, 13155, 13157, 13161,
 13166
 primordial ignorance (*avidhya*)
 12731, 12732
 principle (*tatvam*) 12726
 principles (*namaami*) 13074

prostrating (*naman*) 13074
 purusha (*primordial lord*) 13153
 purusha (*jeeva*) 13146
 purusha (*our lord*) 13072
 purusha (*paraa*) 13166
 purusha (*vibhoohi*) 13160
 purushas (*lords*) 13061, 13070
 pushti (*grace*) 12698

q

qualities (*daiva, para and kaala*)
 12726
 qualities (*gunaas*) 12726, 12766,
 13125, 13163, 13166, 13202
 qualities (*nirguna*) 13115
 qualities (*saguna*) 12722, 12723,
 13115
 quarters (*dishaa*) 12750

r

rasa (*bliss*) 12845, 13110
 relish (*rasam*) 12718
 result (*phalam*) 13080, 13118,
 13130
 retas (*energy*) 13233, 13235
 right conduct (*sadaachaar*)
 13098
 righteous (*dharmajna*) 12825
 righteousness (*dharma seva*)
 12864
 rishi (*sage*) 12942
 root basis (*moola*) 12834

s

saadhan (*way*) 12784
 saadhwi (*saintly*) 12924
 saadhyaas and the pitrus (*ances-*
 tors) 12764
 saamraat (*emperor*) 12865

saanthi (*peace*) 13019
 sacrifices (*karma*) 12773
 sacrifices (*yagna*) 13019
 sacrifices (*yagnaatmak*) 13022
 sage (*muni*) 12993
 sage (*rishi*) 12851
 sage-king (*raajarshi*) 12826
 sages (*risheenaam*) 13083
 saints (*sants*) 13058
 same (*samam*) 13087
 samsaara (*of births and deaths*)
 13083
 samskaar (*divine purification*)
 13058
 sandhya time! (*dusk*) 12758
 sankhya system (*sastra*) 13119
 sat (*truth*) 13187
 satwamoorthy (*symbol of the
 quality of satwa*) 13126
 satwa (*harmony*) 13005
 satwik (*harmonious*) 12766
 seer of himself (*prathyag*) 13052
 seers of sacred chanting
 (*manthraa drashta*) 13020
 senses (*indriyaas*) 13180, 13079,
 13111, 13067
 senses (*hrisheekesa*) 12775
 serpents (*sarpa*) 12771
 silence (*mouna*) 13048
 sincere interest (*sraddha*) 13115
 situation and status (*avasthaa*)
 13174
 sivam (*auspicious*) 12873,
 12956
 skin (*twak*) 13180
 sma (*yes, indeed*) 12721
 "moksha (*liberation*) 12774
 son of lord brahma (*prajaapati*)
 12823

sound (*sabdam*) 12869
 special (*visesha*) 13229
 spiritual practices (*saadhana*)
 13127
 spiritual principles (*tatwam*)
 13059
 stories (*leelas*) 13060, 13110
 traditional duty (*dharma*) 12703
 supernatural (*aloukik*) 12908,
 13094, 13111
 system (*vidhi*) 12887

t

task (*kaaryam*) 13226
 tasks of wind! (*vayoo*) 13213
 taste (*rasa*) 13109, 13218
 taste (*rasam*) 13217
 te (*they*) 13105
 tears (*baslipakalaa*) 12902
 tears (*drops*) 12842
 tejas (*fire*) 13214
 the sake of our lord
 (*bhagawadartha*) 12697
 them, (*sages*) 12776
 time (*kaala*) 12700, 12714,
 12725, 12773, 12794,
 12809, 12818, 12834,
 12895, 12991, 13074,
 13137, 13161, 13177, 13182,
 13185, 13198, 13214
 time (*life*) 12916
 touch (*sparsam*) 13212
 truth (*sat*) 13039, 13050
 truthful (*real*) 12912

u

unclean (*dirty*) 12851
 universe (*brahmaanda*) 13226
 universe (*samsaara*) 13073

unrighteous actions (*adharma*)
12859

unrighteousness (*adharma*)
12860

upadesa (*advice*) 13064

v

va (*or*) 12755

vaani (*words*) 13234

vairagya (*detachment*) 113115

vayoo (*wind*) 113213

vedic (*braamha vivaaha*) 112886

veeryam (*energy*) 13193

vidhi (*vedic way*) 12885

vidhya (*bhakthi*) 12777

vidhya (*knowledge*) 12775

vikaar (*blemish*) 12793

vikshepa (*wavering*) 13125

virtues (*gunas*) 12915

vision (*darsan*) 12778

vital air (*praana*) 12927, 13206

w

warrior class (*kshatriyaas*)
12867

way (*gati*) 13075

wealth (*artham*) 12869

wealth (*kaama and artha*) 12912

wealth (*shree*) 13178

welfare (*hitaishi*) 13096

wind (*vayoo*) 13211, 13212,
13213, 13235

winter (*sarada*) 12978

witness (*sākshi*) 13168

wonderful actions! (*urukaama*)
12938

word (*vaani*) 13226, 13239

worldly (*loukik*) 13101, 13104

worship of fire (*agnihotra*)
12773

worship or service (*seva*) 13115

y

yagnas (*actions*) 13121

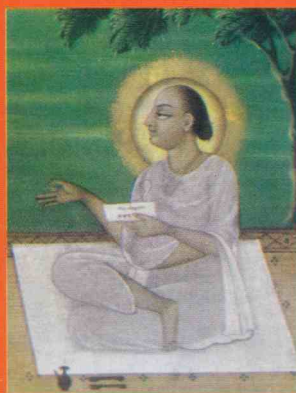
yeva (*only*) 13180

yidam (*this*) 12721

yoga (*contemplation*) 13242

निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



Published by
Sri Satguru Publications
A Division of
Indian Books Centre
24/4, Shakti Nagar, Near Dena Bank, Delhi-110007